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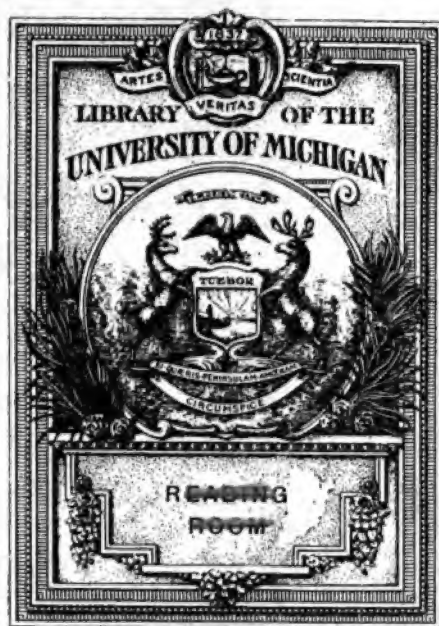
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NOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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"When found, make a note of."—CAPTAIN CUTTLE.
—————

THIRD SERIES. — VOLUME ELEVENTH.

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Notes.

WESTMINSTER PORTRAIT OF RICHARD II.

The pages of "N. & Q." are such a natural depository for records of historical events, both in art and literature, that, although the subject has already been made known elsewhere, I feel desirous to secure in these columns a brief statement respecting the change that has recently come over the well-known Jerusalem-Chamber portrait of Richard II. Ever since the time of the Manchester Exhibition in 1857, when it was first seen during the present century in open daylight, artists and judges competent to form a fair opinion upon it, agreed that the picture had been grossly painted over, and that the surface of the painting no longer presented a trustworthy appearance. These opinions were renewed in the course of the recent Portrait Exhibition at South Kensington; and Mr. George Richmond, R.A., the excellent portrait-painter, at length offered to the Dean of Westminster to not only superintend, but actually to work upon the cleaning and restoration of this precious relic. The Dean and Chapter readily consented; and the picture was accordingly conveyed, at the close of the Exhibition, to the studio of Mr. Henry Merritt, an experienced picture-cleaner and restorer, who was to carry on all operations under Mr. Richmond's immediate direction. Having

already expressed to the Dean my opinion of the unsatisfactory condition of the picture—not only that it was encumbered with masses of dirt and false paint, but that the original portrait still lay dormant underneath—I naturally took great interest in each step of the proceedings as they were put into execution. As a *spectator*, taking a careful cognizance of all that went on, I can perhaps render a more impartial statement than even those more immediately concerned in the operation. Before anything was done to remove the old paint, I took an opportunity of making a careful tracing of the head, hands, crown, and sceptre, with various details of the dress, that might serve as an accurate record of what the picture had been up to that period. I obtained a faithful transcript of the projecting patterns of the diapered background, by rubbing the surface of my tracing paper with soft leather sprinkled with black-lead. As this diaper was very irregularly constructed, it would have been quite insufficient for me to copy a single portion and repeat it mechanically to serve for the rest.

The picture is painted on an enormous block of oak; composed, in fact, of several smaller planks most skilfully joined together. The coatings of paint covering the picture were very difficult to remove; but, at length, Mr. Richmond's labour was rewarded by the discovery of the *real* picture underneath—a genuine *tempera* painting of Richard's own time; revealing a perfectly different face from that which had been removed. In lieu of dark staring eyes of a rich brown colour, massive brown eyebrows, dark hair, and a ruddy smiling mouth, with deep solid shadows to the features, they recovered a mild, soft, youthful face, with gold-brown waving hair, blue-grey eyes, heavy eyelids, and a sorrowful *drooping* mouth—all of which accord with the celebrated Diptych at Wilton House, and correspond with the known weak and vacillating character of the timid and misguided monarch himself. The ermine cape had been overlaid with repeated coats of colour, and the originally delicate ermine spots had been distorted into strange twisted masses of solid black paint, that had neither heraldic nor any other significance to justify them. The folds of the crimson robe had been overlaid and perverted by the brush of some clumsy house-painter; and not only the drawing but the action of the fingers had been ruthlessly altered. On examining the gilded surface of the ball, decorated with most un-Gothiclike acanthus leaves, it was found to be laid over a highly polished coating of plain gold on a mass of composition or cement; and the richly ornamented crown had been treated in the same manner. The stucco pattern of the raised diaper on the background was found to have overlapped some beautifully painted foliage, which evidently belonged to the original design of the flore-

ations of the crown and to the head of the sceptre. The latter portion was further investigated, and resulted in the removal of the diaper from around the sceptre, and in the recovery of a beautifully drawn flowing foliage instead of the fir cone and acanthus leaves which had hitherto surmounted it. Beneath the jewelled crown lay a highly burnished plain gold crown, consisting of a solid coating of composition, which in its turn concealed the original crown, drawn, like the sceptre-head, with free and admirably pencilled foliage upon the pure gold, which here simply coated the actual gesso ground laid upon the panel itself. This true crown was closely punctured with small holes, so arranged as to form a pattern and repeating the lozenge and oval outlines of the jewels in the circlet of the crown. Puncturings or dottings of this kind, on a plain gilded surface, are considered to be characteristic of MS. illuminations belonging to the later portion of the fourteenth century, and, indeed, the entire appearance of this picture has very much the effect of a page taken from some manuscript volume of that period, and extensively magnified.

The style of painting, with pale brown shadows on the face, the gilded background, and a profusion of bright colours and golden borders to the drapery, closely resembles the productions of the best artists in Italy at the same period.

The clumsy and not ancient frame was found to have encroached largely on the surface of the picture, and to have concealed both the side portions of the chair and the greater part of the curved step in front of the throne. Unfortunately no date or inscription has been found on any part of the picture.

The practical knowledge and assistance of Mr. Chance, an experienced gilder, were of great service in regard to the difficulties of dealing with the burnished crown, globe, and stucco coatings forming the diaper; whilst Mr. Merritt's extreme caution, judicious treatment, and thorough knowledge in the application of means to remove these masses of false colour—without in the slightest degree affecting the delicate tempera painting lying beneath, and in knowing how far to go and when to stop—were of vital importance. Mr. Richmond's power of distinguishing false art from the true, and his jealous protection of all the finer points in the picture as soon as discovered, were a guarantee for the perfect success of the whole; and it is to that gentleman's energy and clearness of views that we are mainly indebted for the achievement of such important results.

The portrait was probably painted from the life in the year 1300, and appears to have undergone its greatest changes early in the sixteenth century; perhaps at the time of the building of Henry VII.'s Chapel, when the diaper was added and the shape of the crown and sceptre altered.

Vertue engraved it for the *Vetusta Monumenta* in 1718. Captain Broome repainted it about 1728, adding the shadows on the ermine tippet from the cross and sceptre, and decorating the globe with acanthus leaves. The picture was removed to the Jerusalem Chamber in 1775, where John Carter saw it and made his careful etching in 1786, which may now be considered as the best record of the picture in the condition from which it has just been rescued. The picture has for the present been returned to the Jerusalem Chamber, and is happily protected by a large sheet of plate glass. It is to be hoped that the picture may soon be restored to its original place in the choir of Westminster Abbey, where in a good open light it will be thoroughly well seen, and, in such a place, become accessible to thousands and thousands of visitors.

GEORGE SCHARP.

National Portrait Gallery, Dec. 1866.

CATHOLIC PERIODICALS.

I have been requested to draw up a list of Catholic periodical publications in England, Scotland, and Ireland. I believe the following account of them will be found generally correct:—

The earliest Catholic periodical was, I believe, *The Catholic Almanac* for the year 1661, and successive years, compiled by Thos. Blount, Esq. of Orleton, and continued probably down to the year of his death, 1679. On the accession of James II., it came out as the *Kalendarium Catholicum* for the year 1686, with the significant motto: "Tristitia vestra vertetur in gaudium, Alleluia." This contained, besides the Feasts, Fasts, Days of Abstinence, Calendar and explanation of the principal Feasts, the following interesting catalogues. First, "of the Lords, Knights, and Gentlemen (of the Catholic Religion) that were slain in the late war in defence of their King and country." Secondly, "The names of such Catholics whose estates (both real and personal) were sold, in pursuance of an act made by the Rump, July 16, 1651, for their pretended delinquency; that is, for adhering to their King." This was followed by two other lists of 1652. Finally, "Memorable Observations," giving the number of years since certain notable events interesting to Catholics. It appeared the year following as "*The Catholic Almanack* for the year 1687, containing both the Roman and English Calendars,—an Explanation of the principal holydays of the whole year, with catalogues of the Popes from St. Peter to this present Innocentius XI., and of the Kings of England and Archbishops of Canterbury from the year 600 to the Reformation. London: Printed by Henry Hills, Printer to the King's most excellent Majesty, for his household and chapel, MDCLXXXVII." At the end of each of these almanacs is a catalogue

of books printed for Henry Hills, "and are to be sold next door to his house in Blackfryers."

The *Ordo recitandi* for the clergy, and the *Laity's Directory* began about the year 1761.

The earliest Catholic periodical, in the shape of a magazine, appeared towards the close of the last century, about the year 1790. It was called *The Catholic Magazine*. Who was the editor I do not know, nor do I know who contributed to its pages; but it was, as I remember, a very respectable periodical, well conducted, and neatly printed. It was of 12mo size, but extended, I believe, to no more than three or four volumes.

About twenty years later an attempt was made to establish a *Catholic Magazine and Review*; and a similar publication was commenced in 1813, but both ceased after a few numbers.

The Orthodox Journal was started in 1813 by William Eusebius Andrews. He had been a printer in the office of the *Norfolk Chronicle* in Norwich, but had settled in London as the professed "Advocate of Truth." This journal appeared weekly till the end of 1820, and was much supported by Bishop Milner. In November, 1820, Mr. Andrews had begun a weekly newspaper under the title of *The Catholic Advocate of Civil and Religious Liberty*, but this lasted only through nine numbers. He resumed his *Orthodox Journal* in January 1823, numbering it as if it had never been interrupted, but it ended in the year following. He began a fresh periodical September 8, 1832, called *Andrews's Penny Orthodox Journal*. This came out weekly, but survived only till March 1, 1834. It was followed by *Andrews's Weekly Orthodox Journal*, from March 8 to June 27, 1836. It was then entitled *The London and Dublin Orthodox Journal*, and, on the death of Mr. Andrews, April 7, 1837, was continued by his son till November, 1845; after which it came out monthly under the simple original title of *The Orthodox Journal*.

The well-known Catholic bookseller, George Keating, successor to J. P. Coghlan, began a periodical in July, 1815, entitled *The Publicist, or Christian Philosopher*. It was announced "to appear occasionally," and came out very irregularly. It contained however many valuable papers, principally strictures on anticatholic publications. A second series was commenced with the year 1817, but the name was changed to that of *The Catholicicon*, which name indeed had been adopted at the end of the first volume. A third series began February 1, 1823, under the title of *The Catholic Spectator and Selector, or Catholicicon*; and this was published at intervals for three years, ending with December, 1826.

In February, 1818, a periodical appeared with the title of *The Catholic Gentleman's Magazine*. The "Sylvanus Urban" of this magazine was "Mr. Palmer," but its real editor and chief sup-

porter was Mr. Charles Butler of Lincoln's Inn. It had a very brief existence, coming to an end in the following September.

The Catholic Vindicator was a weekly paper in answer to one called *The Protestant*. It was entirely written by Mr. Andrews. It began December 5, 1818, and ended December 4, 1819.

Mr. Andrews also tried a weekly newspaper called *The Catholic Advocate*, but it lasted only nine months.

The Catholic Miscellany began with January, 1822. It was established by Ambrose Cuddon, who had come from Bungay to settle in London. It was printed by Andrews, who had a considerable share in its management, till June, 1823. Mr. Cuddon, however, was the responsible editor, and so continued until the end of vol. ix., June, 1828. A new series then commenced under the editorship of Mr. Sidney. The publication ceased altogether in May, 1830. Mr. Cuddon also published a *Catholic Pocket-Book* about this time. It was well got up, and very useful, but was soon discontinued.

A newspaper called *The Truthteller* was brought out in September, 1824, by W. E. Andrews, and was published weekly for one year. It then appeared as a weekly magazine, beginning October 1, 1825, extended to fourteen volumes, and ended April 25, 1829.

The Catholic Journal began on March 1, 1828, edited by Mr. Quin. Its special object was the advocacy of Catholic Emancipation. It was at first of 8vo size, but on May 31 it was changed to the 4to form. Thus it continued till the end of the year; and on January 4, 1829, it appeared in the usual folio size of newspapers. When the Emancipation Act passed, its object was accomplished, and it ceased after March 15, 1829.

A periodical was published about this time called *The British Colonial Quarterly Intelligencer*, but only three or four numbers were published.

The best conducted and most influential of Catholic periodicals was *The Catholic Magazine and Review*, published monthly in Birmingham. It began in February, 1831, and was the property of a number of the clergy, chiefly of the Midland district. The editors were the Revs. John Kirk, F. Martyn, Ed. Peach, T. M. McDonnell, and John Gascoyne; but Mr. McDonnell was the acting editor. It continued till the end of 1835, when it became *The Catholicicon*, but survived only eight months, ending with August, 1836.

The Edinburgh Catholic Magazine was undertaken by James Smith of Edinburgh, and first appeared in April, 1832. A second volume began with October, but lasted through only two numbers. A new series commenced in February, 1837, printed and published in London, where Mr. Smith had come to reside. Three other volumes appeared as *The Catholic Magazine*; the

last number of which was published in June, 1840. A third series began in January, 1843, edited by Mr. T. Hog, but ended in June, 1844.

The *Catholic Penny Magazine*, published weekly in Dublin by Caldwell, began in February, 1834, and ceased in December, 1835.

In 1836 another periodical came out under the name of *The Catholic Magazine*. It was published in London by Charles Dolman, a nephew and successor to Mr. Boker of New Bond Street. It was to have taken an enlarged form in the beginning of 1842, but went on as before; and at the end of that year was near being given up. In January, 1845, its name was changed for that of *Dolman's Magazine and Monthly Miscellany of Criticism*, and it was then edited by Miles Gerald Keon. The original title of *The Catholic Magazine* was afterwards resumed, but numbered as a continuation of the former series. The Rev. Edward Price edited the latter volumes, and the periodical ended in 1849.

F. C. II.

(To be continued.)

BROKEN POTTERY OF ANCIENT TIMES.

Can it be explained how so much of this refuse has been found in strange uninhabited spots? It is not that man has been there, and therefore we seek for the relics of his occupation; we find vast quantities of potsherds, and therefore we infer that man formerly inhabited or visited the spot. It is easy to understand why vases, &c., are found in ancient tumuli; but why the accumulation of broken pottery about the Casas Grandes on the river Gila? And what the origin, and how the accumulation of Mons Testaccio at Rome? We are less surprised at its occurrence among the sepulchral mounds of the Mississippi Valley, where there was long occupation, and earthenware was a part of the burial utensils.

A relative of mine, who lived twenty-seven years in Peru, near Lima, told me that he "used occasionally to creep up a mountain near, to get a glimpse of the sea and a breath of sea air. There were no habitations," he said, "no roads; no one ever went there but myself; and yet the top of the mountain was covered with broken pottery! How did it come there?" We used to speculate much and widely on this question. It cannot be supposed that the ancient tribes who lived by hunting and fishing broke all their utensils when they changed their hunting ground, to save the trouble of conveyance. It was surely more trouble to make fresh ones, even if the necessary appliances were at hand. My brother expressly assured me that this mountain near Lima was barren, and that these potsherds were the sole hints of man's former presence there. I think it is Humboldt who says that the tribes of the (so-called) New World were the only ones who passed

immediately from hunting and fishing to cereal cultivation; that the pastoral stage of civilisation, so prominent in the religious and civil history of the other three quarters of our globe, held no place among the tribes of America. The Peruvian mountain must have been a hunting ground; but when? Even allowing largely for the rise of the land, does it not carry us back to the time when the Wellingtonia G. was a sapling?

A curious fact touching on the subject is, that the inhabitants of the valleys lying among the Peruvian Andes speak so many different dialects, that the people living in one valley cannot understand those living in one branching from it. My relative was not only a good linguist, having resided in Germany, Italy, and Egypt (and of course thoroughly acquainted with Spanish and Portuguese), but was fond of the study of language, and being much alone in Peru, and travelling much on business affairs, he collected all he could on the subject of the different dialects around him; therefore I trust what he told me.

But the broken pottery? If Mons Testaccio owes its existence to the early age of Rome, when Isis was the deity of the people, we should find such relics in Egypt; if a near branch of that early tribe who have left their mark in the centre of Europe, we should search Northern Germany for such remains.

Any information, even a *theory*, will be extremely welcome; for a theory is a great stimulant in searching for facts. I hold that every fixed opinion was at first a theory.

F. C. B.
Norwich.

ORIGINAL LETTERS OF LEIGH HUNT.

The following letters will probably interest the readers of "N. & Q." W. CAREW HAZLITT.

I.

"Wimbledon, Feb. 13 [*circa* 1842].

"My dear Sir,

"Accept, however late, my sincerest thanks for the sight of the curious old Greek book * (beautifully printed), and the present of the Roscoe† and Montaigne‡, particularly the latter, which is a most complete thing indeed. I ought to have sent this acknowledgment directly, but I was ill at the time, and of a disorder which throws me into a state of rascally sluggishness, an attack of liver, and so I was ungratefully silent both to you and to Mr. Yates§, and have not sent my book for our kind American friend, and suffered other letters to accumulate, and got myself altogether into such a state of incompetence, that I have come out here at last to get a little fresh air, and, if possible, a new stock of activity. When I return, I will do my duty, and send the book, or rather bring it, and then you shall tell me that you forgive me.

* *Phocæi Bibliotheca*. Never returned.

† Probably Roscoe's *Life of Lorenzo de Medici*, of which my father published an improved edition in 1846.

‡ The Works of Montaigne. Edited by W. Hazlitt. 1812.

§ Raymond Yates, Esq., who desired an interview with Mr. Hunt.

ng honour negative! Did you write the critique *ving Chronicle*? Or did (perhaps) Mr. Yates

In either case, the grace on the writer's side, same on my own, becomes doubled. But I have nts written to thank the author, and I mention use in a former instance I think you told me ot received the letter I sent. Again thanking he books, believe me, whether silent or other- thankful and faithful friend,

"LEIGH HUNT."

m Hazlitt, Esq.]

II.

"Wimbledon, March 9th [1846].

ear Sir,

was quite concerned to find that you did not copy of the little edition of my verses. I fancied t you one, when it came out. Vincent accord- I bring you one forthwith. He was here yes- id I told him where to find it at home, in one ble-drawers. I should have written to you on (not having got your letter till Friday night), ing I should see him the next day, and not e whether I had the copy in question remaining case—I mean of its being *non inventus*—I should to Moxon for one), I waited till he came.

country air has done us so much good, that in- urning to town, we now mean to remain in it, , and for that purpose are seeking a cottage, and let our house in Kensington. Do you know who happens to want one at 40l. a year and 13l. The square, you know, is really pretty, and our ou was pushed out by a former tenant, an archi- a room of reasonable superiority to the usual of back parlours in such houses. Should we country, I shall let you know, and hope you Yates will be among the first to come and see are so welcome to do what you like with every- mine, that I almost forgot to say so. Besides, it done to authors to quote them, especially by a id I thank you for thinking of me.

"Ever truly yours,

"LEIGH HUNT."

—Let me know when you want the Italian nd you shall have my set in sheets, if I can get

But I believe there is talk of a second edition; se it shall go hard indeed, if you don't get a had intelligence the other day that the book is capitally."

m Hazlitt, Esq.].

III.

"Kensington, Nov. 24 [circa 1850].

ear William Hazlitt,

Son of your father, and lover of all good things

I you possibly help me in the following wish? friend of mine at the bar, of the Worsley family, ncis Worsley, who abounds in all good qualities nd heart, is desirous of being on the list of can- or law-reporting in a daily paper. Could you hen, where, and how I could best take any steps d his object? And does it at all lie in your take any of your own? I feel that you would e in the matter, if you could, and I assure you I ke it as a particular kindness to

"Your old and sincere friend,

"LEIGH HUNT."

m. Hazlitt, Esq.]"

IV.

"My handwriting continues better than my health.

"Kensington, Dec. 1 [circa 1850].

"My dear William Hazlitt,

"Many thanks for your kind answer to my request about Mr. Worsley, who will do himself the pleasure of calling on you. Be sure I shall not fail to bear in mind your wishes about the critical employment.

"Ever truly yours,

"LEIGH HUNT."

[William Hazlitt, Esq.]

V.

"Hammersmith, May 10th [1858].

"Dear W. C. H.

"Many thanks for your very prompt and kind attention to your promise.* I will do, in every respect, as you desire, and am

"Most sincerely yours,

"LEIGH HUNT."

[W. Carew Hazlitt, Esq.]

VI.

"Putney, Sept. 22 [1858].

"My dear Sir,

"I am truly sorry to think you have been annoyed by this man.† Mr. Reynell had delicately intimated to me that he (the said individual) was desirous to have the matter concluded, but I had no idea that he was disposed to behave in this manner; and my visit to this place having a little tried my resources, I confess I was trying to creep on without further disbursement till my quarter-day; but I am in no way distressed, and indeed, if I were so, I should have no right to let another be worried on my account, especially when he has had trouble enough on it already. The truth is, I ought to have stirred myself in the matter sooner, and I have no excuse for not having done so beyond the languid habits produced by bad health, except that the MS. itself puzzled me, to know what to think of it or what to do with it.

"However, herewith come the two guineas, which will at all events relieve you of your annoyance, and I beg you to accept my best thanks for all the trouble you have taken. I should have sent you a Post-office order for the sum, but my daughter Jacintha having to come to town, and the post here being strangely dilatory, I thought you might get it sooner by this means, even though she had to learn perhaps from Mr. Reynell in town, instead of Putney, the number of your house in Ovington Square. Again expressing my regret for the worry you have gone through,

"I am, dear Sir, very sincerely your

"obliged humble servant,

"LEIGH HUNT."

[W. C. Hazlitt, Esq.]

VII.

"Hammersmith, Feb. 22 [1859].

"Dear W. C. Hazlitt,

"Knowing that all the departments in the *Spectator* had been more than filled up from the first, I did not answer your letter till I could see my son, who was coming to see me on the subject of the paper, and conversation, I thought, might suggest something turnable to account. I have seen him, and after he had expressed his pleasure at seeing Hazlitts and Hunts together again, he said it was out of his power to make any alterations in the settled arrangements, but if at any time you could

* This relates to a tiresome negotiation with a book-seller in Piccadilly.

† The bookseller in Piccadilly already referred to.

send him anything founded on 'new information,' or a 'new suggestion,' he should be very happy to attend to it.

"Ever truly yours,
"LEIGH HUNT."

[W. C. Hazlitt, Esq.]

VIII.

"Hammersmith, March 7 [1859].

"Dear W. C. H.,

"This comes to say that I find I made a horrible mistake yesterday respecting 'Stella' and 'set.'* Your reading is so obviously true, that, on coming to the passage in connexion with the context, I saw my blunder directly, and wondered how I could have made it. But I had got a notion in my head that Ben Jonson had been speaking of the lady as one deceased, i. e., in direct allusion to the decease.

"Very truly yours,
"LEIGH HUNT."

[W. C. Hazlitt, Esq.]

IX.

"Hammersmith, June 11 [1859].

"Dear William Hazlitt,

"(For I being old, and your father's old friend, and you therefore being an everlasting young gentleman in my eyes, I shall never be able to settle into calling you 'Mr.').—I happen this moment to be greatly driven for time, but nevertheless I cannot lose a moment in thanking you for the letter which this moment I have received. You have done all that † I hoped, and more than I expected, and I am

"Your truly obliged
"and faithful,
"LEIGH HUNT."

"I trust to have the pleasure of thanking Mr. Reynell personally to-morrow. My state of body is mending again, and this good news will help it."

[William Hazlitt, Esq.]

AELIVS DONATVS SEPTEM SAPIENTIBVS SCHOLARVM ANGLIAE PVBLICARVM S. P. D.

DE OCTO ORATIONIS PARTIBUS.

Partes orationis quot sunt? Octo. Quæ? Nomen, pronomen, verbum, adverbium, participium, conjunctio, præpositio, et interjectio.

DE NOMINE.

Nomen quid est? Pars orationis cum casu, corpus aut rem proprie, communiterve significans. Proprie, ut Roma, Tiberis; communiter, ut urbs, flumen.

Nomini quot accidunt? Sex. Quæ? Qualitas, comparatio, genus, numerus, figura, casus.

* We had been talking over my then new edition of the Poems of Henry Constable, 1859, 8vo, on the preceding evening, at Mr. Hunt's house. Mr. Hunt's allusion is to Jonson's lines in the *Underwoods*, cited in my Memoir of H. C.:—

"Hath our great Sydney Stella set," &c.

† The negotiation with Messrs. Routledge for the—alas! posthumous edition of Mr. Hunt's Poems.

DE PRONOMINE.

Pronomen quid est? Pars orationis quæ pronome posita, tantundem pene significat, personamque interdum recipit.

Pronomini quot accidunt? Sex. Quæ? Qualitas, genus, numerus, figura, persona, casus.

DE VERBO.

Verbum quid est? Pars orationis cum tempore et persona, sine casu, aut agere aliquid, aut pati, aut neutrum significans.

Verbo quot accidunt? Septem. Quæ? Modus, conjugatio, genus, numerus, figura, tempus, et persona.

DE ADVERBIO.

Adverbium quid est? Pars orationis quæ adjecta verbo, significationem ejus explanat atque implet.

Adverbio quot accidunt? Tria. Quæ? Significatio, comparatio, et figura.

DE PARTICIPIO.

Participium quid est? Pars orationis partem capiens nominis, partemque verbi. Recipit enim à nomine genera et casus; à verbo tempora et significationes: ab utroque numerum et figuram.

Participio quot accidunt? Sex. Quæ? Genus, casus, tempus, significatio, numerus, et figura.

DE CONJUNCTIONE.

Conjunctio quid est? Pars orationis annectens ordinansque sententiam.

Conjunctioni quot accidunt? Tria. Quæ? Potestas, figura, et ordo.

DE PRÆPOSITIONE.

Præpositio quid est? Pars orationis quæ præposita aliis partibus orationis, significationem earum aut complet, aut mutat, aut minuit.

Præpositioni quot accidunt? Unum. Quod? Casus tantum. Quot casus? Duo. Qui? Accusativus et ablativus.

DE INTERJECTIONE.

Interjectio quid est? Pars orationis significans mentis affectum voce incondita.

Interjectioni quot accidunt? Unum. Quod? Significatio tantum.

E libro impresso perantiquo
pences BOLTON CORNEY.

MORKIN, OR MORTKIN.

two instances of the use of the unusual morkin" have come under my notice. One a Bishop Hall's *Satires*, book iii. No. iv.:—

"Could he not sacrifice
Some sorry *morkin* that unbidden dies,
Or meagre heifer, or some rotten ewe."

ie annotators that I am acquainted with the word in this instance, in terms which en adopted generally by our lexicogra-d glossarists, as meaning an animal which l by sickness or mischance.

ther instance is to be found in the statute ames I., cap. 9. In the preamble of that there is mention of "Lamb-skins called .;" and in the third section it was enacted merchant should at any one time buy less 10 black coney-skins, or 3000 grey coney-r 2000 lamb-skins, called *morkins*. To these two uses of the word, we must of ppose that the statute applied not gene-the skins of all lambs, which it seems to nly to the skins of lambs which died by or mischance. Granting this, which is concession in construing an Act of Par-the two examples are in unison; but we sformation from either of them as to the n of the word, respecting which the rs are a little astray.

e lately met with another form of the rd. It differs only in one letter; but in uration of its origin, that slight differ-l be found important, and I therefore worth while to send you a notice of it. in an undated paper, presumed to be of of Charles I. The trade of the skinnery much depressed, a scheme was pro-for their advantage. It was to buy up kins and *morkins*," to bring them up parts of the country to a warehouse in to "taw" such as were worth being sub-to that process, and then to export them ores of the Baltic, where they were used ng for the lower classes. The little t here inserted at the end of the first s the occasion of my addressing you. add, that the scheme of the skinnery was y the Eastland merchants, whose mono-avaded. In their answer they state a nce which is worthy of commemoration ; conduced to drive leathern garments ;:—

astland merchants are not sole traders in those es. The French have lately found out a more ise of clipping seasoned coney-skins, and work-irs or wool of them into hats; and with them eat trade into Italy, and thereby employ their at numbers to good profit; by which means he price of this sort of skins is raised so high none of them can now be used in poor people's

CHRISTMAS DAY.*

The rest of the passage is as follows:—

"If that the Cristmasse day
Falle vpon a Weddensday,
That yeere shal bee harde and strong,
And many huge wyndes amonge.
The somer goode and mury shal be,
And that yeere shal bee plente.
Yonge folkes shal dye alsoo;
Shippes in the see, tempest and woo.
What chylde that day is borne, is his
Fortune to be doughty and wys,
Discrete al-so and sleeghe of deede,
To fynde feel folkes mete and weede.

If Cristmasse day on therusday bee,
A wonder wynter yee shoule see,
Of wyndes and of weders wicke,
Tempestes ecke many and thicke.
The somer shal bee strong and drye,
Corne and beestes shal multeplye,
Ther as the lande is goode of tilthe;
But kynges and lordes shal dye by filthe.
What chylde that day eborne bee,
He shal no dowte Right weel ethee,
Of deedes that been good and stable,
Of speeche ful wyse and Raysonable.
Who-so that day bee theft aboute,
He shal bee shent, with-outen doute;
But if seeknesse that day thee felle,
Hit may not long with thee dwelle.

If Cristmasse day on fryday be,
The frost of wynter harde shal be,
The frost, snowe, and the flood;e;
But at the eende hit shal bee goode.
The somer goode and feyre alsoo,
Folk in eerthe shal haue gret woo.
Wymmen with chylde, beestes, and corne,
Shal multeplye, and noon be borne.
The children that been borne that day,
Shoule longe lyve, and lechcherous ay.
If Cristmasse day on saturday falle,
That wynter wee most dreeden alle.
Hit shal bee ful of foule tempest,
That hit shal slee bothe man and beest.
Fruytes and corne shal fayle, gret woone,
And eelde folk dye many oon.
What woman that of chylde travayle,
They shoule bee boothe in gret parayle.
And children that been borne that day,
With June half yeere shal dye, no nav."

Here *feel* means many; *weede*, clothing; *wicke*, wicked, foul; *shent*, brought to confusion; *lorne*, lost; *woone*, plenty. The forms *eborne* for *y-born* (born), and *ethee* for *y-thee* (to thrive), are worth noting.

I ought to add that the poem does not quite end here, but contains also a short epilogue, two of the lines of which are too good to be omitted, viz.,

"For thoughe in this lande it ne falle,
In other landes see it men shalle;"

i. e. if these prophecies do not come true in Eng-land, they will do so elsewhere; an idea which I commend to all weather-prophets as worthy of adoption.

WALTER W. SKELAT.

INEDITED LETTER OF KING JAMES VI. TO THE KING OF NAVARRE.—

"Monsieur mon frere je n'ay voulu laisser passer l'occasion du partement du sieur de Bartas sans par la presente vous tesmoigner le grand contentement que j'ay receu par sa compagnie ce tems passé et combien son absence me seroit deplaisante sy autrement se pourroit faire. Vous avez certes grande occasion de louer Dieu et vous estimez tres heureux d'avoir le service et conseil d'un si rare et vertueux personnage. Je cesse d'en dire davantage puisque ses merites publient ses loanges et vous prie de croire tant luy que ce gentilhomme mon serviteur * qui l'accompagne comme moy-mesme en tout ce qu'ils vous diront de ma part. Cependant je fay fin priant Dieu, Monsieur mon frere, de vous donner tel succès en toutes vos affaires que vos actions meritent et vostre cœur pourra souhaiter.

"De Falklande ce vingt et sixiesme de septembre, 1587.

"Vostre tres affectionné frere,

"JACQUES.

"Suscription : A Monsieur mon tres cher frere le roy de Navarre."

The above letter has been given to the world by the Countess Marie de Raymond, and appears for the first time in "*Ties des Poètes Gascons*, par Guillaume Cottelet, de l'Académie Française, etc. 8vo. Paris, 1866." Respecting the stay of Du Bartas at the court of James VI., M. F. Michel has published a number of curious details, chiefly derived from the despatches of various ambassadors, in his recent work, *Les Ecossais en France et les Français en Ecosse*. J. MACRAY.

LUNAR INFLUENCE.—Of the power exercised by our satellite on the atmosphere and waters of this earth so much has been said and written, and it is apparently now so well established a fact, especially after the magnetical experiments of Colonel Sabine on atmospheric tides, that little need be said on the subject. It is, therefore, only of the influence exercised over animal and vegetable substances that I wish to speak. Every cook will tell you that meat hung in the moonlight soon becomes putrid. The baleful effects of the moonbeams are universally acknowledged by all wild or half-civilised people, always keen observers of nature. Dr. Madden and other travellers inform us how careful the Arabs and Egyptians are of sleeping in the moonlight. So it is also with the negroes in the West Indies, and for aught I know in their own country.

Lieut. Burton, by no means an unobservant traveller, says that many an incautious negro has risen in the morning from his sleep in the moonlight with one side of his face by no means the colour of the other, and probably it took him months to recover from the effects of moonblow (*Scinde*, ii. 12).

Mr. Davidson informs us that the few who recover from the Bawca fever are subject to

* Le Sieur de Meulh, d'une très noble famille originaire de Nérac.

severe nervous attacks at every full and change of moon. (*Travels in the far East*, 76).

Sir Charles Napier, in a letter to his brother from Scinde, says, "It is strange, but as true as gospel, that at every new and full moon down we all go here with fever." (*Life*, &c., iii. 27.)

Now I will furnish you with another instance witnessed by myself. Returning from New York, 1820, in the Florida, Capt. Tinkham, a poor Irish lad was put on board as a passenger with a caution to the captain that he was subject to epileptic fits, which always recurred at every full and change of the moon. Curious to ascertain the truth of this, the captain and myself paid particular attention to the conduct of the lad at the approaching full moon. Up to the day previous to that event no change whatever, but on the day of the full moon he was reported by the mate to be ill and unable to leave his berth; and so he continued during the two following days. On the fourth day he resumed his duties as if nothing had happened.

Are the above merely coincidences, or really the effect of lunar influence? A. C. M.

ERRORS IN PARISH REGISTERS: THE DALMAHOY FAMILY.—I have lately had the opportunity of seeing the wonderful errors of spelling to be found in parish registers before the year 1760, and I have procured two certificates of entries which are among the most remarkable I have met with. They are—

1. "St Martins in the Fields. Middlesex. Sepulchrum Septembris 1659. 2.d. Elizabetha Demohoy Ducissa Sepulta in cancella"

2. "St Martins in the Fields. Middlesex. Sepult Nom May 1682. 27 Thomas Delomhay M."

The first of these entries records the burial in the chancel of Lady Elizabeth Maxwell, heiress of the Earl of Dirleton, Duchess of Hamilton, and widow of William Duke of Hamilton, who was mortally wounded at the battle of Worcester. The second entry is that of Thomas Dalmahoy, Esq., the second husband of the Duchess of Hamilton. (See note to Pepys's *Diary*, May 11, 1660, 4th edit. p. 59.) He was M.P. for Guildford, 1661-1678, and was a son of Sir John Dalmahoy, co. Edinburgh, and of Barbara, daughter of Sir Bernard Lyndsay, brother of the Earl of Crawford. His brother, John Dalmahoy, Esq., married Rachael Wilbraham, daughter of Thomas Wilbraham of Nantwich, ancestor of Lord Skelmersdale. The two last baronets of the family of Dalmahoy were: Sir Alexander Dalmahoy, who died at Appin House, Argyleshire, January 4, 1800, and his cousin Sir John Hay Dalmahoy, who died unmarried at Westerham, Kent, Oct. 10, 1800. This last was the only son of Alexander Dalmahoy, chemist, of Ludgate Hill. The chemist was grandson of Sir Alexander Dalmahoy (2nd baronet), and of Alicia Paterson, daughter of the

Archbishop of Glasgow. Anne Margaret abeth, sister of the last baronet, married the Thomas Pinnock of Ippoletta, co. Hertford, she had a sister. Are there any descendants?
F.

ED RECOLLECTIONS.—The story which you tell Hervey Aston (3rd S. x. 475) is perfectly true. I might have added that he was an unerring man, and was sure, if he chose, to have killed his opponent. He levelled his pistol and covered his adversary's heart, and said, "Major, if I fire I am assuredly a dead man; I can hit you to the heart; but it shall never be said of Hervey that the last act of his life was one of age," and tossed away his pistol, resigning himself to death. I knew his mother well in my younger days. She was then the widow of her first husband, a Mr. Tinker, and was residing at Rostone, in Lancashire, with her daughter, Legard. She was eighty-four years of age, still a handsome woman, full of life and anecdote. Among others, she told me when she was a little girl, she remembered young Pretender coming to her father's house in 1745. "I thought him," she said, the "best man I had ever seen. He took me up in his arms and kissed me; and I sang 'Over the wall to Charlie' to him." I ought to add she was the daughter of Mr. Dickinson, one of the genuine Roman Catholic families of Lancashire, and as such, great supporters of the Stuarts.

SENEX.

VESSEL-CUP GIRLS.—The vessel-cup girls have been early afoot this year. On the boundary line between North and East Ridings, and again in the uptake of Bulmer, we have seen and heard them at intervals ever since the beginning of the year, going in pairs or little companies about the streets and roads, carrying with them in an iron box the dressed lady-doll which represents the Virgin Mary, and singing their time-worn carol from house to house:—

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ our Saviour
Our sins doth take away,"—

and on; including always this stanza:—

"God bless the master of the house,
The mistress also,
Likewise the little children
That round the table go."

and (*Observations*, p. 195, ed. 1777) says, in the same way:—

There was an ancient custom (I know not whether it is yet retained in many places): young women went with a *wassail-bowl*, that is, a bowl of spiced ale on earls' Eve, with some sort of verses that were sung in going about from door to door."

these our vessel-cup girls, *vessel* being a corruption of *wassail*?

It is odd that the box they carry (which stands, I suppose, for the manger of Bethlehem) should contain the Virgin, and not the Bambino.

A. J. M.

Christmas, 1866.

LITERARY MYSTIFICATION.—In the year 1858 a review, with the title of *Revue Germanique*, was commenced at Paris; and after a few years the title was enlarged by the addition of the words *Française et Étrangère*. The editor, M. Charles Dollfus, wishing, as he states in a short preface, to give a more comprehensive title to his review, changed its name in 1865 to that of *Revue Moderne*; but instead of commencing his new series by describing it as tome i., he has continued to number the volumes as if they formed a continuous series with the *Revue Germanique*. Thus, if any reader of the *Revue Moderne* asks for tome i., he will be presented with tome i. of the *Revue Germanique*, and so on; or he will be informed by any one ignorant of the transformation that tome i. cannot be found in the series.

J. MACGAY.

Queries.

IRISH PAMPHLETS.

I have a collection of pamphlets relative to Ireland, 1770-1784, made by the Earl of Shannon at the time of their appearance, and carefully preserved in seven vols. 8vo. Several of them having been published anonymously, I am anxious to ascertain the names of the authors of the following; and with this object in view, I am induced to trouble you:—

1. The Constitution of Ireland and Poyning's Laws Explained. Dublin, 1770.
2. An Address to the Representatives of the People. Dublin, 1771.
3. The Alarm; or, the Irish Spy. Dublin, 1779.
4. The First Lines of Ireland's Interest in the Year 1780. Dublin, 1779.
5. The Letters of Guatimozin on the Affairs of Ireland. Dublin, 1779.

[By Frederick Jebb.]

6. A Letter to the People of Ireland on the Present Associations in Ireland, in favour of our own Manufactures, &c. Dublin, 1779.
7. A Comparative View of the Public Burdens of Great Britain and Ireland, &c. Dublin, 1779.
8. A Defence of Great Britain against a charge of Tyranny in the Government of Ireland, &c. Dublin, 1779.
9. Impartial Thoughts on a Free Trade to the Kingdom of Ireland. London, 1779.
10. Plain Truth; seriously addressed to the People of Ireland, particularly to the Members of both Houses of Parliament. Dublin, 1779.
11. Plain Reasons for new-modelling Poyning's Laws, &c. Dublin, 1780.
12. The Strong-Box opened; or, a Fund found at Home, &c. Dublin, 1780.
13. A Letter from a Gentleman of the Middle Temple to his Friend in Dublin. Dublin, 1780.

14. An Appeal from the Protestant Association to the People of Great Britain. Dublin, 1780.

15. Fragment of a Letter to a Friend relative to the Repeal of the Test. Dublin, 1780.

16. Thoughts on Newspapers and a Free Trade. Dublin, 1780.

17. A Scheme for a Constitutional Association, &c. Dublin, 1780.

18. A Volunteer's Queries, in Spring, 1780. Dublin, 1780.

19. Observations on the Mutiny Bill, &c. Dublin, 1781.

20. A Review of the three great National Questions relative to a Declaration of Right, Poyning's Law and the Mutiny Bill. Dublin, 1781.

21. The Alarm; or, An Address to the Nobility, Gentry, and Clergy of the Church of Ireland. Dublin, 1783.

22. A Full Refutation of the Charges alleged against Portugal with respect to Ireland. Dublin, 1783.

23. Considerations on the Effects of Protecting Duties. Dublin, 1788.

24. A Reform of the Irish House of Commons Considered. Dublin, 1783.

25. Drawcansir; or, the Mock Reforms. Dublin, 1784.

The last-named pamphlet is "an heroic poem, dedicated to Gorg. Edm. Howard, Esq.," and is embellished with a rather curious portrait of "Dr. Frederick Hervey, Earl of Bristol and Bishop of Derry." Any information respecting the authorship of any in the list will much oblige

ABHBA.

EXTRAORDINARY ASSEMBLIES OF BIRDS.—Can any of your readers inform me where I will find an account of a vast assemblage of birds near Cork some years since?

Last night about sunset, as I was passing a place called Pollarton with two companions, we came upon a curious sight. For at least half a mile the trees, hedges, road, and fields on either side were literally black with crows as close as letters on a sheet of *The Times* (so to speak). The vast assembly was perfectly silent and almost motionless, except where their members occupied the road (so as to connect the fields), and these rose for a minute to let us pass. My companions had never before seen such a phenomenon. The number of crows could not have been under a million.

Burton, in the *Anatomy of Melancholy*, mentions a similar assembly, and says, "the last comer is killed." Query, because being the last he has not paired off for the season, and is at their meetings the only *bachelor*!

Sp.

BURNING OF THE JESUITS' BOOKS.—There was an article a few years ago in one of the Magazines concerning the burning of the Jesuitical books at Paris seen by Bifrons. Can any of your correspondents help me to the reference?

J. WILKINS, B.C.L.

Cuddington, Aylesbury.

CALLABRE.—In the *Times* of Nov. 19, 1866, there is the report of a case in the Court of Queen's Bench, "The Queen v. The Treasurer and Go-

vernors of St. Bartholomew's Hospital," in which occurs the following passage:—

"That in 1557 certain ordinances and articles for the government of Hospitals were derived and prepared, by which it was ordained as follows:—The number of persons that shall govern the 4 Hospitals shall be 60 at least, and 14 of them to be aldermen; that is to say, 6 grey cloakes and 8 *callabre*, with 52 grave commoners, citizens, and freemen of the city."

The Lord Chief Justice asked the meaning of the word *callabre*, and Sir Roundel Palmer said he believed it meant a kind of coarser material of which the civic cloaks were made in ancient times as compared with grey cloaks.

As I cannot find this word in any dictionary have, will you inform me whether the meaning given by Sir R. Palmer is correct, and if the material was *woollen*?

S. BEISLY.

Sydenham.

A CHRISTENING SERMON.—

"My gossips were Mr. Jane Hallseye, wife to Mr. John Hallseye, one of the city captains, and my sister Howl and Sir Multon Lambard, who sent Mr. Michael Lee for his deputy; my brother Thomas Isles afterwards bestowed a christening Sermon on us."—"The Domestic Chronicle of Thomas Godfrey, Esq., A.D. 1615," in Nichols's *Topographer*, &c., ii. 455.

Were such sermons usual? In what part of the baptismal office would they be introduced?

W. H. S.

Yaxley.

LORD COKE AND THE COURT OF STAR-CHAMBER.—What were the opinions of Coke as to this tribunal? Is it known that he ever lifted up his voice against it publicly? References to authorities for these queries will oblige

J. C. H. F.

FRENCH TOPOGRAPHY.—Can you give me the names and dates of any works on South-Western France, more particularly Bordeaux, its antiquities, &c.; and also on the districts of Brittany (North) and La Vendée, &c., published within the last ten or fifteen years?

GEORGE TRAGETT.

Awbridge Danes.

JENYNS QUERIES.—In my researches into the history of the Jenyns, Jennens, and Jennings families, I have come upon several stumbling-blocks, many of which I cannot remove. I should be very thankful for any information on the following points:—

1. The relationship between Ralph Jenyns of Churchill, and Sir Nicholas Jenyns of Islington, whose estate of Fanne he inherited. (Ralph fl. 1563.)

2. The descent of Thomas Jennyns of Walleybourne, county Salop, who married the co-heiress of Jay, and from whom descended several wealthy families of the name in Salop, Essex, and Somerset.

3. The descendants of the six children of Sir Edmund Jennings, Knight, of Ripon, who was

aged thirty-eight in the year of the visitation (1665); also the descent of Peter Jennings of Syeldan, county Ebor (Sir Edmund's grandfather).

4. The descent of Counsellor Jennings, father of the Admiral, and of the coteremporary branches of this Salop family.

5. The descent of Richard Jennens of Long Wittenham, Berks, who married Mary Holbeach, and whose son Richard lived at Princethorpe, co. Warwick, and married, say 1725, Susannah Blencowe.

6. Any information respecting the firm of Ross Jennings & Cox, wharfingers, London, say 1790, and of the partners therein; or regarding a certain Ross Jennings, born in Cumberland 1738, who died 1822 at Chinsurah in Bengal.

FRANK ORDE RUSPINI.

11, Peel Street, Manchester.

SIR GODFREY KNELLER.—Do his papers, account books, &c., exist? If so, do they contain entries of the dates of his portraits? S. C.

HANNAH LIGHTFOOT ("N. & Q.," *passim*).—Being well acquainted with all the statements regarding Hannah Lightfoot, embodied in my complete series of "N. & Q.," and in Mr. Jesse's recently-published *Memoirs of the Life and Reign of George the Third*, I am desirous to learn upon what positive and unquestionable evidence the claims of that lady to a place in the secret history of England rest. To me, and I believe to most others who have examined the point, the truth of nearly the whole of the statements regarding her appears questionable. Placing aside all scandalous and suppressed memoirs and unauthenticated paragraphs, what are the clearly ascertained facts? I shall be glad to receive information upon the following points:—

Mr. Jesse appears to give some weight to the assertion that Mr. Beckford was a believer in this and some others of Olivia Serres's statements. Upon what authority do the *Conversations with Mr. Beckford*, published in the seventy-second volume of the *New Monthly Magazine*, rest? What is the history of the portrait by Sir J. Reynolds of Mrs. Axford, which Mr. G. Steinman Steinman and Mr. Jesse describe as existing at Knowle? What is the date of publication of the *Authentic Records of the Court of England* cited by Mr. Jesse? A complete list of the published writings of Olivia Serres is a desideratum.

CALCUTTENSIS.

MARY QUEEN OF SCOTS.—Are the letters found in the silver casket, written or said to be written by the Queen of Scots to Bothwell, in existence, or have they ever been published? Has the letter been printed written by Queen Mary to the Queen Elizabeth, stating the manner in which Elizabeth was abused by the Countess of Shrewsbury at Hardwick? A.

LARGE SILVER MEDAL.—I have a medal in fine preservation with a profile bust of William III., around which is his name and title. On the reverse side is a female figure wearing the naval crown, and holding in her right hand a trident; with the left she leans on a shield, before which lies a broken yoke. A book, probably intended for a Bible, with an olive branch on it, is also lying before her, and a landscape behind. Above is the word "RESTITVTORI" and "BRITANNIA . MDCXCVII" in the exergue. It is 2½ inches in diameter, and nearly the weight of four crown pieces. What was it struck to commemorate?

HENRY T. WAKE.

MOROCCO.—Wanted the names and date of accession of the Emperors of Morocco from 1786 to the present time. N. ROUSE.

EDWARD NORGATE: A CHAIN ORGAN.—Edward Norgate, commemorated by Fuller in his *Worthies*, by Horace Walpole, by Mr. Sainsbury and others, as among the most conspicuous of the minor artists of the reigns of James I. and Charles I., seems to have been an extremely busy person. His skill in the embellishment of manuscripts occasioned his appointment as Illuminator of Royal Patents and Writer of Royal Letters to foreign sovereigns. Some of these, addressed to the King of Persia, the Emperor of Russia, the Grand Signor or Great Mogul, were ornamented with illuminated initial letters and fanciful scroll borders, which are said to have been of very high merit. Norgate was also Windsor Herald, and adorned pedigrees and grants of peerage with exquisite specimens of his talents. His skill as a connoisseur in works of a higher description of art occasioned his employment by the Earl of Arundel, and even by Charles I. and the Duke of Buckingham, in the selection of works of vertu for the galleries which each of these great patrons of art was anxious to form. In addition to these professional employments, he held the official post of one of the Clerks of the Signet Extraordinary; and Mr. Sainsbury was the first to point out that, in conjunction with Andrea Bassano, Norgate had charge of the organs in the Royal Chapels.

A document has lately come before me which relates to Norgate's doings in the last of these capacities. It is dated February 14, 1636-7, and is a royal warrant for the advance to Norgate (who had probably outlived Andrea Bassano) of the sum of 140*l*.—

"To be employed for the alteringe and reparac'on of the Organ in our Chappell at Hampton Court, and for the makinge of a newe Chaine Organ there, conformable to those already made in our Royal Chappells at Whitehall and Greenwich."

Pray what was "a chain organ"?

JOHN BRUCE.

P.S. Any one of your readers who has access

to the register of burials at St. Bennet's, Paul's Wharf, would clear up a little mystery in the biography of Norgate, if he would inform us whether Norgate was really buried in that parish on December 23, 1650, as stated by Noble in his *History of the College of Arms*, p. 262.

PAPAL BULLS IN FAVOUR OF FREEMASONS.—Numerous writers agree in stating that the popes, in the middle ages, issued Bulls recommending the confraternities of travelling Freemasons as church-builders. Can any one give a reference as to where such documents can be found?

In asking the above, the querist has no intention of raising the question whether these Freemasons were of the "operative" or "speculative" craft. He simply wishes an authority for an oft-repeated statement, which he has never yet met with. M. C.

PETRARCH: HIMULTRUDA.—Have we any translation, French or English, of the family letters of Petrarch? Is anything known regarding the parentage of Himultruda, the concubine of Charlemagne; and was it in commemoration of her or some other character that the temple at Aix was built, and the name changed from Aquisgranum to Aix-la-Chapelle? (Burton's *Anatomy of Melancholy*, v. 549). MERMAID.

SCOT, A LOCAL PREFIX.—There are nine places in England the first syllable of whose name is Scot, viz.: Scotby in Cumberland; Scotforth in Lancashire; Sothorn, Scotter, Scottlethorpe, and Scotton in Lincolnshire; Scotton in Yorkshire; Scott-Willoughby in Lincolnshire, and Scottow in Norfolk. Mr. Isaac Taylor (see his *Words and Places*) seems to be of opinion that these places take their name from Scots having settled there. This is, I think, clearly an error, though at present I do not offer another solution. If any of your correspondents can throw light on the matter they will oblige me. A. O. V. P.

SHAKESPEARE'S BIBLE.—Your note in praise of Bishop Wordsworth's truly excellent and valuable work on Shakespeare's knowledge and use of the Bible induces me to ask if it is known which version of the Scriptures was used by the great poet. Unless I have overlooked it in this or other works on the subject, this interesting question has not yet been solved. J. O. HALLIWELL.

West Brompton, S.W.

STRICKEN IN YEARS.—What does this phrase mean? Stricken with years, old age, as with a disease, or what? Richardson gives no instance of its use; Johnson quotes from Shakespeare—

"His noble queen well *struck* in years";

but says, "I know not well how" it is so used. Can any of your correspondents furnish early instances by which this phrase may be explained?

Without these instances, suggestions are but guess-work. H.

WEDDERBURN AND FRANKLIN.—A short time ago I saw in some periodical, to which I have mislaid the reference, an intimation that Wedderburn had, in the latter years of his life, given some explanation of his motives for treating Franklin with especial severity when examined before the Privy Council on the affair of the letters. If any of your correspondents can inform me what the explanation was I shall be greatly obliged, though I cannot say that I think the matter requires any particular explanation. There can be no doubt that Franklin's conduct was base and dishonest in the extreme; and, though exasperating him may have proved impolitic, I cannot think his chastisement, however severe it may have been, was undeserved. SISYPHUS.

Queries with Answers.

CYRIACK SKINNER.—I should be obliged to any of your correspondents who could tell me when Cyriack Skinner, grandson of Lord Coke, and yet political sympathiser and most intimate friend of Milton, died; where he died; whether married, and if married, to whom; and whether he left any children. A. M. G.

[Mr. Cyriack Skinner, well known as the associate of Milton, appears to have been the grandson of Sir Vincent Skinner, Knt., whose eldest son and heir, William Skinner, of Thornton College, co. Lincoln, Esq., married Bridget, second daughter of Sir Edward Coke, Knt., Chief Justice of England. The affinity between Cyriack Skinner and this distinguished ornament of the English bar is thus alluded to by Milton in his 21st Sonnet:—

"Cyriack, whose grandsire, on the royal bench
Of British Themis, with no mean applause

Pronounc'd, and in his volumes taught, our laws,
Which others at their bar so often wrench."

All the biographers of Milton have mentioned that Cyriack Skinner was his favourite pupil, and subsequently his particular friend. Wood incidentally notices him in speaking of the well-known club of Commonwealth's men, which used to meet in 1659 at the Turk's Head in New Palace Yard, Westminster. "Besides our author (James Harrington) and H. Nevill, who were the prime men of this club, were Cyriack Skinner, a merchant's son of London, an ingenious young gentleman, and scholar to Jo. Milton, which Skinner sometimes held the chair, Major John Wildman," &c. (*Athena*, iii. 1119, ed. 1817.)

In the year 1654, we learn from a letter addressed to Milton by his friend Andrew Marvel, that Skinner "had got near" his former preceptor, who then occupied lodgings in Petty France, Westminster. About a year after Skinner had thus become the neighbour of Milton, the latter addressed to him that beautiful sonnet on the loss of his sight:—

"Cyriack, this three years day these eyes, though clear,
To outward view, of blemish or of spot,
Bereft of light, their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year,
Or man, or woman."

From the decided republican principles which Cyriack Skinner was well known to have adopted, it is not improbable that he was suspected of participating in some of the numerous political conspiracies which prevailed during the last ten years of the reign of Charles II., and that his papers were seized in consequence. This may account for the long-lost theological work by Milton having been found in the State Paper Office, called by Aubrey *Idea Theologiae*, and by Toland *A System of Divinity*, and since translated by Dr. Sumner, entitled *A Treatise on Christian Doctrine*, 4to, 1825.

Towards the close of his life Cyriack Skinner resided in the parish of St. Martin-in-the-Fields, where he was buried on August 8, 1700, leaving an only daughter, named Annabella, who administered to his effects on August 20, 1700. We cannot discover his wife's family name, who deceased before him. Vide Dr. Sumner's Preliminary Observations to Milton's *Treatise on Christian Doctrine*, and Todd's *Life of Milton*, 8vo, 1826.]

HENRY HUDSON.—Is there any Life of Henry Hudson extant? It will be remembered he was the first English navigator who went up the Hudson River from New York to Albany about the year, 1610. The Dutch settlers called him Hendrick Hudson. He was also the first sailor who explored Hudson's Bay; which, like the river Hudson, was named after him. Was he a regular naval officer, or only the captain of a merchantman? Where did he sail from, and from what family of Hudsons was he descended? I shall be glad to learn any particulars of him, as so little is known in America of his history or adventures.

M.

Frankfort-on-Main, Germany.

[Of the early personal history of Henry Hudson very little is known. He resided in London, was married, and had an only son; but in what way he acquired his practical skill in navigation we are not informed. The whole period of his life known to us extends over little more than four years, from April 19, 1607, to June 21, 1611. The greater part of this time is filled up by four voyages, all of them undertaken in search of a short northern passage to the eastern shores of Asia. The first voyage was performed in 1607, for the Muscovy Company: its purpose was the search of a north-eastern passage to China. The second voyage took place in 1608, also in search of a north-eastern passage to China. The third voyage was undertaken in 1609, at the expense of the Dutch East India Company. Its starting-place was Amsterdam, its original purpose still the search of a north-eastern route. In 1610, Hudson again sailed to the north-west in search of a passage: the expenses of

the expedition were borne by three English gentlemen. Hudson explored the strait and part of the bay which bear his name. He passed the winter 1610-11 in one of the most southern harbours of the bay. On the 21st of June, 1611, a few days after he had again left that harbour, a mutiny broke out among the crew; and Hudson, with eight companions, was set adrift on the waves in a small boat, and has never since been heard of. The ship and part of the mutinous crew reached England in safety. The details of Hudson's voyages are given at length in Purchas's *Pilgrims* and Harris's *Voyages*. The Hakluyt Society has published the following work: "*Henry Hudson the Navigator*: the original documents in which his career is recorded collected, partly translated, and annotated, with an Introduction by G. M. Asher, LL.D. 1860, 8vo." Consult also *The Life of Henry Hudson*, by H. R. Cleveland, in Sparks's Library of American Biography, vol. x., Boston, 12mo, 1848; *The Adventures of Henry Hudson*, New York, 12mo, 1854; and the *Biographia Britannica*.]

STAFFORD, TALBOT, ETC.—Could some of your readers inform me how a document (on vellum) which I possess bears the sign-manual "F. Stafford," whereas it is headed: "Nous Jehan Seigneur de Talbot et de furnival, Maréchal de France, Certifions par ces presentes," &c., and ending: "En tesmoing de ce nous avons sceele ces p^{tes} de N^{re} Scel le penultieme Jour de Juillet l'an Mil cccc trente Sept," and the seal, a large one in red wax, the greater part of which is in very good preservation, bears the arms of Talbot and Furnival (the latter spelt with two Fs): in the 1st and 3rd quarters a lion erect; in the 2nd and 4th six black birds with a stripe gules. The latter I suppose to be the arms of the Furnivals from the old Norman poem—

"Avec eus fa achimenez
Ci beau Thomas de Fournival,
Ki kant sur le cheval
Ne sembloit home ke sommeille
Six merlos e bende vermeille
Portoit en la baniere blanche."

Is this name of "Stafford" merely that of an amanuensis, or one of the names of John Talbot?

P. A. L.

[We can only conjecture that "Stafford" was no part of the deed, which was not intended to be signed.]

ST. JOHN'S GOSPEL.—It is said that the Gospel according to St. John is not authentic. I shall be glad to be informed what writer I can consult on the subject.

P. E. M.

[On the authenticity of the Gospel by St. John the following works may be consulted: Smith's *Dictionary of the Bible*, i. 1111, an article from the pen of the Rev. Wm. Thomas Bullock, M.A.; Dr. Samuel Davidson's *Introduction to the New Testament*, ed. 1848, i. 225; and B. F. Westcott's *Introduction to the Study of the Gospels*, ed. 1860, p. 230, &c. Mr. Westcott judiciously remarks, that "the chain of evidence in support of the authenticity of

the Gospel is, indeed, complete and continuous as far as it falls under our observation. Not one historical doubt is raised from any quarter; and the lines of evidence converge towards the point where the Gospel was written, and from which it was delivered to the churches."]

Replies.

FRENCH BOOKS ON ENGLAND.

(3rd S. x. 413.)

In the new and too short-lived series of the *Retrospective Review*, published a few years ago by the respectable and intelligent bibliophile, Mr. J. Russell Smith, of Soho Square, will be found an article (vol. i. p. 37) upon "French Pictures of the English during the last Century." Especial reference is made to the satire entitled *Les Sauvages de l'Europe*, of which a translation is before me—"The Savages of Europe. From the French. London, 12mo, 1764." This book was written by Louvel, and reappeared in 1804, with the title of the *Paquebot Anglais*, under the editorial care of M. Regnault-Warin. The later date, however, of the reproduction will hardly bring this little work under the category of recent books, concerning which alone your correspondent is probably interested; nor will that of the savage libel of General Pillet, also referred to in the article to which I have drawn attention—"L'Angleterre vue à Londres et dans ses Provinces, pendant un séjour de dix Années, dont six comme Prisonnier de Guerre, par M. le Maréchal-de-camp Pillet. Paris, 8vo, 1815." This book, which for virulence and unscrupulousness of malignity has probably no equal, was published to please Buonaparte, during the hundred days, but was afterwards so rigidly suppressed by Louis XVIII., in gratitude towards the nation which had supported him, that it has become a literary curiosity of considerable rarity. As I have said above, it can hardly be considered recent, and I have alluded to it chiefly for the purpose of stating that a defence of the British people and constitution, in answer to the attacks of Pillet and others, was written in 1817 by M. de la Vauguyon, fils aîné, and appeared under the editorial auspices of M. Viévard. This work was translated into English by William Tanner Young, and published so recently as 1847 by Peter Jackson (late Fisher & Co.), London, 8vo, pp. 292, under the title of *The Truth in regard to England in 1817, by a Frenchman*.

The title of the little book first mentioned reminds me of a phrase used by Brantome:—

"In his account of the Vidame of Chartres he says, that when that lord passed to London, as one of the hostages for the performance of the treaty between England and France, he rendered himself so agreeable to King Edward (III.?), that he took him with him, 'jusqu'au fin fonds des sauvages d'Escoffe.'"—*Walpoliana*, xxxvi.

A witty Frenchman has said of us that we are "les Chinois de l'Europe."

Here, too, may be noticed the little essay of a philosophic writer, who, in a brochure of 56 pages, discusses our political and commercial condition at the close of the war, and the effects upon our taste, in arts and manufactures, of our long separation "d'avec les terres classiques de l'Europe." The title of this is—

"De l'Angleterre et les Anglais. Par Jean-Baptiste Say, à Paris, 8vo, 1815."

In the year after the publication of Pillet's pamphlet, and from the same publisher, we have a slender octavo—

"Quinze Jours à Londres à la fin de 1815. Par M. . . . Paris, 1816."

This was followed by—

"Six Mois à Londres en 1816, suite de l'ouvrage ayant pour titre: 'Quinze Jours à Londres à la fin de 1815,' &c. Paris, 1817."

These two volumes consist of a series of very lively, genial, graphic sketches, on "Eliza Fanning," "Selling Wives," "The Tutbury Bull-running," &c., and well merit perusal. The author—whose name I should be glad to know—is much more liberal in his remarks on our national characteristics than his predecessor, M. Pillet: though he mildly censures the pamphlet of the latter as a book "dans lequel, au milieu de beaucoup de vérités, il se trouve peut-être quelques exagérations que les Anglais taxent de calomnies." He goes on to describe a pantomime which he went to see at Sadler's Wells (which he speaks of as "environné de spacieuses prairies,") entitled *London and Paris*, in the course of which—

"On amène sur le Théâtre un acteur en uniforme général français—à genoux, M. Pillet, lui dit-on: demandez pardon aux dames anglaises, que vous avez calomniées";—lorsqu'il a fait cette amende honorable, on apporte une couverture; on lui donne le divertissement dont *Sancho* fut régalé dans l'auberge de Maritorne, et la toile se baisse aux grands applaudissemens des spectateurs."—Page 197.

A year or two later gave us a series of somewhat similar works, under the various titles of—

"Londres en 1819"; "Londres en 1820"; "Londres en 1821"; "Une Année à Londres"; "Six Semaines en hôtel garni à Londres"; and lastly, I think, "Londres en mil huit cent vingt-deux; ou, Recueil de Lettres sur la Politique, la Littérature, et les Mœurs, dans le Cours de l'Année 1822. Par l'auteur de, &c. Paris, 8vo, 1823."

This, too, is the place to notice the more pretentious, but worthless, work of a well-known Bourbonist:—

"De l'Angleterre; par Monsieur Rubichon. 2 vols. 8vo, Paris, 1819."

A good notice of this will be found in the *Quarterly Review*, No. XLV.

may be mentioned two volumes of con-
merit:—

on England, by Victor, Count de Soligny,
from the original MSS. 2 vols. 8vo. London.

next year appeared the well-known and

as dans la Grande-Bretagne, &c. Par Charles
tom. 8vo. Paris, 1824."

volumes, which relate chiefly to the
al power of England, are noticed in the
Review, No. LX.

may be mentioned the

Historique et Littéraire en Angleterre et en
Par Amadée Pichot, D.M. 3 tom. 8vo. Paris,

ors in this flippant and trashy book were
n the *Quarterly*, No. LXIV.

same year we have—

sur l'Angleterre. Par A. de Staël-Holstein.
s, 1825."

tion of this work in English was pub-
nultaneously by Treuttel, London and

llowing work, though its authorship is
l to an earlier period by half a century,
roperly noticed here in respect of date of
n:—

au's Letters, during his residence in England,
otes, Maxims, &c. 2 vols. 8vo. 1832."

r stupid and splenetic book must be here
l:—

Britain in 1833. By Baron d'Haussez, Ex-
Marine under King Charles X. 2 vols. 8vo.
33."

article on "English History and Cha-
the French Stage" will be found in the
Quarterly, vol. xxxi. No. LXI. p. 140.

a French book, though written in the
nguage, is—

iv, England, and Scotland; or, Recollections
Minister. By J. H. Merle d'Aubigné, D.D.
o, 1848."

re doubtless many intervening publica-
the next in date on my own shelves is
nd liberal work:—

venir Politique de l'Angleterre. Par le Comte
mbert. 8vo. Paris, 1856."

slation was published by Murray, 8vo,
l this was reviewed in *The Times* of
in the same year.

a book which every Englishman should
reread; following it up with the cele-

ur l'Inde au Parlement Anglais. London
1858."

horised translation into English of the
n the *Correspondent* of Oct. 29, 1858,
also by Jeffs, price 1s.

Though the book is flippant, querulous, and
unfair, with some very ridiculous stories and
blunders, the small sum of *one franc* will not be
misspent in the purchase of

"Les Anglais chez eux. Par Francis Wey. Paris,
Michel Lévy Frères. 8vo. 1856."

Any sum, however, would be too dear for the
stupid work of Ledru-Rollin on the *Décadence de
l'Angleterre*, even on the old principle "*Fas est et
ab hoste doceri*."

Another recent book of similar title, but much
more genial tone and philosophic spirit, is the
work of M. Alphonse Esquiros, of which the
English translation is entitled "*The English at
Home*. 3 vols. 12mo. 1861."

The original papers of this enlightened and
liberal observer, under the head of "*L'Angleterre
et la Vie Anglaise*," date their commencement
from the *Revue des Deux Mondes*, 1857 (tome
onzième, p. 367), and will be found continued in
the succeeding volumes almost down to the pre-
sent day. As there are no more minute and
elaborate, so there probably exist no more valuable
studies on our national life and character than
those of M. Esquiros. He is not one of those who
think that a period of "*quinze jours*," or even of
"*six mois*," passed in the immediate purlieus of
Leicester Square, would qualify him to write on
the subject he has chosen. Aware of its complex
structure and myriiform aspects, he has prepared
himself, by earnest and conscientious study, and
has noted the results in a liberal and truthful
spirit. In a word, he has begun where others
have, or should have, ended—with a recognition
of the truth which will be forced on the convic-
tion of the reader of the generality of books on
the same subject, and with the enunciation of
which M. Esquiros commences his papers:—
"*Rien n'est plus facile que d'écrire sur l'Angle-
terre, rien n'est plus difficile que de la connaître*."

I have reserved for the last, as indeed its date
demands, a notice of a very charming book, which
differs from the others I have mentioned in
treating of country and provincial, rather than the
metropolitan life of England, which latter, in the
great majority of cases, naturally engrosses the
entire attention of the French visitor, as being, in
his judgment, the sole worthy of study and com-
memoration. With us, however, London is *not*
England. This book is entitled—

"*Vie de village en Angleterre; ou Souvenirs d'un
Exilé*. Par l'auteur de l'*Étude sur Channing*. Paris.
8vo, 1862."

I perceive—I may just add in conclusion—that
the third volume has just appeared of the last
work of the illustrious Montalembert, *The His-
tory of the Monks of the West*. This is noticed in
the Paris correspondent's letter in *The Times* of
Dec. 3, where will be found an elegant and spirited
translation of the opening passage, which forms

a brilliant and eloquent eulogy on the British nation.
Birmingham.

WILLIAM BATES.

Some few years ago a very interesting series of papers appeared in the *Revue des Deux Mondes* on Holland, which I read with great pleasure, but I cannot answer for the feelings of a Dutchman. This was succeeded by articles on England by the same writer who had previously fascinated me; but, although there was the same sparkling pen, there was an entire absence of the breadth of mind exhibited in his "Holland." Both works, after being separately published in Paris, were translated into English; and a second volume, on the English also, subsequently made its appearance in English, apparently intended to atone to Englishmen for some of the absurdities which gratified his French countrymen in the first volume. Such "Revue" are, like Pindar's razors, made to sell and not to shave. The writer appears to have taken up his residence in the vicinity of our Crystal Palace, and to have stepped out first thing on the Gypsies of Norwood; for a large portion of his first, and, according to his original design, only volume, is taken up with a description of this vagabond class as autochthones and peculiarly and specially English, as if no such people existed in France or any other part of the world. He finds many charms in Gypsy women, and assures his readers that they are to be found amongst the wealthy and noble families of England; but he cunningly remarks, it is difficult to recognise them after exaltation from their original habitat. One he mentions as prima donna at the St. Petersburg opera-house. Such descriptions of the English have a sale amongst Frenchmen, who, like the rest of the world, prefer to have their prejudices flattered rather than to learn the truth. Other French works might be mentioned descriptive of the English, some of which have been reviewed by the *Quarterly* and *Edinburgh*, and which are still more absurd. These are the successors to the great French authors of the last century, who appear to have had a better knowledge of the English, with more candour and good sense.

T. J. BUCKTON.

Streatham Place, S.

Many celebrated Frenchmen (including Guizot, Louis Blanc, Montalembert) have, within these few years, written works upon us and our doings. The papers by Esquiros, however (first published in the *Revue des Deux Mondes*), hold deservedly the first place. They are translated, and the translations are to be had at almost every library.

NOELI. RADECLIFFE.

CHAPLAINS TO THE LORDS SPIRITUAL AND TEMPORAL, JUDGES OF THE HIGH COURTS, AND OTHER PUBLIC FUNCTIONARIES.

(3rd S. x. 414.)

The nominations and appointments of chaplains to the royal family, peers of the realm, &c., are, with the privilege attached, derived from and dependent upon three Acts of Parliament passed in the reign of King Henry VIII., viz.:—

1st. Act—the 21st Henry VIII. c. 13, entitled "Spiritual Persons abridged from having Pluralities of Livings, and from taking of Fermes."

The chief object of this Act was to restrain the holding of pluralities by spiritual persons, and defines the extent to which they might take and hold lands to farm or otherwise, and what religious houses, masters of colleges and hospitals, might keep demesne lands in their hands for the maintenance of their houses.

There are, as was generally the case, exceptions provided for, and privileges granted to some class or other exclusively.

By sect. 13 persons are named in whose favour exception is made in regard to their privilege of purchasing licences or dispensations to have and hold more benefices than one, viz.:—

All Spiritual Men of the King's Council to take and keep three benefices with cure of souls.

All King's Chaplains not sworn of the Council
Chaplains of the Queen, Prince, or Princess, or of any of the King's Children, Brethren, Sisters, Uncles, or Aunts

To hold 2 Benefices with cure of souls

Chaplains.

By sect. 14 every Archbishop may have	6
Every Duke	6
By sect. 15 every Marquess	5
Every Earl	5
By sect. 16 every Viscount	4
Every Bishop	4
By sect. 17 the Chancellor of England for the time being	3
Every Baron	3
Every Knight of the Garter	3
By sect. 18 every	
Duchess	} Being widows . 2
Marchioness	
Countess	
Baroness	
By sect. 19	
Treasurer, } of the King's	} 1
Comptroller } House	
King's Secretary	2
Dean of the Chapel	2
King's Almoner	2
Master of the Rolls	2
Chief Justice of the King's Bench	1
The Warden of the 5 Ports for the time being	1

And each hold 2 Benefices with cure of souls.

every Archbishop because he occupy eight Chaplains at court of Bishops, and every Bishop he must occupy six Chaplains of orders and consecration of , may have two additional is with same privilege of hold-
Benefices.

To hold 2 Benefices.

every
chess,
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ness
ness
ness

Being widows,

ending their remarriage with husbands under of a Baron as before limited to them being and such Chaplain to have same privilege of Benefices.

Act — the 25th Henry VIII. c. 16, entitled an Act that every Judge of the High Court may have one Chaplain beneficed with

Act cites 21 Henry VIII. c. 13, in which and that no provision was made for any of judges of his high courts, commonly a King's Bench and Common Pleas, except for the Chief Judge of the King's Bench, the Chancellor, nor Chief Baron of the Exchequer, nor for any other inferior part of the King's most Honourable Council: therefore it was enacted that —

Chaplain.

ge of the said High Courts		
re	. 1	} And each hold 1 Benefice.
of the Exchequer	. 1	
on of the Exchequer	. 1	
orney-General	. 1	
eral Solicitor	. 1	

Act — the 33rd Henry VIII. c. 28, entitled an Act for the Chancellor of the Duchy and others."

Act recites that of 21 Henry VIII. c. 13, no provision was made for any of the officers of the king's several courts of the Duchy of Lancaster, the Courts of Augmentations, the revenues of the Crown, the First Fruits, the Master of the Court of Wards, the General Surveyor of Crown Lands, and other of the king's courts. It was enacted that —

ellor of the Court of the Duchy of Lancaster.
ellor of the Court of Augmentations.
ellor of the Court of First Fruits and Tenths.
r of the King's Wards and Liveries.
al Surveyor of the Crown Lands.
r of the King's Chamber.
r of the Court of Augmentations.
of the Stole.
om may take one benefice with cure of souls.

appointments of chaplains are registered in the office of the Master of the Faculties in the Commons, and if there be any salary or annexed to the appointment, it is subject to the duty of 2*l.*; but if otherwise (merely

honorary) there is no stamp upon the appointment.

In a list kept at the Faculty Office of the persons entitled to appoint chaplains, there occurs the following not named in the statute of the 21st Henry VIII., viz: —

Secretary of State.*

Clerk of the Closet.

Widow of Clerk of the Closet: though she marry, that doth not take off qualification.

The Faculty List doth not appear to take notice of various other persons or officers named in the Acts of the 25th or 33rd of Henry VIII., although it includes two not named in the Act of the 21st or either of the others.

A note appended to the Faculty Office List says, that a peer being a Knight of the Garter may appoint three in addition to his peerage number.

This Act of the 21st Henry VIII. was enforced by the 25th Henry VIII. c. 21, s. 21, which was repealed by 1 & 2 Philip and Mary.

The Act of the 25th Henry VIII. was repealed by 1 & 2 Philip and Mary c. 8; and by s. 27 of the same Act that part of the statute of the 21st Henry VIII. recited in s. 3 is repealed by s. 4. The statute of 1 & 2 Philip and Mary is repealed by 1 & 2 Eliz. c. 1, except in such branches and clauses as therein excepted.

By the 8th and 10th sections the Act of the 25th Henry VIII. is re-enacted and revived; but by 26 & 27 Vict. this Act was again repealed.

There are several enactments which seem to affect this question, viz.: 57th Geo. III. c. 99; 1 & 2 Vict. c. 106, amended by 13 & 14 Vict. c. 98; 18 & 19 Vict. c. 127, extended by 23 & 24 Vict. c. 142; 26 & 27 Vict. c. 125.

Considering these various statutes, it is difficult to say what remains of the original statute of the 21st Henry VIII. The privileges it conferred are clearly annihilated in regard to holding pluralities. That of the 25th Henry VIII., by which the judges had the benefit of the Act of the 21st Henry VIII. extended to them, is repealed *in toto*; so that it may be asked under what authority do the Lords Temporal in Parliament, the Judges, and other public functionaries appoint chaplains unless under some common-law right existing previous to the statute of the 21st Henry VIII. and from a passage in Lord Coke's report of *Ac-ton's case*, 45 Eliz., it would appear that a common-law right did exist before the statute of 21 Henry VIII. See Coke's *Reports*, ii. 117.

J. R.

* The Act provides for the "King's Secretary." There are now four Secretaries of State, equally the King's Secretaries.

ROUNDELS: VERSES ON FRUIT TRENCHERS.

(1st S. xi. 159, 213, 267, 448; xii. 290;
3rd S. x. 472.)

The *Gentleman's Magazine* of the last century supplied the place of the "N. & Q." of our more favoured day. In its volumes for 1793, 1794, 1797, and 1799, the subject of "Roundels" attracted much attention; and in p. 458, of the volume for 1799, Mr. John Fenton, of Fishguard, quotes the second of the four stanzas given by Mr. PIGGOT, JUN. (p. 472 above), and supplies a sketch of the beechen plate on which it was painted, speaking of it as "one of a set in the possession of a young antiquary," and that he "can trace them back to Queen Elizabeth's time." Should this "young antiquary" of 1799 be the same with Richard Fenton, F.S.A. (also of Fishguard), author of *An Historical Tour through Pembrokeshire*, they may have found their way from his collection to the Bodleian Library; and a comparison of the engraving with the specimens there might possibly establish their identity, and in such case would account for Mr. PIGGOT's perhaps only conjectural assertion that the set had belonged to Queen Elizabeth. Mr. PIGGOT assumes that they were *fruit trenchers*; but this was the great subject of discussion, and although one correspondent, as I shall show, calls them "trenchers for cheese or sweetmeats," the general opinion seemed to be that they were used in some game, or as conversation cards; and their limited size (5 to 5½ inches), their thinness, and their perfect flatness, would seem to encourage this opinion; which opinion appears equally to have prevailed among your various correspondents in "N. & Q.," vol. xi., as referred to above.

Having thus taken advantage of Mr. PIGGOT's note to reopen the subject as one of interest, and in the hope that during the last ten years some further specimens may have been discovered and some new light thrown on their history, I should like permission to give a condensed summary of what was said by Mr. Urban's friends, except where they have already been alluded to in "N. & Q."—such as in the first recorded case, in the volume for 1793 (p. 398), which has been described in your vol. xi. p. 267—merely adding that they are spoken of as being *very thin, flat*, and appearing to be as old as the time of Henry VII. or Henry VIII., and of which the facsimile engravings given are really very curious.

At pp. 1187-8, Part II. of the same volume (1793), there are three communications describing different sets. The first, consisting of "more than ten," had been found "walled up in a farmhouse, which had been a religious house," at St. Leonard's in Bedford: "Some were finely painted and gilt, and these had each some religious sentence on them, and verses, if I remember right, not

very fit to accompany it. . . . Some were plain beech without letters, paint, or other ornament. They were thought to have been used for diversion, as some game." The same writer (M.) then describes another set of twelve, in the possession of "Mr. Drew of this place (Bedford), stone-mason. . . . They are flat beechen plates in a rudely painted box; and seem designed, like the others, for some game, as was indeed asserted by the person from whom they originally came in Staffordshire . . . where they really were played as a game, but in what manner he cannot tell." These, it appears, "were not painted, but consisted of prints, coloured, and pasted on the beech-wood, which is plain on one side." Each plate had one of the signs of the zodiac, and the legend surrounded a centre subject, generally of a grotesque character; and two are selected as being without improper levity, one of which is as follows:—

"Disguised thus at Candlemas we come;
With gambols, dice and cards, we mask and mumm;
Some loseth all, and some the money purses;
Some laugh outright, whilst others swears and curses."

The next writer (S. E., p. 1188) alludes to one, upon which had been written by Mr. Ives, the Yarmouth antiquary, that it was a trencher for cheese or sweetmeats, used about the time of James I. S. E. does not acquiesce in this opinion, but considers them "fortune-telling cards" of Henry VIII.'s time. His sample is this:—

"To spende over muche be not to bolde,
Abate rather somewhatt yi (thy) householde:
For of thy landes bothe fare and nere,
To the (thee) smale frutes will come this yere."

The third writer (T. P.) gives a lively account of the use of a set of these roundels "for telling fortunes, being held in the hand spread out as cards," which he witnessed, forty years before, at the house of "the old lady Vicountess Longueville at her seat at Brandon, three miles from Coventry."

In vol. lxiv. for 1794, P. P. describes eight, part of a supposed set of twelve, as having each "a massive gilt circle enclosing a curious group of figures in gold, red, yellow, &c.—such as hearts, true lovers' knots, crescents, wheels, dots, butterflies, caterpillars, fishes, leaves, roses and other flowers not quite so easily named, diversely expressed on different roundels." He then transcribes the verses in the centre of each, "in hopes of meeting with a satisfactory explanation of their use." Three out of the eight will serve as specimens of this lot:—

1. "Thy foomes mutche grieffe to the have wrought,
And thy destruction have they soughte."
4. "Truste nott this worlde thou woeful wighte,
Butt lett thy ende be in thye sighte."
8. "Thy youthe in follic thou haste spent,
Defere not nowe for to repente."

set was traced back to the Arthingtons of ton, co. York: an ancient family who unded a nunnery, whose conventual seal rved by Thoresby. The writer believes have been the vehicle of entertainment, ays of yore, to the immured ladies of the ; and, in a note, refers them to the age of IV. or Richard III., and ridicules the heir having been "trenchers for cheese or ats."

403 of the same volume (1794) is an ac- om A. M. R. of a complete set of twelve, e pending discussion had caused him to w from their hiding-place, and which had his family many years. From their ortho- they were evidently of considerable an-

The centre of each was occupied by a to which the motto or distich round had 3, e. g.:—

1. *Honeysuckle.*

and hony from my flocke proceedes,
and spyder of me suckes and feedes."

8. *Heartsease.*

ge on earthe can better please
fayre wyfe and hartes ease."

10. *Sweetbrier.*

me not, nor with disgrace doe sticke me,
I am sweete, bryers have power to pricke ye."
onymous writer then, at p. 409, gives a
from a MS. set of "Posyes for Trenchers,"
near the beginning of the previous cen-
follows:—

Who dare buye first a pretious Pearle
Must be as great as anye earle:
If he has worthe, let him not feare,
The Jewell cannot be too deare."

ls, of the other eleven, that, "although
witty, they too closely border on in-
"

agth, in 1797 (vol. lxvii. p. 281), a then
correspondent, signing himself "W. and
is up the whole matter in favour of the
theory: his opinion being, apparently,
ounded upon a curious passage from the
English Poesie, attributed to Puttenham,
lished by Richard Field in 1589. For
must refer to the volume of the maga-
ich I have not now with me; believing
se extracts from the *Gentleman's Maga-*
the references in your own pages eleven
o, thus brought into one view, will suffice
o elucidate a very curious subject, espe-
they should conduce to the discovery of
und perhaps contemporary allusions to the
purpose of these roundels.

S. H. HARLOWE.

n's Wood.

DUTCH BALLAD.

(3rd S. x. 303.)

This *morçeau* is worthy of a little further eluci-
dation, illustrating as it does in a remarkable
degree the original identity of the Nieder-
Deutsch of the Continent with our own mother
tongue. The date is probably of the twelfth, or
beginning of the thirteenth century, a period when
the indigencus structure and vocabulary of the
Anglo-Saxon was fast wearing down, and passing
into early English. The Biblical paraphrase of
Ormin, commonly called the *Ormulum*, is of about
the same date or a little later. Its language is
that of rugged early English, rather than Saxon
or semi-Saxon, yet I believe nearly every word
in the Dutch ballad which has disappeared from
our own tongue will be found in the *Ormulum*.
In fact, every word in the ballad is common both
to Dutch and English, and the syntax is the same
in both. The spelling differs, but that is of small
consequence. In order to exhibit this identity I
give the old Dutch version with the English
equivalent verbatim in parallel lines, marking in
italics those words which have fallen out of use,
but which are nevertheless sound English of the
olden time. In some words which are not obso-
lete I have preserved the final extra syllable, and
in others the old final *e*, to accommodate the
rhythm.

I.

Naer Oostland willen wy ryden,
(Nigh¹ Eastland will-en we ride-n,)
Naer Oostland willen wy meê²,
(Nigh Eastland will-en we *mid*,)
Al over die groene heiden,
(All over the green-e heath-e,)
Frisch over die heiden,
(Fresh over the heath-e,)
Daer is er en betere stee³.
(There is there *ane* better-e sted.)

II.

Als wy binnen 't Oostland komen,
(As we *binnon*⁴ th' Eastland come-n,)
Al onder dat hooge huis fyn;
(All under that high house fine;)
Daer worden⁵ wy binney gelaten.
(There *wurdon* we *binnon* *gelatan*⁶.)
Frisch over die heiden,
(Fresh over the heath-e,)
Zy⁷ heeten ons willekom zyn.
(They *haten*⁸ us welcome *syn*⁹.)

¹ The A.-S. *neah*, H.-G. *nach*, *nahe*, L.-G. *naar*, all sig-
nify motion towards a place, as well as propinquity.

² *Meê*, contraction for *mede*, equivalent to H.-G. *mit*,
A.-S. *mid*, together, with.

³ *Stee*, contraction for *stede*, a place.

⁴ *Binnon*, within; Scottish *ben*, the house.

⁵ A.-S. *wurdon* = *wuldon*, would.

⁶ A.-S. *gelatan*, to let be, remain.

⁷ A.-S. *hi*.

⁸ A.-S. *haten*, to call, ask.

⁹ A.-S. *syn*, to be.

III.

Ja, willekom moeten wy wezen,
 (Yea, welcome might-en we *wesen* ¹⁰.)
 Zeer willekom moeten wy zyn;
 (*Sair* ¹¹ welcome might-en we *syn*;)
 Daer zullen wy avond en morgen,
 (There shall-en we even and morning,)
 Frisch over die heiden,
 (Fresh over the heath-e,)
 Noch drinken den koelen wyn.
 (*Nu* ¹² drinken the cool-en wine.)

IV.

Wy drinken den wyn er mit schalen.
 (We drinken the wine there *mid scealum* ¹⁵.)
 En't bier ook zoo veel ons belieft;
 (And th' beer eke so *fela* ¹⁴ us *leve* ¹⁵;)
 Daer is het zo vrolyck ¹⁶ to leven,
 (There is it so *freolic* to live-n,)
 Frisch over die heiden,
 (Fresh over the heath-e,)
 Daer woanter myn zoete lief.
 (There *wonnoeth* ¹⁷ my sweet-e love.)

J. A. P.

Wavertree, near Liverpool.

An inhabitant of Belgium for the last four years can testify to the similarity that still exists between the English and Flemish (or Dutch) languages. On the rare occasions when a Flamand is unable to speak or understand French, he will, if he be of ordinary intelligence, understand and make himself understood by an English person, provided of course that the Englishman speaks slowly and distinctly, and that the conversation does not refer to anything more abstract than marketable commodities or ordinary commerce, and this where French would wholly fail.

In Brussels it is the custom in the older and lower parts of the town to print the names affixed to its streets in both Flemish and French. A few of these selected at random will prove what I have written:—

Rue de l'Église . . .	Kercke Straet.
Rue des Aveugles . . .	Blinden Straet.
Rue de l'Abondance . . .	Overloden Straet.
Rue de l'Abrioot . . .	Abrikoos Straet.
Rue des Éperonniers . . .	Spor (Spur) Straet.
Rue du Nom de Jésus . . .	Jésus Naem Straet.
Rue du Chien Marin . . .	Zee (Sea) Hond Straet.
Impasse de la Faucille . . .	Sekel (Sickle) Gang.
Rue des Armuriers . . .	Wapen (Weapon) mackers Straet.
Rue des Sœurs Blanches . . .	Witte Nonne Straet.
Rue du Lait Battu . . .	Bottermelck Straet.

LOUISA.

Brussels.

- ¹⁰ A.-S. *wesen*, to be. ¹¹ A.-S. *sár*, very, greatly.
¹² A.-S. *nu*; H.-G. *noch*, still, yet.
¹³ A.-S. *scealu*, cups. ¹⁴ A.-S. *fela*, much.
¹⁵ A.-S. *leven*, to please, desire.
¹⁶ A.-S. *freolic*, free-like (frolic).
¹⁷ A.-S. *wunnan*, *wonnan*, to dwell.

THE DAWSON FAMILY.

(3rd S. x. 474.)

In the List of the Parliament of 1653, called the Barebone's Parliament, contained in the *Parliamentary History*, vol. iii. p. 1407, the name of Henry Dawson does not appear, but Henry Dawson figures as member for Durham. In the list, however, of members for the "Four Northern Counties" in that Parliament, given in *Burton's Diary*, vol. iv. p. 499, Henry Dawson is named as one of them; so that there is no doubt he is the man, and that the former is a misprint.

That Parliament met on July 4, 1653, which would enable the member for Durham to sit for a very short time only, as his death occurred on August 2. His name does not appear in any part of its proceedings as recorded either in the *Parliamentary History* or *Burton's Diary*, vol. i.

EDWARD FOSS.

[The following extract from a local paper may very properly follow Mr. Foss's article.]

"THE FIRST MEMBER FOR THE COUNTY OF DURHAM.

"An unexpected light has been thrown upon our north-county history; and it comes from the tomb.

"LWIN F.' a correspondent of *Notes and Queries*, communicates a copy of a monumental inscription from the church of St. Mary Abbots, Kensington, viz.:—'Here this pillar lieth the body of Henry Dawson, Esq^r, Alderman of Newcastle-upon-Tyne, who was twice Mayor of the said town, and a Member of the present Parliament, who departed this life Aug^r 2, 1653.'

"We have here, undoubtedly, the first representative of the county of Durham in the House of Commons. Being a county-palatine, it was formerly 'exempt from the burden' of representation. The Bishop of Durham, as we read in Surtees, levied taxes within the bishopric in virtue of his palatine jurisdiction, his Council (and not Parliament) granting consent; and although the question of a representation of the county had repeatedly been brought before the House of Commons in the reigns Elizabeth, James, and Charles, it was not until the time of Cromwell that a member for the county-palatine had seat. This was the Henry Dawson of the Kensington monument.

"Henry Dawson was 'deputy-mayor' of Newcastle 1646-47. William Dawson was mayor 1649-50; and George Dawson, 1650-51. Then, in 1652-53, Henry Dawson was again mayor; 'as was afterwards,' says Brand, 'George Dawson.' Henry, 'Member of the present Parliament,' had died during his mayoralty and his membership; and George (who was mayor a second time in 1657) had completed Henry's year of office in the borough, from his death in August to the appointment of a new mayor in October. The Dawsons, who held the office of mayor five times between the siege of Newcastle and the Restoration, and who contributed a member to the Parliament that prepared the way for the Protectorate, were evidently of the Commonwealth party. The name of the member has sometimes been printed, dubiously, 'Davison,' as well as 'Dawson'; but all doubt is now at end. It has been removed by the good service done to our annals by *Notes and Queries*; and we thankfully make the acknowledgment. The Kensington memorial throws light upon the history both of our borough and of the county-palatine.

been said that fame is but a name. It was not hitherto, with the first member for the county; for Henry Dawson had to share his seat with Davison. But the name is at last established; member is identified with a mayor of Newcastle."

LWIN F. accept some corrections of his monument at Kensington?

Field above the inscription shows the coat, on a bend *engrailed* three birds, *not*

Burke's *Armory*, under the name "Newcastle, gives the coat — "Azure, *i* engrailed argent three daws (another *oper*." A closer inspection will, I think, LWIN F., that, whatever else the birds they are not martlets.

the inscription, the oval mentioned by shows the same coat as baron, and, as fesse engrailed between 3 wyverns' or heads erased. This half of the oval is a weathered, but I succeeded, in 1864, in out as I have now blazoned it.

it is nearly the same as Lord Cremorne's, Portarlington's. But I see that Lord has the birds described as martlets. No doubt that the arms were originally and that the birds marked the name, I do not know the history of the alder-

ttle monument escaped the notice of or it is not mentioned in his admirable Kensington in his *Environs*. It must a first put up inside the old church, taken down about 1694. "Neere this the description of the place of Alderson's burial. It lasted through the of a removal in 1694, and probably a move in 1704, when, Lysons records, ound necessary to take the greater part church "down again, and to strengthen" I hope that, in any demolition of the ilding, it may have the good fortune to hand to save it again. It has an int only heraldic, but as an instance of a t to one of the rebel Parliament. Per- place may be found for it where it may ed from the effects of the driving wind which are plainly marked upon it.

D. P.

Lodge, Malvern Wells.

ANISMS (3rd S. ix. 118.)—The reply urnished to this query not having ap- or the reason, no doubt, that better ones ed—I venture to put in the form of a or two points of my former reply. Is other instance than "tenement-house," "tenement" is used to signify an apart- house used by one family? (*vide* Web- Worcester.) Is there any authority for

the derivation which I suggested of "johnny-cake" from "journey-cake," so called from the ease and quickness with which this simple cake can be made by a traveller? The etymology is no fancy of my own, but a not uncommon notion, and would be a likely corruption to occur amongst the negroes, who have changed Taliaferro to Toliver, Crenshaw to Granger, great-house to "gretus," and so on. I may add that the published replies missed the true explanation of vehicles of all sorts "upon runners." In sleighing time the bodies of wheel-carriages are often taken off the wheels, and placed upon runners, being thus converted, for the nonce, into very respectable sleighs.

ST. TH.

Philadelphia.

THE PIPE OF TOBACCO, ETC. (3rd S. x. 391.)—Your correspondent EDWARD KING will find Isaac Hawkins Browne's *Pipe of Tobacco* in Dodsley's *Collection of Poems*, published in 1758, vol. ii.; Bonner Thornton's *Burlesque Ode on St. Cecilia's Day* in a supplementary volume, by Moses Mindon, published in 1770.

C. J.

EGLINTON TOURNAMENT (3rd S. x. 322, 404.) In my hasty notice in p. 404, I wrote from recollection. Having since referred to an account of this display, perhaps you will be kindly pleased to insert a list of the Knights of the Tournament:—

Knight Marshal, Sir Charles Lamb, Bart.
Judge of Peace, Lord Saltoun.
King of Tournament, Marquess of Londonderry.
Queen of Beauty, Lady Seymour.
Lord of Tournament, Earl of Eglinton.
Knight of Griffin, Earl of Craven.
Knight of Dragon, Marquess of Waterford.
Knight of Black Lion, Viscount Alford.
Knight of Gael, Viscount Glenligon.
Knight of Dolphin, Earl of Cassillis.
Knight of Crane, Lord Cranstoun.
Knight of Ram, Hon. Capt. Gage.
Black Knight, H. Little Gilmont, Esq., of The Inch.
Knight of Swan, Hon. W. Jerningham.
Knight of Golden Lion, Capt. J. O. Fairlie, Esq.
Knight of White Rose, Charles Lamb, Esq.
Knight of Stag's Head, Capt. Beresford.
Knight of the Border, Sir F. Johnstone.
Knight of the Burning Tower, Sir F. Hopkins.
Knight of Red Rose, R. J. Lechmere, Esq.
Knight of Lion's Paw, Cecil Boothby, Esq.
Garden Campbell, Esq., was Esquire to Knight of Swan.
John Campbell, Esq., was Esquire to Knight of White Rose.

Among the principal guests at Eglinton Castle were Prince Louis Napoleon Buonaparte and two Counts Esterhazy.

"Several bouts at broadsword were played by Prince Louis Napoleon and Mr. Lamb; both were clad in heavy armour, but the former without cuisses or gyves."

Sir Charles Lamb of Beaufort, Bart., and Mr. Lamb were step-father and step-brother to Lord Eglinton.

SETH WAIT.

Campbell of Saddell's accident is referred to in Ingoldsby's poem, "The Cynotaph" —

" . . . Knights of St. John,
Or Knights of St. John's Wood, who once went on
To the Castle of Goode Lorde Eglintoune,
Count Fiddle-fumkin and Lord Fiddle-faddle,
'Sir Craven,' 'Sir Gael,' and 'Sir Campbell of Saddell,'
(Who, as poor Hook said, when he heard of the feat,
Was somehow knock'd out of his family seat.)"

I have an interesting unpublished account in MS. of the doings at the coming of age of this Mr. Campbell of Saddell. CUTHBERT BEDE.

LORD BRAXFIELD (3rd S. x. 30.) — About eighteen or twenty years ago the late Lord President Hope published a letter to the editor of *Blackwood's Magazine*, in which he indignantly denied the possibility of foundation for this anecdote of Lord Braxfield, with whom, though then long dead, he had been on terms of intimacy.

W. T. M.

Hongkong.

AGUPEZA (3rd S. x. 381.) — Some remarks made by LORD HOWDEN in his reply have revived an old curiosity as to the real name, dwelling-place, and social position of "the Andalucian lady of German origin, who writes under the pseudonym of Ferman Caballero." If this query can be answered without breach of confidence it would greatly oblige
NOELL RADECLIFFE.

ILLUMINATED MISSAL (3rd S. x. 411.) — The leaves described by W. W. S. certainly did not belong to a Missal. It is too common to confound Missals with Books of Hours. These detached leaves have been taken out of a Book of Hours. The subjects painted on vellum on these leaves are of constant occurrence in the *Horæ*, or Books of Hours, of the Sarum use. The Adoration of the Magi would be prefixed to one of the Hours, probably Sext or None; St. Catherine and St. Adrian would find place in the latter part of the book, preceding the prayers in their honour. F. C. H.

INSCRIPTION AT CHAMFÉRY (3rd S. x. 414.) — I have seen the lines worded very differently, as follows: —

"Quos anguis dirus tristi dulcedine pavit,
Hos sanguis mirus Christi mulcedine lavit."

This is most likely to be the true version. The lines are often ascribed to Prof. Porson; but I never could believe that he wrote them.

F. C. H.

CHEESE WELL (3rd S. x. 473.) — This name is derived from the resemblance of the spring to the dairy utensil, the "chessell," or "chesswell," and is analogous to the "*Cheesewring*," the name by which a remarkable pile of rocks in Cornwall has long been known. I am perhaps wrong in using the word *pile*, as the form has been produced by

the washing away of the surrounding soil, leaving the "Wring" in its present isolated state.

GEORGE VEELE IRVING.

GOLD PRONOUNCED "GOOLD" (3rd S. x. 456.) — In a note on the pronunciation of the word *Rome* LORD LITTLETON says that he "was brought up to say both *Room* and *goold*," and that the last time that he heard the latter pronunciation was from the lips of the late Sir Francis Lawley, "full twenty years ago." At the present day I frequently hear gold pronounced "goold" by persons of position and education in the eastern counties, who also say "as *yellow* as *goold*." I am not aware if our East-Anglian poet laureate anywhere rhymes gold as *goold*, but in his *Lincolnshire* scene in "The Dying Swan" he makes "yellow" to rhyme with "swallow." In *Maud* he rhymes *Rome* with *home*.

CUTHBERT BEDE.

"HAMLET": "HOUSE THE DEVIL" (3rd S. x. 427.) — Had your correspondent F. consulted the Cambridge edition of Shakespeare he would no doubt have spared himself the labour of his elaborate epistle. In the Addenda to vol. viii. of that edition he will find that his conjecture — "And either *house* the devil," &c., has been forestalled by Bailey.

P. A. D.

DEGREES, WHEN FIRST CONFERRED (3rd S. x. 449.) — According to Du Boulay, degrees were conferred after a regular examination from the first foundation of the University of Paris. This university, tradition asserts, was founded by Charlemagne in the ninth century, and degrees were probably introduced in the English universities from Paris. Others consider they were introduced by Irnerius into the University of Bologna about the year 1150, and thence transferred to the Parisian school. The title of *Doctor* at first signified a *teacher*, and was not a technical degree. The oldest degrees were those in arts. The term *Bachelor* was peculiar to the feudal or military law of France, and this would strengthen the theory that the whole system of academical honours is borrowed from the University of Paris. The terms *Master* and *Doctor* were synonymous. The title *Bachelor* is said to have been first instituted by Pope Gregory IX. (1227-1241). The word is probably derived from *bacilla*, meaning little staves.

JNO. PIGGOT, JUN.

PICTURE (3rd S. x. 169, 219.) — Since my former communication I have seen this remarkable picture at the Gallery of British Art, 57 and 58 Pall Mall. The description given by F. C. H. H. is very accurate, with the exception that no horse is rearing. Mr. Cox, the proprietor of the Gallery, has discovered that the painting, which he states to be by Annibale Caracci, represents the death of Darius Codomanus as described by Justin, and I think there can be no doubt that he is correct.

book xi. near the end) records the pursuit by Alexander, and thus proceeds:—

us deinde multa millia passuum, cum nullum
ium reperisset, respirandi equis data potestate,
nilitibus, dum ad fontem primum pergit, in
varium multis quidem vulneribus confossum,
em adhuc, invenit. Qui applicito captivo cum
voce cognovisset, id saltem presentis fortune
habere dixit, quod apud intellecturum locu-
nec incassum postremas voces emissurus."

be observed that Justin makes no men-
e mutilation of the horses, and this may
it historic foundation. But the painter,
such barbarity to be in accordance with
ustom, may have considered himself jus-
thus representing the means taken by
es and Bessus to prevent the horses from
their murdered master into a more fre-
locality, where he might be discovered
y had effected their escape. That the
were accustomed thus barbarously to
horses is shown by a passage in Herodo-
k VII. 88) on the death of Pharnuches,
killed by a fall when riding out of Sar-

respect to the horse, his servants immediately
ordered; for leading him to the place where he
n his master, they cut off his legs at the

x informed me that the picture has ex-
h interest from its peculiarity and the
of discovering the incident represented.
e readers of "N. & Q." who may have
tunity of examining it will, I think, be
and they will find Mr. Cox ready to
the information he has collected with
it. H. P. D.

ESTREARE SAID IT FIRST" (3rd S. x. 472.)
only into the mouth of Sir Andrew
k that Shakespeare has put this "ad-
onfusion." I quote some instances:—
dot. The young gentleman . . . is . . . gone to

Marry, God forbid!"

Merchant of Venice, Act II. Sc. 2.

Why, didst thou not come from heaven?

From heaven? Alas, sir, I never came there.

rid

so bold to press to heaven in my young days."

Titus Andronicus, Act IV. Sc. 3.

Now I, to comfort him, bid him, a' should not
od; I hoped, there was no need to trouble him-
ny such thoughts yet."

Henry V. Act II. Sc. 3.

o, in his *Dutch Courtezan*, seems to have
the last passage—

band! I little thought you should have come
God thus soon."

Dutch Courtezan, Act V. Sc. 1.

JOHN ADDIS, JUN.

DANTE (3rd S. x. 78.)—The name *Jova* in the
two passages quoted from the Latin Prayer-
book of the Church of England (editions of 1713
and 1729) must certainly be meant as an abbre-
viation of *Jehovah*. It is no part of the Latin
noun, nom. Jupiter, gen. Jovis. UNEDA.
Philadelphia.

AMERICA AND CARICATURES (3rd S. x. 310.)—
The following from an article in the *New York
Evening Post* will furnish a partial reply to Q.'s
query:—

"Amongst the dead papers are the so-called 'funny'
journals—the *Lantern*, *John Donkey*, *Momus*, *Vanity Fair*,
and *Mrs. Grundy*—all having made great but exceed-
ingly unsuccessful efforts to live, by being 'as funny as
they could.' The class of humorous journals in New
York to-day is represented by the *Phunniest of Run*, the
Comic Monthly, &c., papers which are often happy in the
wit of sharp and timely caricatures, political or otherwise,
but whose literary character and typographical appear-
ance are execrable."

A glance at a book-stall enables me to resolve
the *Post's* " &c." into the *John Joker*, the *Budget
of Fun*, the *Phunniest Fellow*, *Nick-Nax*, *Merry-
man's Monthly*, and *Yankee Notions*. I have not
felt equal to looking inside any of them.

ST. TH.

Philadelphia.

HERALDIC QUERIES (3rd S. x. 449.)—One branch
of the ancient family of Archer of Kilkenny bore
a chev. erm. between three pheons, 2 and 1. These
arms appear sculptured in various places in the
above city, but the tinctures are not given.

S. H. L. A.

ARMS OF PRUSSIA (3rd S. x. 448.)—Your cor-
respondent asks what will probably be the new
quarterings in the Prussian arms by reason of the
late annexation? We have noticed lately new
coins (two-thaler pieces) issued by the late Free-
state Mint at Frankfort (but now Prussian), in
which the coats of arms of all the lately annexed
states are to be seen on the wings of the eagle.
Will any correspondent inform me the meaning
of the lion with two tails in the coat of arms of
the late Landgrave of Hesse? W. W. M.

Frankfort-on-Main.

BOOK DEDICATED TO THE VIRGIN MARY (3rd S.
x. 447.)—I have in my possession a small manual
of *Prayers for the Conversion of England*, given
me by a Roman Catholic priest soon after its
issue by the Catholic Institute of Great Britain
in 1840, which is dedicated to "Mary, Mother of
Divine Grace." This seems to be a parallel to the
dedication quoted by M. C. WILLIAM WING.
Steeple Aston, Oxford.

HELWAYNE (3rd S. x. 469.)—F. L. asks for in-
formation as to "the Spurne, Helwayne, Tom
Tumbler, Boneles, and other goblins." I can give
him no help as to the *Spurne*, but Grimm (*Deutsche
Mythologie*, vol. ii. p. 760 *et seq.*, edit. Göttingen,

1854) affords, I think, a sufficient explanation of Helwayne. He tells us that Hel was the northern goddess of death, the word afterwards applied to the place of the dead. Hellwayne may therefore be either Helwey or Hellway, the road to the grave, and Hellwey is the name of several common roads in Germany; or Hellwain, Helwayen, the car of Wuotan, or Odin, which brought storms and destroyed men. We may easily understand how girls and boys might dread taking the road to the grave at night, or meeting the god in his rage. Tom Tumbler seems to me only a new reading of Will-o'-the-Wisp. Boneless may be the unsubstantial apparition or ghost.

A. R.

QUOTATION FROM HOMER (3rd S. x. 510).—The Homeric sentiment inquired for by STUDENT may be found in *Il.* ix. 312:—

Ἐχθρὸς γὰρ μοι κείνός, ὁμῶς Ἀΐδαο πύλῃσιν,
Ὅς ᾗ ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ ἔπη.

The following is Pope's rendering (ix. 412):—

"Who dares think one thing, and another tell,
My heart detests him as the gates of hell."

SCHIN.

DUKE OF COURLAND (3rd S. x. 473).—The family who first held this title (founded by a Grand Master of those Teutonic Knights who won Courland from the Pagans) were related by marriage to the House of Brandenburg. They became extinct in the male line in 1737, and I see no apparent connection between them and the story heard by J. M. C. On (or, indeed, before) the extinction of this family, John Ernest Biron, or Biron, was elected to the Duchy. He died in 1772. His son Peter, last Duke of Courland, who abdicated in 1795 and died in 1800, left two daughters, of whom the Duchess de Sagan, marrying the Duke de Dino of the Talleyrand family, was grandmother of the present Prince of Sagan. I believe she, as well as her sister, is still alive.

The career of John Ernest Biron was a very strange one. Alternately loved and hated by the princesses who ruled at St. Petersburg, he was one day the sovereign of Courland, another an exile in Siberia, and during his long absence two dukes were elected to the unoccupied throne, which neither succeeded in retaining. One of these was the famous Marshal Saxe, who was elected in 1726, but driven out by the Russians. After his subsequent splendid campaigns in the French service, Louis XV. gave him the castle of Chambord, where he lived like a feudal prince of the middle ages, attended by a sort of bodyguard of soldiers of fortune, Germans and others, his companions on many a battle-field. Here, on Nov. 30, 1760, he died of a putrid fever. So at least Europe was told. But there is reason to believe that he was killed in a duel forced upon him by the hot-headed Prince de Conti, who had an

old military grudge against him; but that the king and court succeeded in concealing from the grieving nation the fact that the hero of Pontenoy and Rocoux had been slain by a prince of the blood. Was M. Deaume, one of the marshal's German Uhlans and a witness of the duel, sent out of the way by the French court? S. P. V.

KELL WELL (3rd S. x. 470).—Surely *kell well* means simply the *cool well*, so called because situated in a "cool grot." *Kele* in old English means cool or chill, from the A.S. *célan*, to cool, to chill. The word chill itself must once have been pronounced *kill* or *kole*.

WALTER W. SKRAT.

BADGE OF THE SECOND REGIMENT (3rd S. vii. 5, 168, &c.).—Is it not very likely that it is entirely a mistake (naturally fallen into on account of their service in Tangiers), that the badge of the Second Regiment has anything whatever to do with the Portuguese arms? Was it not merely a conspicuous emblem of Christianity, used by them when fighting against Mahometans?

JOHN DAVIDSON.

PORTRAITS OF CRIMINALS (3rd S. x. 450).—The practice of distributing the portraits of criminals for "Hue and Cry" purposes seems to have been usual in the age of the dramatists. Many passages like that from *King Lear* might be found in plays of Shakespeare's contemporaries. I subjoin two from Massinger:—

All passages
Are intercepted, and choice troops of horse
Scour o'er the neighbour plains; your picture sent
To every state confederate with Milan," &c.

Duke of Milan, Act V. Sc. 1.

"Flaminius. . . . You have the picture
Of the impostor?"

"Demetrius. Drawn to the life, my lord.

"Flaminius. Take it along with you," &c.

Believe as You List, Act III. Sc. 1.

JOHN ADDIS, JUN.

ROBY'S "TRADITIONS OF LANCASHIRE" (3rd S. x. 450).—The query of your correspondent BRILIOTHECAR. CHETHAM, touching the authorship of *Traditions of Lancashire*, is easily answered. Mr. Crofton Croker communicated the "Bar-geist," or "Boggart," as may be seen by reference to that legend. There were not any other contributors to the work.

Mr. Roby's habit, in the composition both of these and of other tales, was to write in the evening in the presence of his family; and as each story was finished, to read it aloud to them to judge of its effect. Family "traditions" remain of incidents connected with the composition of several of the "traditions of Lancashire:" those of "Mab's Cross" and "Rivington Pike," for instance.

COGNIZANCE.

WITHERSPOON'S DESCENDANTS (3rd S. x. The Hon. John C. Breckenridge is one of He was elected Vice-President of the States in 1856, and subsequently held the (so-called) Confederate States.

ev. Dr. Witherspoon was a descendant of ox, the (so-called) Scottish Reformer.

M. E.

phia.

AND OTHER LANGUAGES (3rd S. x. 474.)

P. does not say whether he requires any book for learning Dutch, or one to a complete book of reference on all points. rmer, I do not see why Ahn's Grammar ot serve his purpose. There are only e certainly, but they contain all that a can want to know for some time, and it easy book to learn from. The Pocket-y published by Tauchnitz is a very good hilst I am about it, I add a list of ele-books for those about to begin a new ; all of which are good as far as they go, erhaps among the least expensive books be obtained:—

Saxon—Vernon's Anglo-Saxon Guide; it's Compendious (or smaller) Dictionary. *Gothic*—Massmann's "Ulfilas."

*—Feiling's German Grammar; Feiling's Reading-book; Flügel's smaller Dic-

—Ahn's Grammar; "Tauchnitz" Dic-

h—Ahn's Grammar (really written by i); "Tauchnitz" Pocket-Dictionary.

—Ahn's (Lund's) Grammar; Ferrall and ictionary.

—Meadows' Pocket-Dictionary (contain- ort grammar); if this is not enough, add ammar.

h—Meadows' Dictionary; Del Mar's (very good).

use—Vieyra's Dictionary; Vieyra's Gram-

—Spurrell's Dictionary; Spurrell's Gram-

ic—Pfeiffer's Altnordische Lesebuch.

induced to give this list because I think sons would like to know how to make a ; of some one or more of the above lan- and do not want to be perplexed with h information at starting. Other books y be as good as those I have named, but e I can recommend from having used he standard large dictionaries are easily
WALTER W. SKRAT.

EAT HOLLOW" (3rd S. x. 352.)—The ex- of this phrase is not, I think, far to coppersmith, in forming a hollow vessel, lat plate and hammers it over a proper

mould until it assumes the required shape, when it is finished and complete. So a person thoroughly beaten, whether in a mental or physical contest, is said to be done up—finished—beaten *hollow*: so much beaten as to require no more blows.

In like manner, a person is said to be *dead beat* when he is so prostrated, or left behind, as to be no more capable of continuing the contest than a dead man.

J. A. P.

Wavertree, near Liverpool.

CRANMER FAMILY (3rd S. x. 431, 483.)—Thomas Cranmer, the son of Thomas, Archbishop of Canterbury, is named in "Cranmer's Case"—3. Leonard's *Reports*, 20. The late Rev. Joseph Hunter gave me further particulars (now lost) some forty years ago. They may be among his MSS. F.

R. K.: RICHARD KILVERT (1st S. ii. 21.)—So long ago as 1850, your correspondent F. K. asked for information about "the notorious R. K., the unprincipled persecutor of Archbishop Williams." If F. K. will communicate with me, we may assist each other; or if any of your readers will refer me to any particulars of this Kilvert, the jackal of the Star Chamber, I shall be glad.

JOHN S. BURN.

The Grove, Henley.

HYMNOLOGY (3rd S. x. 402, 493.)—MR. SEDGWICK is, I think, incorrect in assuming that *Anne* Flowerdew ever claimed the authorship of the poems published by her mother, whose Christian name was *Alice*. My impression (for I have not the book before me) is that, on the title-page of the third edition, 1811, the poems are said to be by "A. Flowerdew." Sir R. Palmer's mistake in attributing the Harvest Hymn to *Anne* Flowerdew was pointed out to me by one of her descendants.

JOSEPH RIX, M.D.

St. Neots.

Low (3rd S. x. 497.)—I ask with some diffidence—when gentlemen of general and local knowledge are giving their opinions—whether the term is not more particularly in use in hilly countries to distinguish, not the plain from the hill, but the lower hill from the higher? Thus a barrow, however large, would be a low to Primrose Hill; whereas the latter would take that term as compared with Snowdon, if in contiguity with it.

J. A. G.

Carisbrooke.

ESSAYS IN VERSE (3rd S. x. 503.)—Your correspondent J. O., like many other Englishmen, evidently knows little about the courts of law in Scotland, otherwise he would not speak of "*Edinburgh* Justiciary Court." The Justiciary, or Supreme Criminal Court, holds its sittings in Edinburgh; but cases are tried there from all parts of Scotland, and the judges go circuit twice

a-year. It would be fully as correct to talk of "London Queen's Bench Court."

He is in another mistake, in stating that Lord Droughorn was a judge of the Court of Justiciary. He never was so; but he held that office in the Supreme Civil Court (the Court of Session), from 1788 to 1796, in which last-mentioned year he died. There is an anonymous publication of his lordship's, printed in 1759, not included in the edition of his works, 1798: *Observations on some Points of Law, with a System of the Judicial Law of Moses*. G.

Edinburgh.

ROME: ROOM (3rd S. x. 456).—Far advanced in my eighth decade, I cannot but smile at the correspondence in your pages respecting the pronunciation of Rome. That it was ever called *Room* seems to many like a mythical tradition, and to all to have been only an eccentric habit of a few individuals.

Now, Sir, in my youth—I think I may say till the close of the great war opened the Continent to English travellers—*Room* was universal in the language of "good company": as were many corruptions of proper names and other words, to pronounce which in strict accordance with the spelling would have been considered, if not positively vulgar, very nearly akin to it. Lord Bristol was Lord Bristol; Lord Jersey, Lord Jarvey (we still say Darby and Barkeley); the Howards were *Hoards* (we still say *Singean* and *Sellenger* for St. John and St. Leger); the Cavendishes and Grosvenors were restored to their legitimate patronymics before my time, but my father remembered them *Candishes* and *Gravenors*; the Duke of Hamilton was, very commonly, Duke *Hambleton*.

Brighton was a newspaper name only. The Prince or Mrs. Fitzherbert went to *Brighthelmston*. Woe to the pedant in those days who spoke of *hiluc*, or *china*, or a *cucumber*! The colour was *lalock*, the vegetable *cowcumber*; and Lord Lascelles, who collected the famous china gallery at Harewood, knew the material by no name but *chany*.

These instances immediately occur to me. I have no doubt there are abundance of others.

Railways are gradually reconciling the *ear* to the names of English places as they are presented to the *eye*—an immense reform: for provincial corruption, abbreviation, and even arbitrary change, are in their case the rule rather than the exception. SENEZ.

THE PORCELAIN TOWER AT NANKIN (3rd S. x. 46).—W. asks information about this once famous tower. I visited its ruins on April 21, 1861, and can give some account of it.

The *Lew le paou t'ah*, or "Vitreous precious-stone pagoda," was built about A.D. 200; and re-

built, as it recently stood, A.D. 1400, when it occupied nineteen years in construction, and cost 600,000*l*. It was of nine stories, though commonly reputed to be of thirteen, as it was intended to be of this number. Its height was 281 feet, and diameter at the base 96 feet 10 inches. There were 150 bells, and 140 lamps in it.

In 1856 the Tien Wang, one of the rebel chiefs, wantonly blew it up with gunpowder—some say to spite another Wang, others because he declared it to be *too old*!

If I recollect rightly, Mr. Oliphant, in his account of Lord Elgin's expedition, says the site is not marked by even a fragment. My visit was two years and a half after Mr. Oliphant's, and I can testify that it was very distinctly marked, and by nothing but fragments, a considerable number of which we carried away to preserve by having them set as letter-weights.

The Taiping crowd showed not the slightest respect for these shattered remnants of grandeur, and assisted us to carry them to our boat.

I should add that its real origin is conjectural, being lost in antiquity:—

"So much for monuments that have forgotten
Their very record." Byron, *Sardanapalus*.
W. T. M.

Hongkong, October 28, 1866.

COPPER COINS (3rd S. x. 353, 425).—The pieces described by W. S. J. and C. F. are copper farthings. A coin of this description is figured in Plate VI. 129, appended to Simon's *Essay on Irish Coins*. Particular mention of the coin described by C. F. is made by Simon in his *Essay*, pp. 44, 45:—

"King Charles I. soon after his accession granted a patent to Frances, duchess dowager of Richmond and Lennox, and to Sir Francis Crane, knight, for the term of seventeen years, empowering them to strike copper farthings, and by proclamation ordered that they should equally pass in England and Ireland. They are very small and thin, and have on one side two scepters in saltire through a crown, and this inscription, 'CAROLUS . D . G . MAG . BRI .'; reverse, the crowned harp, and FRANC . ET . HIB . REX. They weigh about six grains, and have a wool-pack, a bell, or a flower-de-luce mint mark."

There was a copper farthing of the previous reign, James I., of precisely the same type; as there appears also to have been of Charles II., coined but not put into circulation. The harp and crown was the ordinary reverse of Irish coins from the time of Henry VIII. to a late period. F. B.

DUTCH CUSTOM (3rd S. x. 493).—The origin of hanging a piece of lacework at the side of the doors in Holland, is traced to the siege of the city of Haarlem in 1572, when the Dutch struggled for their independence from the yoke of Philip, King of Spain.

The cruelties perpetrated by the Spanish sol-

diers were so great, that the citizens of the different towns resolved to exhaust every means of resistance rather than submit. The town of Haarlem distinguished itself by the desperate bravery with which, for seven months, it stood out against the large army under the Duke of Alva's son. At length a truce was agreed upon. Previous to the surrendering of the town, a deputation of aged matrons waited on the Spanish general to know in what manner the women who were at the time in childbirth should be protected from molestation in case of the introduction of the soldiery, and he requested that at the door of each house containing a female so situated, an appropriate token should be hung out, and promised that that house should not be troubled.

The custom is still in use, the lace being hung out several weeks previous to the expected birth, and hangs several weeks afterwards, a small alteration being made as soon as the sex of the child is known. During the time of this exhibition, the house is exempt from all legal execution, and the husband cannot be taken to serve as a soldier.

EDW. ARUNDEL CARTAR.

WESTON FAMILY (3rd S. viii. 334; ix. 140, &c.) G. W. E. may probably derive information from the elaborate and emblazoned genealogical MSS. (Add. 18,667) in the British Museum on vellum, with an alphabetical index, intitled—

"Westonorum Familie antiquissime ex agro Stafford. Genealogia, 1632. Gulielmus Segar, Garterus principalis Rex Armorum Anglicorum. Ex industria et labore Hen. Lily Rouge-Rose."

From it, as well as from the Visitation of Essex, 1612 (Harl. MSS. 6065), it will be seen that the coat "Or, an eagle displayed regardant sa." was continuously borne by the ancestor of Richard Weston, first Earl of Portland, from the time of the grant to Hamo de Weston, so far back as 1210, as stated by H.

The date of the birth and date and place of death of Benjamin, youngest son of the first earl, have not met my view; but I find (Dug. Bar. ii. 400; Nichols' *Leicest.* iii. 205) that he married Elizabeth, daughter of Thomas Sheldon of Houby, co. Leicester, and widow of Charles Villiers, Earl of Anglesey. The latter died 1660, and Benjamin, at one time heir expectant, predeceased his brother Thomas, who died in 1688.

II. M. VANE.

WASTE PAPER (3rd S. x. 46.)—The collection of waste paper for sale has been carried on as a business here for several years past by a few men and women, but principally by young girls. The paper collected is sold for a few cents a pound to dealers, who re-sell it to the paper-makers. The increasing consumption of paper, with which the supply of rags does not keep pace, has given rise to this trade.

This subject reminds me that when Dr. Franklin

was in London for the last time, a woman was in the habit of calling at his residence, among others, to beg for the wax seals upon the letters received by him. She re-melted what she thus collected into new sticks, and supported herself by the sale of them.

BAR-POINT.

Philadelphia.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Annotated Book of Common Prayer; being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by the Rev. John Henry Blunt, M.A., F.S.A., &c. Part II. (Rivingtons.)

On the appearance of the First Part of this learned and valuable edition of the *Book of Common Prayer*, we laid before our readers (*ante*, 2nd S. ix. 403) at some length particulars of the object and scope of the work. The book is now completed by the publication of the larger and in some respects more important division of it. This commences with an Introduction to the Liturgy by the Editor; and the Order for the Holy Communion which follows is largely annotated by the Editor and the Rev. P. G. Medd. So in like manner the Offices for Holy Baptism, for the Visitation of the Sick, the Burial of the Dead, and indeed all the other offices and services included in our Prayer Book, are traced to their primitive sources, and carefully illustrated. At a moment, therefore, like the present, when the minds of Churchmen are so vehemently stirred by the so-called ritualistic movement, this endeavour to illustrate the origin, sources, and history of our beautiful Form of Common Prayer is well worthy the attention of all who desire to understand the many questions now under discussion; and even those who may most differ from the views of the Editor and his associates must acknowledge what a large amount of learned and practical illustration they have brought to bear upon the development of the Prayer-Book from the ancient Formularies of the Church, and the modifications made in it up to the year 1661.

English Prose Treatises of Richard Rolle de Hampole. Edited from the Thornton MS. in Lincoln Cathedral. By George G. Perry.

Merlin; or, The Early History of Arthur. A Prose Romance (about 1450—1460, A.D.) Edited from the Unique MS. in the University Library, Cambridge, by Henry B. Wheatley.

The Early English Text Society (to whom we are indebted for these two volumes) are so active, and their publications follow each other so rapidly, that we must on the present occasion content ourselves with notifying the appearance of these new and useful additions to our printed stores of Early English.

The First Man and his Place in Creation, considered on the Principles of Science and Common Sense, from a Christian Point of View; with an Appendix on the Negro. By George Moore, M.D. (Longmans.)

Dr. Moore's work aims at giving in a popular and readable, and, we might add, a somewhat discursive form the arguments against those views of man's origin which are associated in this country with the name of Huxley, and are generally supposed to find so much favour with the Anthropological Society. The author has evidently read and thought much on the extremely interesting question of which he treats. His style is easy and spirited.

and an admirable moral tone pervades the book. The manner in which the subject is handled is too popular for the work to be regarded as a contribution of much importance towards the settlement of the question; but Dr. Moore will have done good service in spreading information on the present state of the controversy, and reminding us that the time has not yet come for resigning our beautiful old belief in a single first man created in the image of his Maker.

THE LIBRARY OF THE SOCIETY OF ANTIQUARIES is assuming an important character as a Library of English Topography. Its series of our great county histories is very complete, and it is now desired to supplement them by the minor histories of cities, boroughs, and villages. Local guide-books are especially desired. Several collections of such minor works have been recently presented by Fellows of the Society who take an interest in the movement—an example which it is hoped will be extensively followed.

'66 AND '87.

[The learned friend who acts as our Poet Laureate is snowed up—so that his NEW YEAR'S ODE, which should have opened the number, only reached us just in time to wind it up.—ED. "N. & Q."]

Well! the old weary year has flown,
With all its war and horrid panic;
Mobs, Fenians, rinderpest, and loam;
And kings, or demagogues tyrannic:
And ships have drifted on the sands,
And lofty statesmen dragged their anchors;
And bankrupt are the Sunday bands,
And mines blown up as well as bankers.
Old England now contrives to speak
Across the Atlantic—"nothing in it!"
And wars are over in a week,
Cost—half a thousand crowns a minute!
While Palliser lays iron-clads low,
As does De Morgan circle-squarers;
And *chignons* threaten soon to grow
As big as haycocks on their wearers.
And sixty-six now makes its bow
And stately exit, and, good heavens!
Here's sixty-seven, who comes to vow
We're all at sixes and at sevens.

No! let us hope *our* little boat
Is so well found, so strong it ribb'd is,
It still may safely, gaily float
Through all this Seylla and Charybdis.
Still may we scholarly explore
The diamond mines of Athens' Sages;
Still fondly clasp the People's lore,
Or legend of the Middle Ages—
Still dig to find the roots of words,
Or joy in friendly controversies,
Or strive 't attune the loosened chords—
Oh! careless hands—in Shakespeare's verses:
So may, in future times, the wight
Who seeks for certain facts say, "Here is
The book of books to set us right—
Old, truthful, genial NOTES AND QUERIES."

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E. A. B. Tenyson is supposed to allude to Shelley.

CARLEOL. One of the Five-Pound Pieces of George I. which were current.

LEON F. The advertisement is so obviously a hoax that it could never have been inserted in The Times.

GENERALISED QUERIES relating to individuals of no historical importance must be accompanied by the name and address of the Querist, to whom the Replies may be sent direct, as though willing to give publicity to such inquiries in certain cases, we cannot find room for Replies which can be of no interest to our Readers generally.

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LONDON, SATURDAY, JANUARY 12, 1867.

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Notes.

ITINERARIES OF EDWARD I. AND
EDWARD II.

leave, through the medium of your pages,
attention to a glaring and fundamental
which pervades the "Itineraries of Ed-
and Edward II.," compiled by the late
H. Hartshorne, and printed in the *Col-
Archæologica* of the British Archæological
tion, vol. i. p. 113, and vol. ii. p. 115. A
f the kind which I shall describe is fatal
ighest degree, because it not only works
within its own limits, but it also inspires
h doubt as to the general accuracy of a
f dates in which the simplest laws of
gy are broken. A royal itinerary is a
eful and interesting compilation, and it is
ossible to construct one which shall be per-
sistent with truth; but in this Mr. H.
d egregiously.

a well-established fact that the regnal
King Edward II. began on July 8, and
n the seventh; but if any of your readers
se up Mr. Hartshorne's tables, they will
he makes the regnal years commence on
thereby misplacing throughout the whole
e first seven days of July by a whole year.
ror is inexcusable in these days of im-
record knowledge and chronological ac-

curacy; and I feel myself perfectly justified in
warning your readers not to place implicit reliance
on Mr. Hartshorne's Itineraries. The error speaks
for itself, because the years of our Lord are given
as well as the regnal years, and so the tables prove
themselves to be self-contradictory, without ap-
pealing to external evidence. Take the first year
of the Itinerary of Edward II.; the computation
is correct down to June 30, 1308, in the first
regnal year; but then Mr. Hartshorne makes the
first seven days of July following to be in the
second year, which is absurd. July 1, 1308, is
not the first day of the second year of Edward II.
according to Hartshorne, but it is one of the
closing days of the first regnal year. This is the
grave and unpardonable error which pervades the
entire Itinerary, making it, as I maintain, almost
worthless as a dependable authority. Why, in
the name of common sense, should Mr. Hartshorne
thus divide his regnal years, when he takes the
trouble to impress upon the reader, by means of a
note on the first page, the fact that Edward I.
died on July 7? If he died, as we know he did,
on July 7, how can his successor commence his
reign on July 1? Surely the British Archæ-
ological Association is bound to offer some apology
to its members for having been the means of promul-
gating a contradictory chronology.

The Itinerary for Edward I. is open to the same
objection. That king commenced his reign on
November 20, but with a curious perverseness
Mr. Hartshorne makes him commence on No-
vember 1, thereby misplacing the greater part of
that month.

These tables are disfigured by another defect,
which might easily have been avoided; I mean
with regard to the names of places which are
sometimes modernized and sometimes not. No
rule is followed. Why should we have West-
minster, Berwick, or York in proper orthography,
and then such a string of variations as these: —
Pontisseram, Pountese, Pounteyse, Puntose, Pun-
teise, Pountoys, Pontisaram, Puntese, Pountissar;
or why cannot Bokton subtus Le Bleen be trans-
lated into its proper and well-known English
name, Boughton-under-Blean?

In these remarks I cannot help being hard
upon Mr. Hartshorne, because he has gone out of
his way to be incorrect. Any chronological work
which is based upon a fallacy had much better
never have been written. W. H. HART.

Folkestone House, Roupell Park, Streatham, S.

CATHOLIC PERIODICALS.*

In the same year, 1836, was begun a Catholic
weekly paper, entitled *The Mediator and British
Catholic Advocate*. But its politics were too un-
decided, and its management too feeble to secure

* Continued from p. 4.

any great patronage; so that it soon died a natural death.

In 1836 also, in the month of May, appeared the first number of *The Dublin Review*. This periodical was projected by the Rev. Dr. Wiseman (afterwards Cardinal), Mr. O'Connell, and Mr. Quin, the last editing the first two numbers. No. 3 was edited by the Rev. M. A. Tierney, and Nos. 4, 5, and 6 by Mr. James Smith of *The Edinburgh Catholic Magazine*. After this Mr. Bagshawe became the editor, and so continued till the commencement of a new series in 1863, under the editorship of Dr. Ward.

In 1837 a *British and Irish Catholic Magazine* was begun at Glasgow by Mr. Kennedy, but only a few numbers were published.

The Catholic Penny Magazine was edited by Matthew P. Haynes, but was discontinued after some months, on the editor's removing to Ireland to edit an Irish newspaper.

The Phoenix, a weekly newspaper, was edited by Dr. D. Cox, and published at Edinburgh; but was discontinued after about nine months.

The Courier was another weekly paper, published at Edinburgh. The editor was David Doud.

The Tablet newspaper was begun May 16, 1840, by Frederick Lucas, a convert from Quakerism. In 1843 it was enlarged to the usual folio size. It was published in London till January, 1850, and then in Dublin. At one period the printers, Messrs. Cox, in consequence of some misunderstanding with Mr. Lucas, brought out *The Tablet* on their own account, edited by Mr. Quin; while Mr. Lucas continued his paper as *The True Tablet*.

Reed's *Catholic Recorder* began in 1841, but ceased in the year following.

Another weekly paper began July 30, 1842, called *The Catholic: an Ecclesiastical and Literary Journal for the Catholics of the British Empire*. It was edited by Mr. D. D. Keane. It came to an end, after seventeen numbers, on November 19. There was notice given of an intention to appear on December 30 as a monthly journal, but this was not carried into effect.

A very interesting, respectable, and ably-conducted periodical appeared June 15, 1844, *The Catholic Weekly Instructor*. It was conducted by the Rev. Thomas Sing, with the patronage and aid of Dr. Wiseman and other able contributors. It soon reached a circulation of 20,000 copies. It was published by Messrs. Richardson and Son at Derby. In August, 1846, it became a monthly publication, but was discontinued in December, 1847. The whole series makes four volumes of small quarto size.

An attempt was made to bring out a small local penny magazine with the following title: *The Good Shepherd, for the Catholic Eastern District*. The projector was Mr. W. E. Stutter; but the

attempt proved abortive, for not more than one number was published, which was on May 3 1845.

The Beacon, a Weekly Journal of Catholicity, Politics, and Literature, first appeared April 18, 1846; but after two or three numbers the *Beacon* was extinguished. It was edited by Mr. Doud.

Of another paper, called *The Catholic Weekly Miscellany*, only about twenty numbers were published.

Duffy's *Irish Catholic Magazine* was published monthly. It began in January, 1847, and ceased in December, 1848.

A very respectable, learned, and ably-conducted periodical, *The Weekly and Monthly Orthodox*, appeared January 6, 1849, under the editorship of the Rev. Richard Boyle. The second volume commenced July 7 in the same year, but the publication was discontinued July 28, 1850.

The above periodical, as also *Dolman's Magazine*, were amalgamated with *The Weekly Register*, which began August 4, 1849, and ended January 26, 1850.

The Catholic Standard was commenced October 14, 1849, and published as a weekly newspaper. A few years afterwards its name was changed to *The Weekly Register and Catholic Standard*, and so it continues.

The Catholic Register and Magazine appeared monthly, commencing in March, 1850, as a continuation of *The Weekly Register*, of which mention was made above.

The Lamp: a Catholic Journal of Literature, Science, the Fine Arts, &c., devoted to the Religious, Moral, Physical, and Domestic Improvement of the Industrious Classes. This well known and most useful publication was begun March 16, 1850, by the late Mr. T. E. Bradley, was afterwards edited by Mr. James Burke, and then passed under its present management.

Mr. Bradley also began a Catholic journal in Scotland called *The Northern Times*. It was published at Glasgow, but was unsuccessful and soon abandoned.

The Literary Cabinet appeared in London in 1858. It was first of 12mo size. Vol. ii. came out in an enlarged form in 1859. A new series commenced as vol. iii., but of this only a single number appeared. The discontinuance of *The Literary Cabinet* was much regretted, as it was lively and well-written periodical, and contained an unusual quantity of good original poetry.

The Rambler appeared on January 1, 1848, as "Weekly Magazine of Home and Foreign Literature, Politics, Science, and Art." It was published weekly till September, and from that time monthly till February 1, 1859. From May 1, 1859 it was published every two months. Finally it became *The Home and Foreign Review*, and was published quarterly from July 1, 1862. It soon

incurred the marked disapproval of ecclesiastical authority; and the faithful being warned against it, the publication was soon after discontinued.

The Liverpool Catholic Institute Magazine was commenced in 1856 or 1857. It was published at first in Liverpool, but subsequently by Burns and Lambert in London. It was discontinued in 1858.

The Harp, or Irish Catholic Magazine, was published at Cork by J. McCann. The first number appeared in March, 1859, but it was discontinued in the following October. It was revived, however, as *The Irish Harp* in March, 1863, but ended in February, 1864.

The Atlantis was published in Dublin from 1859 to 1861, making four volumes. The articles were generally deep, philosophical, and scientific dissertations, written by members of the Catholic University.

In December, 1860, was established in London *The Universal News* by a company of shareholders nearly all Catholics, and the greater number Irishmen. Its first editor was the late Mr. A. W. Harnett, who was succeeded by Mr. John Francis O'Donnell, who continued to edit the paper till recently. The present editor is also an Irish Catholic.

Of the Catholic newspaper *The Universe*, which began about this time, I can give no particulars. Application was made to the editor for information, first through a friend, and afterwards directly, but no notice was taken of either application.

Duffy's Hibernian Magazine was published monthly in Dublin. The first series began July, 1860, and ended December, 1861. This periodical recommenced in January, 1862, as a second series, but lasted only till June, 1864.

The Month, a magazine of superior character, first began in July, 1864. It has held on its way most respectably, and now flourishes more than ever under a new management.

A new Catholic weekly paper commenced December 29, 1866, entitled *The Westminster Gazette*, professing to "offer to all Catholics of the United Kingdom a common ground of union for the maintenance of Catholic principles on all the questions of the day proper to be discussed in a newspaper."

With this I close the list of Catholic periodicals, which, as far as I know, have never before been presented in a collected form; but which well deserve preservation, and cannot more effectually secure it than in the pages of "N. & Q."

F. C. H.

WICK WRILPS, PICTOR.

A satisfactory solution has at last been discovered of this puzzling name, which appeared in an inscription on the back of a portrait of "Thomas Hobbes," belonging to Sir Walter Trevelyan, Bart.

It was communicated to "N. & Q." as far back as September 3, 1853; and has not, I believe, till now, elicited any real or attempted explanation. The writing, in coarse black letters on the back of the canvas, stood as follows:—

"Thomas Hobbs.

Philosophus Malmasburiensis (sic)

Anno Aetatis 81."

"Jo^s Wick Wrilps Londiensis (sic)

Pictor Caroli 2^d (sic) Regis pinixit (sic)."

There could be little doubt that the inscription was an ignorant copy of something better; but the painter's name was a great puzzle. The picture was lent to the South Kensington Portrait Exhibition (No. 975 of the Catalogue); and, on the close of the Exhibition in August last, Sir Walter Trevelyan generously presented it to this permanent institution, the National Portrait Gallery.

When the picture came to be placed under my care, I had the back thoroughly examined, and found that the canvas, with the inscription on it, was a false lining that had been added many years ago, to strengthen the very much worn and already crumbling canvas of the picture itself. On separating these two canvases, and for a time once more exposing the real back, the genuine inscription came to light, written in much smaller and precisely formed letters, without any of those deformities of spelling which characterised the copy. It ran thus:—

"Thomas Hobbs Philosophus Malmesburiensis

Anno Aetatis 81.

Jo^s Mich: Writus Londinen^{sis}

Pictor Caroli 2^d Regis Pinxit."

The painter was therefore the well-known artist Joseph Michael Wright, mentioned in Evelyn's *Diary*, and painter of the Twelve Judges in 1666, still in the Law Courts at Guildhall; and painter, in 1675, of a capital picture of Lacy, the comedian, in three different theatrical characters, at Hampton Court Palace, and recently cleaned by Mr. H. Merritt. He not unfrequently signed his name also "M. Ritus." This portrait of Hobbes was, as shown by his age, painted in 1669—the same year that Cosmo, son of Ferdinand the Grand Duke of Tuscany, paid a visit to England. Cosmo is said to have possessed a portrait of the old philosopher at Florence; and Hobbes's name appears in Count Magalotti's *Diary* of the prince's residence in London, under the date May 29, 1669, on the occasion of a visit to the sage's distinguished pupil, the Earl of Devonshire. It would still, as Sir Walter suggests, be interesting to ascertain whether a portrait of Hobbes is now in the galleries at Florence; and if so, by whom it was painted.

GEORGE SCHARF.

National Portrait Gallery, Westminster.

CAUTION TO BOOK-BUYERS.—Please give up to me a small space in the next number of "N. & Q." that I may put your readers on their guard against a swindler.

On the 10th of November I advertised in that part of "N. & Q." devoted to "Books and Odd Volumes wanted to Purchase," for *The Archaeologia*, vol. xxxvi. part II. About ten days after this advertisement appeared, I received a letter, seemingly from a trustworthy person, who gave what appeared to be a private address in town. By this letter I was offered a copy of the book I required, "quite clean, only part cut," for 4s. 6d. and sixpence for the postage. I at once sent the money in postage stamps, but the book did not come to hand. In about a week after I had posted my first letter, with the money in it, I wrote again; and shortly afterwards received a communication from a post-master, who informed me that the address given by the person to whom I had sent the five shillings was not that person's true address, but a post-office.

I have of course heard no more of my stamps, nor of the scamp who has got them. He has wisely never shown himself at the post-office since. As however I have very strong reasons for believing that I am not the only man who has been deluded by this impostor, and as it is highly probable that he still pursues his evil courses, I think it right to put your readers on their guard.

I have not printed the name of the culprit, as it is I believe borne by persons who are honourable members of society, to whom the evil doings of their real or assumed namesake might give pain.

EDWARD PEACOCK.

Bottesford Manor, Brigg, Jan. 5, 1867.

PUNNING MOTTOES.—Many of these are well known, such as that of the Vernon family, "Ver non semper viret"; the Fortescues, "Forte scutum salus ducum"; the Deedes, "Facta non verba"; the Hopes, "At spes non fracta." We also remember Dean Swift's tobacconist, with "Quid rides?" emblazoned on his coach panels.

The following is, I think, an instance almost unique. In the year 1865, the Pilotage Commissioners of the River Tyne were formed into a corporate body with a common seal. The seal represents the mouth of the river, with a lighthouse; a ship in full sail, with a pilot-boat in the foreground. The motto, which was furnished by a witty gentleman of the neighbourhood, is—"In portu salus." The peculiarity of this is, that pronounced either as Latin or English it is equally appropriate:—

"In portu salus."

"In port you sail us."

In truth, the English suits the seal best. I shall be glad to learn if any similar instance of this macaronic character exists.

Wavertree, near Liverpool.

J. A. P.

SHAKESPEARIANA.—Changed "... our wedding cheer to a sad funeral feast." (*Romeo and Juliet*, Act IV. Sc. 5). In Gillies's *Collection of Gackie Poems*, p. 204, occurs the following:—

"An leann a rhog iad gv d'bhanaiss
Gv d'fhalair abhū e."

"The ale they had brewed for thy wedding,
To thy burial it was."

J. L.

Dublin.

FALLING STARS.—During the night of Friday and Saturday, August 9 and 10, 1839, the heavens were brightened with innumerable falling stars of the first magnitude. Mr. Forster counted above six hundred. It is not a little singular that the people of Franconia and Saxony have believed for ages that St. Lawrence weeps tears of fire which fall from the sky on his fête day, August 10.

SETH WAIT.

OLD PROVERB: SPIDER.—I never understood the meaning of the proverb so often used in Kent:—

"He who would wish to thrive
Must let spiders run alive,"

until I read in to-day's *Reader* the following legend from the review of Henderson's *Notes on the Folk Lore of the Northern Counties of England and the Borders*:—

"In the little town of Malton, in Yorkshire, about nine years ago, my friend, the Rev. J. B. Dykes, now vicar of St. Oswald's, Durham, while visiting an old woman during her last illness, observed a spider near her bed, and attempted to destroy it. She at once interfered, and told him with much earnestness that spiders ought not to be killed; for we should remember how, when our Blessed Lord lay in the manger at Bethlehem, the spider came and spun a beautiful web, which protected the innocent Babe from all the dangers which surrounded Him. The old woman was about 90 years of age."

ALFRED JOHN DUNKIN.

Dartford.

"DO AS I SAY, AND NOT AS I DO."—Is it not worthy to be noted in the pages of "N. & Q." that this every-day expression is five hundred years old? It occurs in the *Decamerone* of Boccaccio (I quote from the French of M. Sabatier de Castries), Troisième Journée, nouvelle vii.: "Ils croient avoir bien répondu et être absous de tout crime quand ils ont dit, *Faites ce que nous disons*, et ne faites pas ce que nous faisons."

H. FISHWICK.

CARRION.—The other day, I heard this noun used very forcibly as an adjective by a Huntingdonshire woman, who, in describing the expressions dealt out to her by an angry neighbour, said, "And then she called me all sorts o' carrion names." She was unwittingly imitating Shakespeare, who has also used *carrion* as an adjective in certain strong passages in *The Merchant of Venice*—"carrion death," "carrion flesh." In

Julius Cæsar he speaks of "carrion men"; in *Romeo and Juliet*, of "carrion flies"; in *The Second Part of Henry VI.*, of "carrion kites"; and in *King John*, of "a carrion monster"; though nowhere of "carrion names."

CUTHBERT BEDE.

DIAL INSCRIPTION.—I copied the following from the dial on the south porch at Seaham church, co. pal. Durham, in 1863:—

"The Natural Clock-work by the mighty ONE }
Wound up at first, and ever since have gone, }
No Pin drops out, its Wheels and Springs hold good, }
It speaks its Maker's praise tho' once it stood; }
But that was by the order of the workman's power; }
And when it stands again it goes no more.
"John Robinson, Rector. } A.D. 1773.
A. Douglass Clerk, Fecit. }
"Thomas Smith, } Churchwardens.
Samuel Stevenson. }
"Seaham, in Latitude 54d. 51m."

J. T. F.

The College, Hurstpierpoint.

Queries.

"THE TOWER OF BABEL," ETC., BY
JOHN JONES.

I have recently met with a curious 8vo pamphlet, intitled—

"The Tower of Babel; or, Essays on the Confusion of Tongues. By John Jones, Member of eminent Societies at Home and Abroad."

It consists of six Essays, which occupy ninety-two pages, with a Dedication prefixed of three pages, followed by an Introductory Address of six pages. The object of it appears to be to prove "that the Celtic or British dialect was the mother of all the principal languages." And the author, in his treatment of the subject, professes "to continue Mr. Le Brigant's favourite pursuit of analogy, founded on former emigrations." He "adds fresh evidence concerning the first discovery of America by a Prince of Wales in the twelfth century."

The pamphlet is not mentioned by either Watt, Lowndes, or Darling. Allibone gives the title of it, states the line of argument pursued in it, and adds a short quotation from one of its pages, but appends no account of the author. It bears no date; but as it is dedicated "to the Right Honourable John Trevor, late his Majesty's Minister Plenipotentiary at the Court of Turin," it must have been published subsequent to December, 1798—which was the date of Trevor's retirement from his envoyship at the above-named Court. The author's name is not included in any biographical work which I have consulted; but, from the Introductory Address, and some of the foot-notes to the Essays, I find that he resided at Pontrioux in Brittany whilst qualifying himself

for an honourable profession, which he subsequently followed abroad; that he was a personal friend of Le Brigant, who left him his papers fifteen years before he wrote this pamphlet; that the last conversation he had with him was in Paris, in 1786; and that, upon the breaking out of the Revolution, he was forced to return home.

I infer from the Dedication that the author was at Turin, but in what capacity I am unable to say, during Trevor's residence in that city; that he was on familiar terms with him, and enjoyed his society there; also, that he was advanced in years when he wrote this pamphlet, the date of which I fix about 1801. I will add, that a vein of Celtic patriotism pervades the whole of the sentiments which he promulgates.

If any of his contemporaries who were his associates, or any of his relatives or connections, be still living, I trust that the several points which I have specified will enable them to identify him, and serve as an inducement for some of them to furnish your pages with a sketch of his life, and a list of any works he may have left behind him in MS. LLALLAWG.

HISTORICAL QUERY:

"THE RISE AND FALL OF THE DE LA POLES."

After nearly a year's hiatus—from the worst of all causes, bad health—I am, thank goodness, enabled once more to enjoy my favourite hebdomadal publication "N. & Q.;" and I trust that the following will be deemed of sufficient interest to meet with the courtesy that I have always experienced at the hands of the respected Editor. My reason for the present note is, that if I addressed it to the *Gentleman's Magazine* it would not, even if inserted, appear before February next, when the interest would to a certain extent have become somewhat relaxed. In the September number of the *Gentleman's Magazine* is an elaborate, and evidently a laboured article headed as above, and signed "Bourchier W. Savile," in which the writer works hard to show that De la Pole, Duke of Suffolk (temp. Henry VI., and some time Prime Minister to that monarch), was one of the greatest men of the age—a hero in war, diplomacy, and everything that could adorn human nature. The deep eulogy of the article is not now apparent, but that it is somewhat extravagant is plain to any reader. It had attracted the attention of my learned friend J. H. Gibson, of this town, who, amongst his unique collection of rare and curious works, has a pamphlet, the title-page of which I give in full as follows:—

"Acts of Parliament
No infallible Security to
Bad Peace-Makers
Exemplified in the
Life, Negotiations, Tryal,

Attainder and Tragical Death
of

William De La Pole,
Duke of Suffolk,

Prime Minister in the Reign of
Henry VI. King of England.
occasioned

By a late debate in Parliament on
the State of the Nation.

London—Printed for J. Baker
at the Black Boy in Pater Noster Row,
1714.

[Price 6d.]”

The account given in this pamphlet of the duke is very different indeed from that given by the learned writer in the *Gentleman's Magazine*, who seems to have drawn considerably on the pamphlet, but adroitly enough turns all the vices there attributed to the duke into prominent virtues, and omits what appears at p. 25 of the pamphlet, where the duke is designated as a “common nuisance and public pest of the kingdom;” and if the contents of the pamphlet are true, the names are not too hard; but if Mr. Savile's account in the *Gentleman's Magazine* be true, the unfortunate duke is grossly libelled in the pamphlet. Mr. Savile cannot be correctly charged with plagiarism; but what I want to have set right is a matter of history—whether the pamphlet or Mr. Savile is to be believed. One of the writers must be wrong, and for many reasons I would prefer to find Mr. Savile right; but, as I wish to read history correctly, I should like to have *proof* that the pamphlet is not the truth, which it appears at present to be.

S. REDMOND.

Liverpool.

BETTER.—“As deaf as a beetle.” Why attribute deafness to these insects? If speedy flight on the approach of a footstep be any sign of hearing, they possess that sense acutely.

WILLIAM BLADES.

“BLOOD IS THICKER THAN WATER.”—Can any of your readers inform me what is the meaning of this strange proverb, which not one of all the persons I have asked—to whom the phrase itself is familiar—has been able to do? It is obviously used to signify that *affinity of blood* or community of origin is more powerful in deciding a course of action than other motives which might seem at first more obvious; but that does not remove the *absurdity* of using a phrase of which no rational account can be given, especially when it is brought in as an *argument*, as it was in a leading article of *The Times*. The thing to be explained is the force and consequent appropriateness of the words “thicker” and “water.” What does the latter represent?

PHILOKRETES.

CHAPLAINS TO THE LORD LIEUTENANT OF IRELAND.—Will you kindly inform me whether there

is any limit to the number of chaplains to the Lord Lieutenant of Ireland? What are the privileges of the office? and what is the qualification? In what year was the post of Dean of the Chapel Royal established? ABHBA.

CLINTON'S “CHRONOLOGY.”—In a publication in 1862, the author says—

“It was stated in the London *Times* some eighteen months since, that the distinguished chronologist Fynes Clinton had proved to demonstration the era of 1859 to be 133 years behind the real chronology of the world.”

Wanted, a precise reference to *The Times* or the passage in Clinton. D. M.

B. COMTE.—I have in my possession at present two fine engravings of the Church of the Monastery of Batalha and the Aqueduct near Lisbon. They are taken from paintings by L'Eveque, and are the work of B. Comte, of whom I should be glad to know more, as I do not find his name in Bryan's *Dictionary*. E. H. A.

THE CHEVALIER D'ASSAS.—In 1762, when the Prince of Brunswick attempted to surprise the French army at Kampen, the Grenadiers who formed the advanced guard seized the Chevalier d'Assas, a captain in the regiment of Auvergne, and threatened him with instant death if he spoke. D'Assas, judging at once the danger of the army, shouted out, “A moi Auvergne, voici les ennemis!” and fell pierced with bayonet wounds; but thus gave warning to his friends, who flew to arms, and, after a terrific conflict, repulsed the attack. For this act the French Government granted the family of Assas a pension. Some thirty years later, when all pensions and distinctions were swept away by the Revolution, this one was retained as a reward for a service done to France. Does it still continue to be paid to this family? SEBASTIAN.

KING EDWARD'S MASS.—The following letter appeared in the *Chelmsford Chronicle*, July 27, 1866, and relates to so curious a subject that I venture to ask if any one can answer the question contained in it?

“Sir,—Can any of your correspondents inform me in what part of the Harleian MSS. Brit. Mus. the following quaint couplet is to be found, and the authority that Cardinal Pole made use of these words to Queen Mary on hearing that she had abolished the English Communion Service (or *masse*, as our early Prayer-books term it) of her deceased brother, Edward VI., and restored the Roman office? I do not find the words quoted in any modern history of England. The fact that when the Prince of Wales comes to the throne he will reign under the title of Edward VII., and the preference shown in some quarters to the first Prayer-book of King Edward VI., which I have been recently perusing, and am told is likely to be restored; the rapid progress of what is called the ‘Ritual Movement,’ and the great popularity of ‘High Church’ services among all classes of the com-

munity, all seem to bear testimony in a remarkable way to the truth of the prophecy.*

"AN ANXIOUS INQUIRER.

"P.S. The couplet is as follows:—

"Sixth Edward's masse three hundred yeares and moe
shal quiet bee,
But Seventh Edward's raigne anon restored shall it
be."

JOHN PIGGOT, JUN.

FLINT.—What is the proper derivation of Flint? With the exception of Montgomery, so called from the Norman follower of William the Conqueror, who subjugated the district, it is the only Welsh county that does not bear a British name. Pen-nant cannot assign any derivation to the word. The county is totally destitute of the fossil so called, and he remarks further it is purely Saxon; and notwithstanding it is not mentioned in Domesday Book, was so styled before the Conquest. Lambard in his Dictionary quotes Polidore Vergil, who calls it *Fletum*, because Richard II. wept bitterly there at the contemplation of his impending troubles. I have heard it derived from *Fletum*, corrupted into Flint, from its local position on the river Dee.†

THOMAS E. WINNINGTON.

KEBLE QUERY.—In the piece given in *The Christian Year* for the third Sunday in Lent, the writer expresses his belief that all the classical stories of "immortal Greece" referred to sacred things, telling "of visions blest." What, then, did "the sword in myrtles dress" typify? As the emblem of tyrannicide, it seems rather to belong to the region of history than to the shadowy realms of mythology. R.

LINEINGE OR LIVEING.—In a terrier made in 1676 in the Registry of the Bishop of Lichfield, the following expression occurs:—

"Nine lands or Ridges abuttinge upon the headland that belongs to Woodcocks Lineinge."

In another terrier made in 1695, showing the sums due to the vicar in lieu of tithes, there are these words:—

"William Ramzor for his Liveing . . .	00 xiiij iiij
Rowland Turner for his Messuage . . .	00 x 00
Nicholas Dalkins for his owne Liveinge . . .	00 x 00
Nicholas Dalkins for Sheppards Liveinge . . .	00 x vj ^d .

The words lineinge or liveing are probably synonymous, and obviously relate to some tenure of land. Can you inform me which is the correct word, and to what species of tenure it applies?

C. R. C.

[* No prophecy but a pure figment.—Ed. "N. & Q."]

[† Another conjecture has been hazarded, as not improbable, that the name was British, *Fletyn*, a shred, a severed part: a name the independent Britons would naturally give it, after the inhabitants had submitted to the Roman yoke, which it is evident from history they did long prior to the other subdued parts of Cambria.—Ed.]

MSS. BELONGING TO QUEEN MARGARET.—Can any of your correspondents inform me whether the two illuminated books said to belong to St. Margaret, Queen of Scotland, the one a Prayer-book, the other the Four Gospels, now exist, and where preserved? Dr. Rock mentions them in his *Church of our Fathers*; Mr. Henry Shaw names the Gospels in his *Decorative Arts of the Middle Ages*. I should be glad if any light can be thrown on this subject. M. G. S.

PEARLS OF ELOQUENCE.—It would appear from what a friend writes to me that the—

"*Pearls of Eloquence*, or the School of Complements, wherein Ladies, Gentlewomen, and Scholars may accommodate their courtly practise with Gentle Ceremonies, Complementary, Amorous, and high expressions of speaking or writing of letters. By W. Elder, Gent. London, 1655,"—

is a scarce book. The author in his epistle to the reader writes, "having penned this small treatise," and so on, intimating it to be an original compilation. To test this, can any of your readers tell me the earliest date the following couplets appeared in print, and if earlier than 1655?—

A Lover to his Mistress, with a Pair of Gloves.

"If that from Glove you take the letter G,
Then glove is love, and that I send to thee."

Her answer with a handkerchief:—

"If that from Clout you take the letter C,
Then clout is lout, and that I send to thee."

I have somewhere seen another version running thus:—

"If from Glove you take the letter G,
Glove is love, and that in me you C."

"If that from Clout you take the letter C,
Clout then is lout, and that is what you B."

W. Elder, Gent., claims this as his own:—

"A Welshman twixt Saint Taffie's day and Easter
Ran on his Hostis score for cheese a Teaster;
His Hostis choak't it up behind the dore,
And said, 'Good Sir, for cheese discharge your score.'
'Cods so,' quoth he, 'what meaneth these,
Dost think her knows not choak from cheese?'"

Was this in print prior to 1655? F. W. C.
Clapham Park, S.

JOHN PHREAS, OR FREAS.—Can any of your correspondents tell me where I can find anything about John Phreas (or Freus) of Balliol College, Oxford, an English physician who died in 1465? I have read the accounts of him in Pitseus and Tanner, and their modern copyists, but I want to know more about him. Particularly, I wish to know whether he had any early connection with the celebrated Franciscan convent at Oxford, and its two famous libraries. Was he a student and lay brother at the convent before he went to Balliol? Also, I want to know the meaning of

N. S. P. D., which letters Phræas put after his name in his printed books.* J. G.

PAINTER WANTED.—Who was the artist referred to in the following extract from Peacock's *Gryll Grange*, as quoted in a late number of the *North British Review*?—

"Yet thus one of our most popular poets describes Cleopatra; and one of our most popular artists has illustrated the description by a portrait of a hideous grinning Æthiop."

ST. TH.

Philadelphia.

POEM.—Will a correspondent favour me with a clue to the authorship of a poem commencing—

"Hail! noble Muse, inspired by wine,
James Scott's superior port."

I am informed it is a parody on one of the "Lake School." J. W. J.

Q IN THE CORNER (3rd S. viii. 231.)—Will MR. HART make some further searches in the Treasury books as to "Q in the Corner," who says in the *Miscellaneous Letters of Junius* (lxxi. lxxiv. lxxv) that he "drew his intelligence from first sources, and not from the common falsities of the day"?

Mrs. Allenby bought of Miss Bradshaw for 600*l.* the place of surveyor of the pines in America for her husband. Captain P—— overbid Mrs. Allenby and got it for 800*l.* The matter was inquired into at the Treasury. Mrs. Allenby innocently stated that Messrs. Robinson and Jenkinson were in Cumberland at a certain time, not knowing that they were then in the room. Mr. Dyson attempted to browbeat Mrs. Allenby, but a noble lord had the humanity to interfere. Mr. Bradshaw exonerated himself at the expense of his sister.

Who was the noble lord? Robinson was Treasury Secretary, and, like Dyson, was present on the occasion to which MR. HART referred. Jenkinson was secretary to the Earl of Bute. Who was Captain P——?

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury.

"RIDE A COCK-HORSE."—Can any one enlighten me respecting the origin of—

"Ride a cock-horse
To Banbury Cross," &c.

Is it a political squib, or what?

R.

ROUGET DE L'ISLE: MUSIC OF "MARSEILLAIS HYMN."—This is attributed to François Joseph Gossee, who employed it with superb effect in his opera, *The Camp of Grandpré*. It is really by Rouget de Lisle. Gossee arranged the air for

[* Some biographical notices of John Phræas, or Freas, will be found in Warton's *Hist. of English Poetry*, ed. 1840, ii. 555-557; Leland, *Collectanea*, ed. 1770, iv. 60; Rose's *Biographical Dictionary*, xi. 108; and Coxe's *Cat. of MSS. in the Oxford Colleges*, Balliol, cxxiv.—ED.]

band and chorus. He died at Passy, Feb. 1 1829, in his ninety-sixth year. Can any of your correspondents give me particulars concerning Rouget de Lisle? ARTHUR OGLIVY

SONG IN "THE TWO DROVERS."—Walter Scott in his novel of *The Two Drovers*, introduces Hal Wakefield as trolling forth the old ditty—

"What tho' my name be Roger,
And I drive the plough and cart."

Can any of your readers furnish me with rest of the song? * JONATHAN OLDBUC

SHRINE OF ST. THOMAS, MADRAS.—Can particulars be ascertained regarding the miss sent to this place by Alfred the Great, mentioned in Plegmund's Saxon Chronicle, William Malmesbury and Luppenberg's History of England? *Vide* p. 262, vol. v. Gibbon's *Rome*, Bol

Was it to defray the expenses of this miss that the alms of the faithful were collected: sent to Rome and Jerusalem in A.D. 889 order of Alfred, and to which he contributed largely himself? *Vide* Wendover's *Flowers History*, vol. i. p. 226, Bohn. MERMAI

SIR THEODORE TALBOT.—The memoirs of Ambrose Barnes, an eminent Newcastle Dissen were dedicated by M. R., in 1716, to his honour friend Sir Theodore Talbot. Talbot had an valuable esteem for Barnes, and appears to have been a patron of letters.

"We have seen the succession of five princes, and have lived to mourn the desolation of a reigning degenerate through their successive reigns." "Being of the stock the ancient Brittons, you cultivate the native love to always had for their dear country." "In a remote residence, in a pleasant seat you live."

Who were the two worthies? The late Joseph Hunter could not identify M. R. I hardly think that he could be a north-countryman. He is all learning at his fingers' end. Surely we should have had other traces of him here, and he did not write as if he were familiar with Bernic mysteries. He would, I fancy, be later than Calamy's heroes, although the five princes support him and Talbot to Charles II. The person, in Calamy's book, bearing the initials Matthew Randal of Higham Rectory, Somersetshire, ejected, of whom no account is given. Information would be very acceptable.

W. H. D. LONGSTAFF

Gateshead.

THROCKMORTON FAMILY.—Can any of your readers refer me to any records of the Devon branch of the Throckmorton family, whether printed or MS.? Had they any connection with the village of Butterleigh, near Collumpton?

OXONIENS

[* This song was inquired after in "N. & Q." 1st S. 343, but elicited no reply.]

TYLER AND HEARD FAMILIES.—Required, any information respecting the Tylers of Budleigh, Devon, living about 1619; and of a Job Tyler, who emigrated to America soon after that period. Also about Sir Wm. Tyler, who was knighted by Henry VII. on his landing at Milford Haven. This Sir William was Groom of the Chamber to Henry VII. I am desirous of finding his ancestry. Also I shall be glad of any particulars of Lady Catherine Heard (who was a Tyler); her husband was Sir David Heard.—B. A. H., Mr. Lewis, Bookseller, Gower Street, Euston Square, N.W.

VALENTINES.—Looking over some family papers I have come across an old valentine—old at least comparatively, for it was sent, I believe, very early in the present century. This circumstance has suggested to me a few queries, which, if asked in the pages of "N. & Q.," have never been satisfactorily answered. Where is the oldest known valentine preserved, and what is its date? Are there any old valentines among the rich and varied MS. collections in the British Museum? What is the earliest printed valentine? What is the earliest printed book of valentines? Lastly, what is the earliest allusion to the practice of sending valentines?

I am aware of the allusions to *choosing* valentines in Gower, Lydgate, and in the Paston Letters, &c. My queries refer to the written or printed valentines which are so freely circulated in this country on February 14.

A VALENTINIAN.

VANDYKE'S PORTRAIT OF LADY SUSSEX.—There was a picture painted by Vandyke of Eleanor Wortley, Countess of Sussex, about 1640. Where could this picture be found? D. B.

WEARING FOREIGN ORDERS OF KNIGHTHOOD IN ENGLAND.—Some weeks ago, *apropos* of King Leopold of Belgium having conferred an order upon the ex-Lord Mayor Phillips, some discussion ensued in *The Times* and other daily papers, touching the power of a British subject to accept and wear similar decorations. Now it is well known that many such have been honoured by foreign monarchs; to mention only three—Sir J. Emerson Tennent, late Governor of Ceylon; Mr. R. H. Major, of the British Museum; and Mr. Pugin, the architect; who have all one or more such brevets. Now, can any of your legal correspondents explain on what judicial authority the supposition that no Englishman can wear a foreign order exists? Is the rule to the contrary merely based upon custom, or does its infringement involve any penal consequences? Nelson, it is well known, bore several continental decorations not authorised at home, but he laughed at the idea of appearing at Court without them.

Would a lesser man fail to obtain the immunity which the rashness of our naval hero gained? This seems a question well suited for discussion and settlement in your valuable serial, and I hope all the *cognoscenti* on your staff will combine to ventilate it. PUGS PUGSTILES.

Royal Thames Yacht Club.

PASSAGE IN "HAMLET": WYETH THE COMMENTATOR.—Early in 1865 (3rd S. vii. 52) I forwarded to "N. & Q." what I believed to be an original emendation of a passage in Shakspeare. It was a very small affair—merely the correction of a single word. I had taken pains to ascertain whether my remark had been anticipated, and as no commentator came forth to crush me, I flattered myself that I had really made an original suggestion. Shortly afterwards the Cambridge edition of *Hamlet* appeared, and a foot-note on the passage—"he is *fat* and scant of breath," informed me that the substitution of the word *faint* had already been proposed by "Wyeth." I could only solace myself with the old quotation—"Pereant qui ante nos nostra dixerunt." I wrote to Mr. Clark, the coeditor of the *Cambridge Shakspeare*, to inquire who "Wyeth" was; but Mr. Clark could not tell me where his remark was to be met with. Can any reader of "N. & Q." say who "Wyeth" is, or was, and where his emendation is to be found? J. DIXON.

Queries with Answers.

A SCOTTISH "INDEX EXPURGATORIUS."—In looking over an abridgement of *Scottish Acts of Parliament* compiled by Sir James Stewart, Lord Advocate of Scotland in 1702, I find the following under the head "Buchanan":—

"That Buchanan's *Chronicles*, and *De Jure Regni apud Scotos*, be brought in by the Havers, to the Secretary within 20 dayes after the publication of this Act, under the pain of 200 Pounds, to the effect they may be purged of certain offensive and extraordinary matters therein contained.—Jacobus VI., Parl. 8, cap. 134."

Can any of your readers inform me if this barbarous edict for mutilating George Buchanan's best works was carried into effect? I can find no record of it in any contemporary history. Perhaps Mr. Robert Chambers, author of the *Domestic Annals of Scotland*, may be able to give some information on the subject.

In a following Parliament (Jac. VI. Parl. 11, cap. 25) an Act was passed to the effect, that—

"Magistrates of Burghs, with a Minister, may search for and destroy Erroneous Books, and put the Home-bringers in Ward, until they be punished in person and goods at the King's Will."

There is no record in any diary or journal of the time, of "Erroneous Books" having been searched for and destroyed. If the Act was carried into effect, the only documents which would

give an account of its working would be the records of Kirk Sessions.

JAMES MACNAB.

8, Mackenzie Place, Edinburgh.

[The first Act to which our correspondent refers is that passed in 1584, which in the *Act. Parl. Scot.* is marked as chap. viii. It is entitled, "Ane Act for the punisment of the authoris of the slanderous and untrew calumneis spoken aganis the Kings Majestie, his counsell and proceedings, or to the dishonour and prejudice of his heines, his parentis, and progenitouris, croun, and estate." After other provisions, it contains the following:—"Attour, becaus it is understand unto his hienes, and to his thrie estatis, that the buikis of the *Cronicles* and *De jure regni apud Scotos*, maid be unquhill Mr George Buchannan, and *imprentit scensyne*, contenis syndrie offensive materis worthie to be delete. It is therefore statute and ordanit that the havaris of the saidis tua volumis in thair handis inbring and deliver the same to my Lord Secretare or his deputis within fourtie days efter the publication hereof, to the effect that the saidis tua volumis may be perusit and purgit of the offensive and extraordinare materis specifiit thairin not meit to remane as accordis of the treuth to posteritie, under the pane of two hundredth pounds of everie person faillinge herein."

That the prior provisions of the statute were put in force we know from Archbishop Spottiswode, who informs us that, in consequence of this statute, Mr. David Lindesay was sent to Blackness, and Mr. James Lawson and Mr. Walter Balanquel of Edinburgh fled the country, and Mr. John Drury was removed in the town of Montrose, so that Edinburgh was left without any preacher. We doubt, however, whether the portion of the Act which relates to the deletion of the offensive portion of Buchanan's works was ever enforced. There are in the Library of the British Museum *seven* copies of the two works, either conjoined or separate, published before the date of the Act, and none of them show any deletions.

On one of the copies of the *De jure Regni* there is the following M.S. note:—"Edinburgh, 19th April, 1666. A proclamation was issued here for calling in and suppressing ane old seditious pamphlet, entitled *De jure Regni apud Scotos*, whereof Mr George Buchanan was the author, which was condemned by Act of Parliament, 1584. Writte in Latin, and is now translated into English. See Wodrow, i. 218."—This is very inaccurate: the proclamation referred to was one of April 29, 1664, which Wodrow (i. 416) gives *in extenso*, and then adds: "This proclamation is very singular. For any thing that appears, this translation of that well-known piece of the celebrated Buchanan was not printed, but only, it seems, handed about in manuscript; while, in the mean time, thousands of copies of it in the Latin original were in every bodies hands."

The other Act referred to is chap. iv., 1587: "Aganis sellars and dispersaris of *papistical* and erroneus books," whereby the Provost and Baillics, with ane minister, are empowered to search for and destroy them. It is evident that the minister was merely the theological assessor of the magistrates; and therefore any proceedings under

this Act would be registered, if they were so at all, not in the Session but the Burgh Records.]

JAMES GILLRAY, CARICATURIST.—I can well remember when the daily lounge at the eastern sides of Bond Street and St. James's Street, upon approaching Humphrey's shop in the latter, had to quit the pavement for the carriage-way, so great was the crowd which obstructed the foot-path to gaze at Gillray's caricatures. This unrivalled artist had so happy a talent, that he delineated every feature of the human face, and seemed also to have imbibed every feeling and every attitude that actuated the person represented. I am desirous to know, as his works embraced all sizes and were very numerous, whether they have ever been published in a serial state for reference.

During his stay at Richmond, in Surrey, he represented two of its celebrities. The first was Mr. William Penn (one of the remaining descendants of the great William Penn), then of St. John's College, Cambridge, who was one of the brightest meteors of his day. (*Vide the Gentleman's Magazine* for November, 1845, p. 535.) Mr. William Penn is designated by Gillray as "a man of penetration." Mr. Richard Penn, the last of the family of the renowned Quaker, and brother of the foregoing, died in April, 1863, at this place. (See the *Gentleman's Magazine* for June, 1863, p. 800, where are some interesting particulars of this family.)

The other individual is styled by Gillray, "a Master of the Ceremonies at Richmond." This gentleman was a lieutenant of the Richmond Volunteers about the close of the last century. He was Master of the Ceremonies of the distinguished balls held at the "Castle" at Richmond. The figure, manner, address, and gestures of Mr. Charles Yart (for that was his name) were what might be termed *Frenchified*, and were admirably portrayed by Gillray. Φ.

Richmond, Surrey.

[Mr. H. G. Bohn has published upwards of six hundred of Gillray's finest caricatures in a handsome folio volume; and corresponding with it a volume of suppressed works. Both are from the original plates. To these Mr. Bohn has added an 8vo volume containing historical and descriptive accounts of the plates, compiled by Mr. R. H. Evans and Mr. Thomas Wright, and with additions by Mr. Bohn himself.]

"RACOVIAN CATECHISM."—What is the derivation or meaning of the "Racovian Catechism" alluded to in the *Saturday Review* of December 8, 1866, under the art. of "Established Churches"?

A SUBSCRIBER.

Guernsey.

[This Catechism is considered the great standard of Socinianism, and an accurate summary of the doctrine of that sect. It was first published at Racow (hence the

name) in Poland. There are properly two Racovian Catechisms, a larger and a smaller. The writer of the smaller was Valentine Smalcus, who drew it up in German, and first published it in 1605. The larger was likewise published in German, by the same Smalcus, in 1608; but Hieron Mascorovius translated it into Latin in 1609. Afterwards John Crell and Jo. Schlichting revised and amended it; and after their death, Andr. Wisniewatus and Stegmann the younger published it in 1665. In the year 1684 there was an edition in 8vo still more complete, as it contained the notes of Martin Ruarus, Benedict Wisniewatus the younger, and of one not named. In 1818 an English translation was published, entitled "*The Racovian Catechism*, with Notes and Illustrations, translated from the Latin, to which is prefixed a Sketch of the History of Unitarianism in Poland and the adjacent countries. By Thomas Rees, F.S.A." This Catechism, or a translation of it, was committed to the flames in England by order of the Parliament in the year 1652. Consult Mosheim's *Ecclesiastical History*, ed. 1845, ii. 571-576.]

JUNIUS: THE FRANCIS PAPERS.—In the spring of 1862 an intimate friend of Mr. John Taylor, the author of *Junius Identified*, informed me to the effect that that gentleman was preparing for the press some papers of Sir Philip Francis which would be *conclusive as to the authorship* of the celebrated letters; and a letter, dated from London, May 12 in the same year, from Mr. Thurlow Weed to the Albany (U. S.) *Evening Journal* stated, that "before the present year expires all doubt or question as to the authorship of the *Junius Letters* will be removed." Since then both Mr. Taylor and his friend have died; and, although the subject is still of much interest, I have neither heard nor seen anything further relative to either Mr. Taylor's *Francis* papers, or the evidence (which, perhaps, may be the same) to which Mr. Weed alluded. Perhaps the editor or some reader of "*N. & Q.*" will be kind enough to say in what position the matter now stands.

ERIC.

Ville Marie, Canada.

[The late Mr. Joseph Parkes, who had purchased *The Francis Papers*, and also the *original* Letters of Junius addressed to Woodfall, had been for some years preparing for publication a Life of Sir Philip Francis, and in which, in his opinion, would be found conclusive evidence of the identity of Francis and Junius. The work was, however, far from complete at the time of Mr. Parkes's death; and although we believe the whole of the papers have since been submitted to the examination of one eminently qualified to do justice to them, we are not aware that there is any prospect of their being published just at present.]

SASINES: REGISTER OF SASINES KEPT AT GLASGOW (3rd S. x. 453.)—1. What is the derivation of the word *Sasines*? 2. *Sasana*, in the south of India, means a grant of land engraved on copper.

Can a common origin for both words be found in the Celtic? MERMAID.

[*"To sase, v. a. to seize, to lay hold of.*

'Ane haly iland lyis, that hait Delos,
Quham the cheritabill archere Appollo,
Quhen it fletit rolyng from coists to and fro,
Sasit and band betuix vther ilis tua.'

Douglas, *Virgil*, 69, 44.

"Fr. *Sais-ir, comprehendere*, whence *sasire* and *sasina*, forensic terms."—*Jamieson's Dictionary*.

"*Seisin*, which imports the taking of possession; for *seisin* and *seizure* are from the same original, signifying laying hold of, or taking possession, and *disseising* is dis-possession."—Lord Stair's *Institutes of the Law of Scotland*, B. II. tit. iii. § 16.

The variation in the word is well exemplified by a Breve of 1261, and the Retour appended to it published in the first volumes of the *Acta Parl. Scot.*, p. 90. In the first of these documents it appears as *Seisitus*, in the second as *saysitus*.

"By the antient law of feuds, immediately upon the death of a vassal, the superior was entitled to enter and take *seisin* or possession of the land."—*Blackstone*, B. II. chap. v. § 3.]

Replies.

GIBBON'S LIBRARY.

(3rd S. ix. 206, 363, 422.)

Some questions having been asked, and an interest created, as to the fate of Gibbon's library at Lausanne, the following information respecting it—received in reply to my inquiries from a friend—may throw great light on its history, and prove satisfactory to your curious readers. H. P. S.

Sheen Mount, East Sheen.

JOURNAL.

"Lausanne, July 21, 1820.

"Called upon Dr. Scholl, in order that W. might see the library. Scholl was for ten years Gibbon's physician, and bought the library for Beckford for 1000*l*. L^d Sheffield wanted 1500*l*. for it, but finally closed with Beckford, who would not advance. This was in 1796, and Beckford has never seen it! leaving it in Scholl's care. There it lies, with the Doctor—a very civil man. He says the operation killed Gibbon. He would have lived longer had they left him alone. They had many a consultation about performing it here (Lausanne); but with a person of Gibbon's scrofulous tendency, operations should not be performed.

"After dinner Dr. Scholl, to show us the library. It consists of from 8000 to 9000 volumes. Beckford carried away four or five-and-twenty only, and one has been given away by Dr. Scholl himself—these are all that are wanting. A Mr. Brown applied thro' the Doctor to Beckford, offering 2000*l*. The answer was: '*Je ne suis pas marchand de livres.*' Webster made a catalogue of it. I saw but one book with the historian's autograph name in it. In an Oratus I observed some marginal notes. He accents his Greek.

"Scholl was Beckford's physician, as well as Gibbon's. I heard from him several anecdotes of both of these cele-

brities. His son was minister of the Swiss church in London, and may be now for aught I know to the contrary."

Letters to C. E. L.

"Lausanne, May, 1831.

"Gibbon's library is now on sale here, and might be had probably for 800*l.* or less. It would sell well by auction in England. Scholl means to sell it piecemeal, and I am going this very day to select something; but nothing as yet is sold, or known generally to be on sale."

"The fact is, Beckford was bored by this library, of which he made no use, in fact *never saw*; and so ultimately gave it to Scholl, who had kept it for him twenty-five years—perhaps as a reward for house-room, and warehousing it for him."

Letter to C. E. L.

"Lausanne, June 8, 1831.

"W—— is mistaken about the *Bibliothèque Gibbonienne*. It contains some very valuable books. I was with him when he saw it in 1820; and from its then confused state, he must have had but a confused idea of it. Old Scholl is selling it very cheap. As yet * * * and I have been the only purchasers: for the 'catalogue taxé' is not as yet out. My object was to get a book with Gibbon's writing in it. This was extremely difficult, for Gibbon treated his books with the greatest reverence. I have looked over thousands of volumes, for * * *, and I have been three days in the library and have found three only which contained his autograph, or rather his writing: of these I have secured two for myself—a little Tonson's *Cæsar*, which has 'Edward Gibbon, of Magdalen College, Oxford, April 9, 1753,' and his arms; and *Necker sur les Finances*, 3 vols. handsomely bound, which has, in Gibbon's writing, 'à M. Gibbon de la part de l'auteur.' The third that I found was a note in Hayley's poems, on an historical point about Don Hertado de Mendoza, perfectly Gibbonian in its sneer and inuendos. This I resigned to the Dean's son, who is paying a visit. He is a senior Fellow of Trinity, Librarian of Armagh, &c.—a very well informed, agreeable man. The books I have bought, besides the two above-mentioned, are Guischard's *Mémoires Militaires*, 6 vols.; *Vie de Mahomed*; *Vie de Julien*; *Défense du Paganisme par Julien*; two books on the Geography and Antiquities of Homer; and L^d Herbert's *Life* (Strawberry Hill). For all these, 16 francs (Swiss) only were asked: seventeen and a fraction make a pound sterling. * * * besides others, has bought Walpole's *Anecdotes of Painting*, 5 vols. small 4to, blue morocco, gilt edges, Strawberry Hill press, for 40 Swiss, equal to about 60 French francs."

"Almost immediately after the selection, I was obliged to replace the books in the library. Scholl appealed *ad misericordiam*! An Englishman at Orbe had offered to buy half the library—he cared not which half! So, eventually, I got most of my books back again. I forget what he gave Scholl for his moiety."

"The books I bought of Dr. Scholl, out of Gibbon's library, are twelve in number, and I have them now:—

"Guischard, <i>Mémoires Militaires</i>	6
<i>Vie de Julien</i>	1
<i>Vie de Mahomed</i>	1
<i>Julian, Défense du Paganisme</i>	1
<i>Geographia Homerica</i>	1
<i>Augustinarius familia Romanæ</i>	1
<i>Cæsar</i>	1
	12

"I bought Guischard because it suited my Cæsarean tastes, but principally because I knew it had been well

thumbed by Gibbon. He tells us, in his *Memoirs*, that he studied him while serving in the Hants Militia; and in his account of Jovian's retreat, he speaks of it as the 'noblest monument ever raised to the fame of Cæsar.'

"The Julian and Mahomed lives, &c. had, no doubt, been well worked by G.; and the little *Cæsar* had his autographical name and date.

"I forgot a thirteenth, L^d Herbert's *Life*, printed at Strawberry Hill, by Horry Walpole. I have it now.

H. L. L."

PSALM AND HYMN TUNES.

(3rd S. x. 373.)

The only reply that can be given to J. F. S.'s query as to "the reason of the names by which some of the common old psalm and hymn tunes are known" is, that probably no one but the composer or the person giving the name can with certainty assign such reason. It is clear that there is no fixed rule on the subject, and I may say that there is an utter absence of rule. The tune "Cranbrook" referred to by J. F. S. is published in *The Union Tune-Book* issued by the Sunday School Union, and edited by Thomas Clark of Canterbury, who was, I believe, an amateur musician of considerable local repute amongst the Dissenting community. This tune-book abounds in tunes having senseless repeats, and passages of the florid and unmeaning character that are rapidly becoming obsolete. I am not an admirer of its general contents, but the book will serve to amplify my reply to J. F. S.'s question. Thomas Clark, the editor of the volume, was the composer of "Cranbrook," and of thirty-five other tunes inserted therein, and all bearing his name. Taking the names of these tunes as illustrations, I find that fifteen of them are called after towns and localities in Kent (principally near Canterbury), such as Margate, Twyford, Axbridge, Bessels-Green, Queenborough, and so on; eleven more bear the names of other towns in England and of countries abroad; and the remainder have what may be called fanciful or sentimental names, such as "Serenity," "Association," and the like, the whole forming a rather curious medley. It is very easy to suggest why some of the fifteen tunes bear the names they have. For instance, "Cranbrook" may have been composed at that place; "Burnham" first sung there; "Wrotham" presented to the choir there; and "Queenborough" composed for a particular service in the chapel there. These of course are mere surmises. For the eleven names the composer perhaps adopted a "happy-go-lucky" mode of selection, seeing that they range from Calcutta to Flint, and from Ceylon to Orford (Suffolk). The fanciful or sentimental names were probably suggested by the hymns to which the tunes were composed. "Serenity" may be quoted as an example, being set in the tune-book to the words—

lest the hour and soft the scene,
 heav'nly light with glow serene,
 ng around its holy rays,
 s the coldest heart to praise!"

r illustration of this point is shown in
 Divine Love," set to the hymn com-

ve divine, all love excelling."

Tune-Book was published about twenty
 or rather my copy of it), and inasmuch
 ns nearly four hundred compositions,
 lken as fairly elucidating the question

But I believe that if older tune-
 referred to (such as Ravenscroft's or
 ers, not to name others) it will be
 the tunes bear no names, but are dis-
 ry the numbers of the psalms to which
 it. Many tunes are still known by

(See the Old Hundredth Psalm, the
 first Psalm, and many others.) Then
 "Ten Commandments Tune," and the
 ddering the whole question, I venture
 though not in a position absolutely to
 heory) that the naming of psalm and
 came into use and was in fact neces-
 sary and hymn-books multiplied, and
 measure increased.

a point connected with the subject that
 e to mention. I have just examined
 ent tune-books containing the tune
 ve," which is a Gregorian melody, and
 er the various names of St. Mildred,
 laventry, and Florence. It is more
 that by extending my search I should
 er as many more names. This dupli-
 of tunes is little short of a fraud upon
 because a person buying a book with a
 tunes thus renamed is deceived, and
 aving a book full of new music, has a
 tunes under fresh names. This is an
 ads to endless confusion, and should be
 edied. Compilers who wish to remedy
 discover the means of doing so.

SUMERSET J. HYAM.

nes were originally called by names or
 1620 to distinguish them from the
 used, when the tune necessarily be-
 e words, as the Hundredth Psalm, the
 that set remaining in common use.
 were supposed to designate the origin
 , or the locale of the author, "St.
 ing considered a Welsh tune, "York"
 une; "St. James," composed by Cour-
 ntleman of the Chapel Royal; and in
 "Wareham," composed by the parish
 place.

has of late years been much disre-
 es conferred indiscriminately; so that
 ssible the tune called "Cranbrook"
 othing to do with Kent. T. J. B.

PRE-DEATH MONUMENTS.

(3rd S. v. 255.)

The village of Aldermaston lies on the southern
 borders of the county of Berkshire, adjoining
 Hampshire, and not far from the famous Roman
 town at Silchester in the latter county. The
 church of Aldermaston stands within the park of
 the estate, and close to the spot where formerly
 stood the fine old hall, burnt down about twenty-
 five years since. Inside this church is the ala-
 baster altar-tomb of Sir George Forster, Knt.,
 and his wife, which he himself caused to be erected;
 whereon are the figures of a knight in armour,
 and his lady lying by him in the dress of the
 times; and on the sides of the monument are the
 figures of eleven sons standing in armour, and
 eight daughters. This Sir George Forster ac-
 quired the estate of Aldermaston by marriage
 with Elizabeth, granddaughter of Sir Thomas
 Delamere, Knt. The ancestor of Sir George was
 a younger son of the Forsters of Northumber-
 land. Humphrey Forster, sheriff of Berkshire in
 Edward IV.'s reign, is considered by Fuller one
 of the worthies of that shire. Weaver, in his
Funeral Monuments, states he was buried in the
 church of St. Martin's-in-the-Fields, London,
 having the following epitaph:—

"Of your charity pray for the soul of SIR HUMPHREY
 FORSTER, Knt., whose body lies buried here in earth
 under this marble stone: which deceased the 18th of Sep-
 tember, 1500. On whose soul Jesu have mercy."

In Henry VIII.'s reign, another Sir Humphrey
 Forster, Knt., was sheriff of Berkshire and Oxford-
 shire. Fuller says of him:—

"He bare a good affection to Protestants, even in the
 most dangerous times. Yea, he confessed to King Henry
 the Eighth that never anything went so much against
 his conscience, which under his Grace's authority he had
 done, as his attending the execution of three poor men
 martyred at Windsor."

Anthony Forster, Esq., the Tony Foster of
 Scott's novel of *Kenilworth*, according to Ashmole
 belonged to the same family. He represented
 Abingdon in the Parliaments of 1571-72. After
 the dissolution of the monastery of Abingdon, he
 was the first grantee of the estate of Cumnor
 Place, which was one of the country seats of the
 abbots. He bequeathed this property in 1572 to
 Robert, Earl of Leicester. Ashmole, who gives a
 narrative of the circumstances connected with the
 murder of Amy Robsart at Cumnor, in his *History
 of Berkshire*, observes:—

"Forster likewise, after this fact, being a man formerly
 addicted to hospitality, company, mirth, and music, was
 afterwards observed to forsake all this with much melan-
 choly and pensiveness (some say with madness), pined
 and drooped away."

A difference of opinion has existed on the cha-
 racter of Anthony Forster. Scott and Ashmole
 are among his detractors. The inscription on his

monument at Cumnor highly extols his virtues. In 1859 was published—

"An Inquiry into the Particulars connected with the Death of Amy Robsart (Lady Dudley) at Cumnor Place, Berks, September 8th, 1560; being a Refutation of the Calumnies charged against Sir Robert Dudley, Anthony Forster, and others. By J. T. Pettigrew. 8vo."

In 1711, Sir Humphrey Forster, Bart., died without issue; when Aldermaston descended to Charlotte, daughter of Lady Stawell, his sister, and William, third Lord Stawell. This Charlotte was married to Ralph Congreve, Esq., son of Colonel Ralph Congreve, Governor of Gibraltar in 1716. Lord Stawell resided almost constantly at Aldermaston. His insatiable love of play gave rise to the local proverb: "When clubs are trumps, Aldermaston House shakes." H. C.

GLASGOW.

(3rd S. x. 330, 361, 397, 457.)

C. F. D. will excuse me pointing out that I never stated that Norman-French was spoken by the Britons of Strathclyde. I referred to the later period, at which the name *Lesmahgu* was introduced, as a corruption of Le S. Machutus. For the fact that Anglo-Saxon and Norman-French are the root of the names of churches and parishes in the Lowlands, I should wish no better authority than the *Origines Parochiales*:—

"But more important still, a new people was rapidly and steadily pouring over Scotland, apparently with the approbation of its rulers, and displacing or predominating over the native or old inhabitants. The marriage of Malcolm Canmore with the Saxon Princess Margaret has been commonly stated as the cause of that immigration of Southerners. But it had begun earlier, and many concurring causes determined at that time the stream of English colonization towards the Lowlands of Scotland. The character of the movement was peculiar. It was not the bursting forth of an over-crowded population seeking wider room. The new colonists were what we should call 'of the upper classes' of Anglican families long settled in Northumbria, and *Normans of the highest blood and names*. They were men of the sword, above all servile and mechanical employment. They were fit for the society of a court, and became the chosen companions of our princes. The old native people gave way before them, or took service under the strong-handed strangers. The lands these English settlers acquired they chose to hold in feudal manner, and by written gift of the sovereign. . . . Armed with it, and supported by law, *Norman knight* and *Saxon thegn* set himself to civilize his new acquired property, settled his *vill* or *town*, &c."

Mr. Innes adds a note of some of the most important of these families, which might be largely increased if minor proprietors were enumerated. Even in Lanarkshire alone we have the Baillies, the Chancellors, the Jardines or Guardinos, the Loccards or Lockharts, the Veres, and many more.

On reading D. B.'s note, and recalling to memory several incidents in the life of St. Mungo, as for instance that of the fish and ring, which

appear in the city arms, it occurred to me that, in the case of Glasgow Cathedral, there had been a change from the site of the original ecclesiastical edifice similar to that which we know took place at Sarum and at Melrose; and this I find is strongly confirmed by the *Origines Parochiales*. The see of Glasgow, after its first foundation by St. Mungo, appears to have been destroyed, and was not re-founded till the time of David I, some centuries later. There is no doubt that the structure then erected occupied the site of the present cathedral; but the question is, was *that* the site of the wattled edifice of St. Mungo? I think it was not. The episcopal burgh which grew up naturally round the cathedral was bounded towards the river by the foot of the High Street, and by the Gallowgate, the Trongate, &c., while the church of *St. Mungo extra muros*, or Little St. Mungo, said to be erected on the spot where the saint preached to King Roderick, lies between these boundaries and the river.

Principal Macfarlane, in the *New Statistical Account*, gives another derivation which has not been noticed:—

"Perhaps the most probable conjecture is that which derives it from the level green on the banks of the river, for many ages its greatest ornament. *Glas-achadh*, in Gaelic, pronounced *Glassaugh*, or with a slight vocal sound at the termination, *Glasshaughu*, signifies the green field or alluvial plain, and is strictly descriptive of the spot in question. The name of the town, as usually pronounced by Highlanders, corresponds closely with this derivation."

The quaint and amusing book to which Mr. RANKEN refers, is certainly no authority, as is shown from the fact that it places the Barony parish on the south bank of the Clyde. Bonshaw is in Dumfries, not Lanarkshire, and was held in 1032, when the first edition of the *Nomenclatura* was published, by James Irving, the captor of Cargill. The word *Abs*, however, is certainly curious, but I believe that it only indicates the author's claim to be a descendant of the Bonshaw family. It puts me in mind of a story of a workman of the name of Lockhart, who, being employed in some repairs at "The Lee," fell off a ladder, and on being picked up, declared that "Nae bodie could noo deny he cam off the house of Lee."

GEORGE VERE IRVING.

I have had much pleasure in reading the further remarks of D. B. on this vexed question. Allow me to assure him, however, that in mentioning *Cathures* and *Deschu*, recorded by Joscelyn of Furness as being the older names of the *Glasghu* of his day, I in no way intended to imply that the last named was connected with them philologically, further than that the terminals *ghu* and *chu* probably described the same local feature. But these older names were worth mentioning, because their existence affords some probability that they

en by the Britons of Strathclyde, and *ghu* was their Gaelic successor.

I am happy to see that MR. IRVING has come to the Norman-French to the Celtic. His is that the British *gwe*, a ford, may be the final syllable of *Glasghu*, is well worthy of me. I think, however, that the analogy by "Linlithgow," as noted by D. B., is it. MR. IRVING objects to *caoch* and is cited by D. B. and myself, that it bears the meaning of "a bowl-shaped hollow." It is not borne out by the Dictionary I have—the important one published under the sanction of the Highland Society of Scotland, in which *caoch* is an adjective only, and does not bear that meaning.

As, before quitting this now well-ventilated subject, it is worth while noting another fine analogy, in the case of a locality in the shire, which has for at least five centuries borne the name of Glasgo, Glasgow, or which last form it appears in Gordon of Strathgusky's *Atlas*. It was in the case of a piece of forest-land, of no great extent, joining the forest of Kintore on the west and the forest of Tullich on the east. The shire bounded it on the south. "The Glasgo," or "Glascio," (the lands are still called Glasgo-forest") lay in a small valley with long gradual slopes of no great height, watered by two or three small brooks too small, I should say, for any crossing-place justified by the name of a *gwe* or *ford*. It is not "bowl-shaped," but irregular; and its slopes, far from any water, bears the name of *Glasgo-ego*, or *ega*, which good scholars inform me signifies "the slope of hollow."

The citation given by Mr. RANKEN from the Christopher Irvine is, of course, not in that gentleman to be treated seriously. The alleged traditions and derivations, however whitelashed and ludicrous, have been handed down by the Scottish chroniclers, heralds, and historians of the sixteenth and seventeenth centuries and are accepted as matters of faith by persons whom, from their education and position, it would be difficult to hoax on other points.
C. E. D.

WASHINGTON.

(3rd S. viii. 377, &c.)

REV. E. C. M'GUIRE's *Religious Opinions of Washington*, and in the article of seven pages upon the same subject in *Meade's Old Churches of Virginia* (Philadelphia), the reader will probably find all that now is known, and perhaps all that he himself ever cared that the world

should know, of his religious faith. Of his reverent piety the proof is overwhelming. To the point of the inquiry lately started in your pages, however ("Strange point and new!"), not many expressions coming directly from himself can be found more pertinent than the following:—In his address in 1783 to the governors of the States, when about to resign his military command, he says, speaking of the many blessings of the land, "and above all, the pure and benign light of revelation." He also uses the words, "that humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion." And in a letter to Gen. Nelson in 1778, "the hand of Providence is so conspicuous in all this, that he must be worse than an infidel that lacks faith."

A paper in his own handwriting, quoted in Sparks's Life, shows that he was one of the vestrymen in Fairfax parish—the church being in Alexandria, and the same, no doubt, as the one of which your correspondent in 3rd S. x. 441 speaks; and the name "George Washington" also occurs as one of the vestry of Truro parish, in a deed dated in 1774, cited in p. 226 of the second volume of *Old Churches*.

Was he a communicant of the church? A portion of what Bishop Meade says upon this question, so interesting to American churchmen, is well worth quoting:—

"It is certainly a fact that for a certain period of time during his Presidential term, while the Congress was held in Philadelphia, he did not commune. This fact rests on the authority of Bishop White, under whose ministry the President sat, and who was on the most intimate terms with himself and Mrs. Washington. I will relate what the Bishop told myself and others in relation to it. During the session or sessions of Congress held in Philadelphia, General Washington was, with his family, a regular attendant at one of the churches under the care of Bishop White and his assistants. On Communion-days, when the congregation was dismissed (except the portion which communed), the General left the church, until a certain Sabbath on which Dr. Abercrombie in his sermon spoke of the impropriety of turning our backs on the Lord's table—that is, neglecting to commune; from which time General Washington came no more on Communion-days."

Bishop Meade adds, "a regard for historic truth has led to the mention of this subject;" and he is very plainly an unwilling witness. Yet it is really all the evidence, *pro* or *con*, he has to offer in the matter. He refers indeed to the tradition of Washington's having once communed in a Presbyterian church (which a low churchman might consistently do), and says the testimony adduced to prove it ought to be enough to satisfy a reasonable man of the fact. I have heard the story before, but not the authority for it, which the bishop does not give, but speaks of as too well known for repetition. The present excellent and venerable Rector of Washington's church in Philadelphia (Christ Church), told me a few days ago,

that he was not aware of anything beyond the inferences of Bishop Meade upon the affirmative side; but added, that there were no lists of communicants of the church kept in those days, and the fact with regard to Washington, as to any other individual, would be difficult of proof.

Washington's charity and moderation in things religious are well illustrated in his reply, when President, to an address of the Quakers in 1789. He says:—

"The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only amongst the choicest of their blessings, but also of their rights. While men perform their social duties faithfully, they do all that society or the State can with propriety expect or demand; and remain responsible only to their Maker for the religion or mode of faith which they may prefer or profess."—Gilpin's *Exiles in Virginia*, Philadelphia, 1848, p. 237.

THOMAS STEWARDSON, JUN.

Philadelphia.

SHELLEY'S "ADONAI'S" (3rd S. x. 494.)—The phrase, "The Pythian of the age," is evidently, from the fitness of the allusion, intended to apply to Lord Byron. Moreover, Shelley, in a letter to Leigh Hunt, published in that author's *Lord Byron and some of his Contemporaries*, 1828, says, "Lord Byron, I suppose from modesty on account of his being mentioned in it, did not say a word of *Adonais*;" and the above is the only character in the poem which bears any marked resemblance to the noble bard and satirist. With regard to the persons referred to in stanzas 30 to 35, I think they are, 1st, Wordsworth, "The Pilgrim of Eternity" (see, for his claim to that title, *inter alia*, the ode on "Intimations of Immortality"). 2nd, Moore, "*Ierne's lyrist*." 3rd, Shelley himself, "a pard-like spirit;" spoken of depreciatingly as "one of less note," yet in the essential spirit of natural egotism, dwelt upon at much length and with intense earnestness. 4th, Severn, the artist, in whose arms Keats breathed his last.

I presume that it has struck many readers of *Adonais* (though I do not remember ever to have seen or heard the circumstance noticed) that a remarkable forecasting of Shelley's own fate seems to be expressed in several stanzas of that poem; particularly in the last stanza, where even the material incident by which he perished is allegorically represented. It will also be recollected that when Shelley's body was recovered, after the disastrous event, a copy of one of Keats's poems was found in his coat-pocket, open, as if at the place where he had been reading it when the sudden rising of the storm had interrupted him; and, further, that Shelley's ashes were interred in the same burial-place at Rome as the remains of Keats. These facts being borne in mind, *Adonais* is, apart from its poetic excellence, a work of singular interest.

J. W. W.

In answer to C. W. M.'s inquiry as the mourners alluded to in stanzas *Adonais*, I beg leave to suggest the following planation. "The Pilgrim of Eternity" say, Byron, justly so called from his *Childe Harold's Pilgrimage*. Stanzas 3 refers to Shelley himself, who here mod himself amongst "others of less note," quite clear whether the remaining three refer to another "mountain shepherd" continuation of stanzas 31; I should say as much of the description is very apt Shelley,—for instance, "a herd-aban struck by the hunter's dart," and "brow," &c. Stanzas 35 may refer either to Hunt or to Charles Cowden Clarke, the latter, because Shelley speaks of "the departed one," which is confirmed himself, who, in his poetical address to Clarke, says,—

"You first taught me all the sweets of The "Pythian of the age," in stanzas 30 to 35, evidently Byron. The above are only a few of the persons referred to, but I think they are reasonable ones.

JONATHAN I

5, Selwood Place, Brompton, S.W.

"LES ANGLAIS S'AMUSAIENT TRISTE S. x. 147.)—It has suddenly occurred to me that the passage "Les Anglois s'amusaient" is to be found in the *Memoirs of P.* where he relates the festivities at A the interview between Edward IV. and on the bridge at Picquigny-sur-Somme not a copy of De Comines to refer to, correspondent JAYDEE has, I hope as will find what he is seeking.

FRED. CHAS. W

Lymington, Hants.

CHAIN ORGAN (3rd S. xi. 11.)—I have corresponded Mr. W. H. HART, and he, well known for his ready aid to the numerous searchers at the Public Office, have pointed out to me that, in the King's Privy Seal Book, 1636—1641, folio 26, there is an entry of the warrant which I lately communicated to you the words "a neue chaine organ" written "a neue chaire organ." Mr. H. is as well skilled in music as he is in history, and also informed me that "chaire" was a customary spelling of "choire." The instrument in question was then "a choir organ." I may add that the Rev. Mr. Coward, incumbent of St. Bennet's, Paul's, and one of the canons of St. Paul's, promised me to send you such information respecting Norgate's burial as may be found in the register of his church. Jo

MR. J. BRUCE has, no doubt, misre-

in the extract he has sent regarding Edward Norgate and the new choir organ at Hampton Court. When I was one of the children of the Chapels Royal, I often copied music in the organ books, and, in all the old ones, the choir organ is frequently written "chair" or "chaire" organ. So, also, no mention was made of what we now term the "swell." It was, in the days of two hundred years ago, always called the "echo." I may add that a "chair," or as we term it, "choir," organ used to be enclosed in a smaller case by itself, and was placed in front of the larger, or great, organ. The same arrangement holds good now, in the majority of cathedral and collegiate churches. Many parochial churches have choir organs in front; and the new instrument erected some seven or eight years since by Messrs. Bevington, in St. Martins-in-the-Fields, conforms to the earlier practice. The organ in the Chapel Royal, Whitehall, was repaired some sixty or seventy years ago, and the choir organ was transferred to the interior of the great organ; but so essential a feature was its appearance, that the front was allowed to remain. Other instances of sham choir organs could be mentioned, but would only encroach upon valuable space.

MATTHEW COOKE.

In all probability this is simply a misprint for chair organ, which some years ago was the designation of a small organ placed behind the seat of the organist, and on which he often sate; it might therefore have been called his chair, though in later times it is called the choir organ. I did once venture to suggest that these two organs, one (the great organ) in front of the player, and the other behind him, might have been the origin of the phrase, a pair of organs; but I was met with such a tempest of opposition, that I was fain to shorten sail. However, now another question has arisen as to pairs, I venture to creep out of my hole. A pair of stairs clearly means what workmen call a dog-legged staircase: one half reaching to one landing, and the other going on to the top. The stairs, at least before the introduction of winders, were in two equal halves, and formed a pair. A pair of scissors has two cutting blades; a pair of bellows has two moveable flaps; a pair of trousers has two legs; in fact, a pair of anything involves the idea of duality. Why then, I respectfully ask, does not a pair of organs mean an instrument divided into two parts, and with two rows of keys; a great and a choir (or perhaps in older phrase), a chair organ? A. A. Poets Corner.

ORANGE FLOWERS, A BRIDE'S DECORATION (3rd S. x. 290, 381.)—This is, I suspect, a modern custom. The orange, indeed, is the golden apple of Hesperides, is eminent amongst fruits for its prolific qualities as well as for its healing virtues, but its employment at weddings does not appear

to have been an ancient custom. I should think it a fashion set by French milliners, and selected for its beauty rather than for any symbolical reason, since as a modern invention it is not to be traced to those times when symbolism was rife. The introduction of the orange into England is subsequent to the days of chivalry.

JUNTA TURRIM.

HORSE-CHESTNUT (3rd S. x. 523.)—If your correspondent W. will examine the bark of the stem or branch of a horse-chestnut tree from which the stalk bearing the leaves has fallen in autumn, he will see a very perfect representation of a horse-shoe having the nails evenly and distinctly marked on either side. This information may guide him in his search for the derivation of the English name of the tree.

Query, Is *chesnut* or *chestnut* correct? W. W.

["*Chestnut* is frequently, but not so properly, written *chesnut*."—Richardson.]

BETTING (3rd S. x. 448.)—I have heard from a well-known Yorkshire squire the expression that the test of a man's opinion was a wager.

L. L. H.

COLONEL J. R. JACKSON (3rd S. x. 449.)—Colonel Julian Jackson, F.R.S., died March 16, 1853. (*Gentleman's Magazine*, 1853, xxxix. 562; *Journal of Royal Geographical Society*, 1853, xxiii. p. lxxi.) L. L. H.

BISHOP HARE'S PAMPHLET (3rd S. x. 513.)—Bentley's *Remarks on the Essay on Freethinking* was first published in 1713, and inscribed to Hare, who thanked the author in a letter entitled "The Clergyman's Thanks to Phileleutherus." Soon afterwards the rupture between the two writers occurred, and in the subsequent editions of the *Remarks* Bentley consequently suppressed the inscription to Hare, which accounts for its absence in Mr. King's edition of 1725. The very high opinion which Warburton expressed of Hare as a critic is worthy of notice:—"Go to the study of the best critics . . . above all Dr. Bentley and Bishop Hare, who are the greatest men, in this way, that ever were." (Rev. W. Warburton to Rev. W. Green, Nichols's *Illustrations of Literature*, iv. 852.) H. P. D.

AMATEUR HOP-PICKING (3rd S. x. 352, 422.)—Hop-picking is a favourite diversion, both for rich and poor. At Watlingbury last season some ladies of my acquaintance employed themselves some hours daily, the farmer putting a bin on purpose for them, and the ladies receiving their pay the same as the poor. As for the poor, it is not uncommon for a mistress to come down to breakfast and find her maid has decamped, losing her place, and perhaps her character, rather than forego five or six weeks' hop-picking. As for its health-restoring power, no doubt exists on that point. I

"une question de sucre" it might be termed "the bitter bit, or the biter bit." P. A. L.

WILLIAM PRESTON, M.R.I.A. (3rd S. x. 412.) ABHBA may be glad to be referred to Hardy's *Memoirs of James Earl of Charlemont*, 2nd edition, 1812, i. 408-10, for some interesting particulars of Mr. Preston and his patriotic and accomplished patron. A characteristic letter of Horace Walpole (Lord Orford) is included, and a foot-note adds,—
"This ingenious and excellent man, Mr. Preston, is now no more. He died, truly lamented, in February, 1807. A great intimacy subsisted between Lord Charlemont and him."

B. E. S.

BUCKET CHAIN (3rd S. x. 411.)—Old stories tell us when the lower orders quarrelled and wished to separate, as it was a difficult thing to carry out a divorce *à thoro* when there was only one bed in the house, the custom was to raise a barrier between the conflicting parties by putting some separation into the bed itself. So the carpenter in the old story puts a log of wood, and the fiddler his violin case, between himself and his wife. Probably the meaning of the advertisement is that there was a *quasi* separation, and the husband would not be answerable for the wife's debts.

A. A.

Poets' Corner.

BOLEY (3rd S. x. 473.)—There is a spot in the Marshes east of London called Boley Mead, or Bully Mead. It originally belonged to the Templars whose preceptories were often called Beau-lieu, or de Bello Loco. Can your correspondent find out whether this order had any property near the spot alluded to?

A. A.

Poets' Corner.

DEBENTURES (3rd S. x. 501.)—If your correspondent will consult Cowell's *Law Dictionary* he will see that this phrase was first used to designate a sort of Exchequer bills provided for the payment of the army by the parliament about 1640. The sturdy old lawyer calls it a "Rump Act." The passage is too long to quote, but the reference is curious.

A. A.

Poets' Corner.

THE DAWSON FAMILY (3rd S. xi. 20.)—Until I saw Mr. Foss's note and the "extract from a local paper," I was afraid to make a suggestion as to the name *Daivson*. But I may now say that having referred to the list at the end of Blome's *Britannia*, 1673, of "nobility and gentry which are or lately were related unto the county of Northumberland," I had there found "Mr. Timothy Davison of Newcastle, Merch." And in the list for Durham I find "Ralph Davison of Laiton, Esq.," "William Davison of Thornby, Esq." I am so much a stranger to these counties that I cannot have any opinion of my own. But after Mr. Foss's note and the interesting detail given in the local paper, there can

hardly be a doubt that the first name, "Timothy Davison," is one of the Dawsons. Now that Newcastle antiquaries are aware of the existence of Dawson's monument, I hope they will recollect that it is near a third danger from rebuilding, is suffering greatly from weather—as shown by the very pardonable hesitation of LWIN F. as to the femme coat—and may be now saved.

Will the writer of the article in the "local paper" say what is the name of the wife; her arms being, as I said (p. 21), a fesse engrailed between three wyverns' or dragons' heads erased. Our united notes will then complete the information necessary for any future account of the Kensington monuments.

D. P.

Stuarts Lodge, Malvern Wells.

BAPTISM (3rd S. x. 509.)—I believe that the Swedenborgian sect uses the form "I baptise thee in the name of the Lord Jesus."

WM. CHANDLER HEALD.

ANCIENT CHAPEL (3rd S. x. 340, 383, 425, 518.) Add a beautiful Norman one at Postlip Hall, in the Cotswold Hills, near Cheltenham; both chapel and hall degraded to base uses. The ivy-mantled ruins of another stand in the garden of Gifford's Hall, Stoke-by-Nayland, Suffolk. The interesting remains at Ludlow Castle may also be cited, as well as those in the ruins of Goodrich Castle, Herefordshire.

W. J. BERNHARD SMITH.

Temple.

"MURDER WILL OUT" (3rd S. x. 518.)—It is not at all likely that Chaucer originated this phrase. It has all the appearance of a colloquial saying, as little belonging to Chaucer as to Shakspeare, who makes Launcelot Gobbo (*Merchant of Venice*, Act II. Sc. 2) say, "Truth will come to light; murder cannot be long hid, a man's son may; but, in the end, truth will out."

C. A. W.

May Fair.

DESSEIN'S HOTEL (3rd S. x. 509.)—I would refer J. L.N. to Mr. Percy Fitzgerald's *Life of Sterne* (vol. ii. p. 281—289) for a history of the changes through which the famous hotel has passed since the visit of Mr. Yorick. At the date of Mr. Fitzgerald's writing, an advertisement had lately appeared in Bradshaw's *Continental Guide*, stating that the premises of the old Hotel Dessein had been purchased by the town of Calais, and that it had ceased to be a hotel for travellers. The transformation into a museum has probably taken place since the publication of this memoir.

Apropos of Sterne, I lately picked up at a book-stall a copy of *Tristram Shandy* in the original nine-volume duodecimo form. The last three volumes are first editions, and the seventh and ninth contain Sterne's signature on the first page. Are these first editions, with the autograph, scarce?

ALFRED AINGER.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Tenures of Kent. By Charles J. Elton, late Fellow of Queen's College, Oxford; and of Lincoln's Inn, Barrister-at-Law. (Parker.)

If Mr. Elton be correct in his statement, and it is quite obvious that he speaks with a thorough knowledge of the subject, that the number of cases continually increases in Kent in which a doubt as to the tenure prevents any free dealing with the land, it is evident that a work like the present, which shall enter fully into the important subject of the Tenures of Kent, must be one of special value and importance to Kentish Proprietors, and of special interest to Kentish Antiquaries, and deserve the attention of all who study the old law generally. An enumeration of the contents of the several chapters will show how various are the tenures in question, and the points on which information will be found in Mr. Elton's handsome volume. The chapters, which are sixteen in number, are devoted to The Limits of Gavelkind in Kent; Tenures in Kent before the Conquest; Gavelkind; The Norman Conquest; The Domesday Survey; Tenure in Burgage; Ancient Demesne; Tenure by Baronage, by Castleguard; Tenures by Sergeanty; Tenure in Francalmoine; Tenure by Knight Service; Tenure in Socage; Disgavelled Lands. A Table of Cases; List of Lands held by ancient Knight Service in Kent, and an Index, complete the book; which is appropriately dedicated to Earl Stanhope, a large landowner in Kent, and President of the Society of Antiquaries.

The Rob Roy on the Baltic. A Canoe Cruise through Norway, Sweden, Denmark, Sleswig, Holstein, the North Sea, and the Baltic. By J. MacGregor, M.A. With numerous Illustrations, Maps, and Music. (Sampson Low.)

The Rob Roy, a new canoe built for the purpose, in this voyage, if she did not visit fresh fields and pastures new, dashed into salt water, sailed over inland seas and groped among foggy islands, as the reader will find pleasantly told in the log which Captain MacGregor has kept in the chatty and genial spirit for which his former volume was distinguished.

The Toilers of the Sea. By Victor Hugo. Authorised English Translation. By W. Moy Thomas. Two Illustrations by Gustave Doré. (Sampson Low.)

This new and cheaper edition of Victor Hugo's powerful story has the additional attraction of two masterly illustrations from the apparently inexhaustible pencil of Gustave Doré.

Meteors, Aerolites, and Falling Stars, by T. L. Phipson. With numerous Illustrations. (L. Reeve & Co.)

A history of falling stars, written on the model of Arago's celebrated *Notice sur le Tonnerre*, is a well-timed volume, interesting to those who witnessed the phenomena of the 13th November last, and instructive to those who propose to watch for the meteoric showers which may be looked for on the 11th, 12th, and 13th of November next.

LITERARY ACTIVITY OF THE YEAR 1866.—It appears, from *The Bookseller*, that during the past year there have appeared 4,204 new books and new editions:—Religious books and pamphlets, 849; Biographical and Historical, 194; Medical and Surgical, 160; Poetry and the Drama, 282; Novels, 390; Minor Fiction and Children's Books, 544; Travels, Topography, and Geography, 195; Annuals and Serials (volumes only), 225; Agriculture, Horticulture, &c., 64; English Philology and Education, 196; European and Classical Philology, and Translation, 161;

Law, 84; Naval, Military, and Engineering, 39; Science, Natural History, &c., 147; Trade and Commerce, 79; Politics and Questions of the Day, 167; Illustrated Works, 85; Art, Architecture, &c., 34; Miscellaneous, not classified, 359. Total, 4204.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Wanted by Mr. W. E. Kelly, 8, Grafton Street, Dublin.

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ARMOUR'S BERNARDINE. 3 Vols. Large paper.

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DISRAELI'S CURIOSITIES OF LITERATURE. 6 Vols. 8vo, 1817. Unbound.

BURNS'S POEMS. First edition. Kilmarnock.

Bees. Any early works on this subject.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street.

Bond Street, London, W.

NOTES AND QUERIES. Vol. VII. First Series.

Wanted by Major Fishwick, Carr Hill, Roehdale.

Notices to Correspondents.

THE GENERAL INDEX to our last volume will be issued with "N. & Q." of Saturday next, the 19th instant.

JAYDEN. *Sovereigns, Double Sovereigns and Half Sovereigns were coined by Henry VIII.* See *Akerman's Numismatic Manual*, p. 32.

K. P. D. E. *The pedigree of the Skinners of Thornton, co. Lincoln, is printed in Joseph Hunter's Sheep of Gleanings after Biographers of Milton*, 8vo, 1850.

M. M. Christopher Saxton's *Maps of England and Wales* are certainly rare, and a perfect set would probably fetch 8l. or 10l. See *Bohn's* *Lowndes*, p. 2197, and *Ames's Typographical Antiquities*, by Herbert, iii. 1619–52.

GREYFELL. *Some conjectural explanations of the saying, "To give like a Cheshire cat," may be found in "N. & Q." 1st S. ii. 413; v. 481; vi. 62.*

EXILE. *The transactions between James and Cuthbert Burdage and Oliver Allen have been fully stated by Mr. J. P. Collier in the Memoirs of the Principal Actors in the Plays of Shakespeare*, 8vo, 1816, and in the *Shakespeare Society Papers*, vol. iv. pp. 63–70, both published by the Shakespeare Society.

DUTCH CUSTOM. Mr. J. H. Reil complains that Mr. Cartier's explanation (ante, p. 27) is taken without any acknowledgment from *Provost Chambers's* *Town of Holland*.

C. T. It was Margaret Roper—

"who clasped in her last trance

Her murdered father's head."

FITSHOPKINS will find an account of the correspondence respecting

"The Wild Men of Jesso" in *The Times* of Dec. 24.

ARTHUR OGBILLY will find many curious particulars of the Truismat

Family in our 1st S. vols. iii. 14 v. vii. and viii.

"NOTES & QUERIES" is registered for transmission abroad.

RAPID CURE OF SEVERE COLD BY DR. LOCOCK'S PULMONIC WAFERS. "To Mr. Winnall, Bookseller, 108, High Street, Birmingham: I have been troubled with a severe cold and a difficulty of breathing, with tightness at the chest. Your assistant prescribed me Dr. Locock's Wafers, and in a few minutes the tightness of my chest had entirely left, leaving only a slight cough, which left me next day." They give instant relief to asthma, consumption, coughs, colds, and all disorders of the breath and lungs. Price 1s. 14d. per box. Sold by all Druggists.

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, SATURDAY, JANUARY 19, 1867.

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Notes.

JOSEPH ROBERTSON, ESQ., LL.D.,
EDINBURGH.

FROM A CORRESPONDENT.]

Our readers—more especially Scot-
name of Joseph Robertson is doubt-
vn. At a time when his ripe historical
nd his astute antiquarian knowledge
were obtaining that notice which
have had long before, Dr. Robert-
only been taken away, having died
on December 13. With him have
y valuable stores of learning, which,
een spared, would have added much
g up of truths around which are still
s of difficulty and doubt.

son's first antiquarian publication
entitled *The Book of Bon-Accord*,
rical and archæological information
is native city, Aberdeen. He was
hief founders of the Spalding Club
39)—a society which, perhaps more
er, has contributed towards the en-
history of the northern counties in

club Dr. Robertson edited various
st which were—*The Diary of Ge-
Gordon, Collections for the History
of Aberdeen and Banff, and Illustra-
topography of the Shires of Aberdeen*

and Banff. In Glasgow, where he resided for
some time, valuable assistance was also rendered
by him to the Maitland Club.

In 1853 Dr. Robertson was appointed Curator
of the Historical Department of Her Majesty's Re-
gister House, Edinburgh. There he found a con-
genial sphere for his labours; and all who have
ever had occasion to solicit his aid—they are not
a few—in searching the important documents
under his charge, will testify to the readiness and
courtesy with which he afforded every assistance
in his power. For his office Dr. Robertson was
peculiarly qualified, being gifted with wonderful
industry and acuteness, which caused all difficulty
in the perusal of old manuscripts to vanish before
his penetrating eye. He it was who, along with
his friend Sir James Y. Simpson, discovered the
first Runic inscriptions on the souterraine at Maes-
how. His principal works while in the Register
House were—*An Inventory of the Jewels and Per-
sonal Property of Queen Mary*, with an elaborate
preface, for the Bannatyne Club; and a work for
the same society—which he just lived to see pub-
lished—*Statuta Ecclesiæ Scoticanæ*, being an au-
thoritative collection of the canons and councils
of the ancient Scotch Church. It is matter of
regret that this last publication will be accessible
only to scholars, and to these in a limited degree.

An attached member of the Church (Episcopal)
in Scotland, Dr. Robertson is said to have had
in contemplation a history of the great seven-
teenth century divines of the Episcopal Church in
that country.

An article from Dr. Robertson's pen, in the
Quarterly Review (1849), on the "Ecclesiastical
Architecture of Scotland," is still regarded as the
standard authority on the point, and at the time
won the high approbation of the editor, Mr. Lock-
hart.

It is unnecessary for us to speak of Dr. Robert-
son's private life; but it suffices to say, that to
know him was to love him. He was for some
time one of the Vice-Presidents of the Society of
Antiquaries of Scotland.*

" Nothing could subdue
His keen desire of knowledge, nor efface
Those brighter images by books imprint
Upon his memory."

RESTORATION OF A PAOLO VERONESE.

The interesting account given in "N. & Q.,"
January 5, of the restoration of the Westminster
portrait of Richard II. under the surveillance of
Mr. George Richmond, must naturally attract the
attention of all persons connected with the con-
servation of pictures. The result of Mr. Richmond's

[* We may add, that an excellent account of this ripe
scholar and Scottish antiquary, appeared in the *Scotsman*
newspaper of December 14, 1866.—ED.]

zeal and judgment happily verifies the prediction of M. Burtin, the distinguished amateur, who wrote —

"Ce serait donc l'événement le plus heureux pour l'art et pour des amateurs, si les artistes vraiment dignes de ce nom, renonçant au préjugé ridicule qui leur fait craindre de s'avilir en réparant les belles productions des anciens peintres, voulaient bien croire enfin, qu'au lieu de s'avilir par un talent de plus on en devient plus estimable."

I take leave to think that a brief note of a somewhat analogous case coming immediately under my own knowledge may not be unimportant. A half-length portrait of a Venetian lady in a rich gold-embroidered white silk dress — somewhat remarkable for *embonpoint* — purporting to be the portrait of the daughter of the Doge Mocenigo, painted by Paolo Veronese, was presented to our gallery very lately by Mr. Joseph Duckett, an Irish gentleman. While the dress and other parts of the picture appeared in sound condition, it was quite obvious to me that the face and hands had been much painted over. The picture had been badly lined, so in the first instance I had it carefully double lined. The original canvass is evidently prepared with the absorbent tempera ground used so much by the Venetians. On close investigation, I came to the conclusion that the repaint must be removed. I took the matter in hand myself, and found by experiment upon one of the hands that it had been entirely repainted; and on removing the comparatively modern work, found the original hand pure and in good preservation. This encouraged me to ascertain how far the face might have been similarly tampered with. And here I must premise, that if I had had the least suspicion of the actual fact which I subsequently discovered, I should have adopted Mr. SCHARF's excellent precaution by taking an accurate sketch of the face then appearing; but I did not anticipate that I had to deal with any but so-called restoration of injured parts. The fact is, I took off an entire face; I washed off, so to say, a hazel-eyed, golden-haired, dollish face, shown in what is technically termed three-quarter, and brought to light the true original, presenting a totally different face, almost profile, with blue-grey eyes and almost flaxen hair, and in sound condition with the exception of those fine cracks which inevitably occur in old pictures. What seems most curious is that the new features were not painted over the original ones. The only parts of the lady's portrait thus victimised which were turned to use were the cheek, ear, and portion of the hair, which was brought to the desired colour by rich glazing. What the object of the change was I do not undertake to surmise; but, whoever the artist or so-called restorer was, who was guilty of such *lèse-majesté* against Paolo, he had cunning enough to alter only what was absolutely necessary to the

metamorphose, leaving the dress, a fine old *châli*, and rich-toned crimson curtains almost in their original condition.

GEORGE F. MULVANY.

National Gallery of Ireland.

"THE SABBATH," NOT MERELY A PURITAN TERM.

It is continually said that the use of the word *Sabbath* for Sunday or the Lord's Day was a Puritan peculiarity, and that the adoption of the term was a sufficient indication of the antiprelatic party. However, in Cardwell's *Documentary Annals*, ii. 23, the word may be found so used by Archbishop Whitgift in 1591, as effectually to show that it was certainly no badge of a party. He says: —

"This mischief might well (in myne opinion) be redressed . . . by catechisinge and instructing in churches of yowthes, of both sexes, in the *Sabbath daies* and holy daies in afternoones."

It has often been thought that the Puritan party were those who were inclined to give more freedom of preaching than their opponents; but so far from this being the case, they were those who showed the greatest aversion to all notion of a layman preaching at any time or in any place. A curious proof of this was given in the Hampton Court Conference (1603-4) by the Puritan objectors, where it is said in the 23rd Article "that it is not lawful for any man to take upon him the office of preaching or administering the sacraments in the congregation before he be lawfully called. D. Reynolds took exception to these words, 'in the congregation,' as implying a lawfulness for any man whatsoever, out of the congregation, to preach and administer the sacraments, though he had no lawful calling thereunto." (Barlow's "Summe and Substance of the Conference" in Cardwell's *History of Conferences*, p. 179.)

Many now seem to imagine that no one but a Dissenter can call Sunday the Sabbath. Thus Mr. Scrivener, in his *Introduction to the Criticisms of the New Testament* (p. 64), quotes, in a foot-note from Chrysostom, *κατὰ πᾶσαν σαββατον ἡ καὶ κυρὴ σαββατον*.

"I cite these words" (he says) "for the benefit of any one whom Dr. Davidson (*Bibl. Crit.* ii. 19) may have persuaded that *σαββατον* in the primitive church meant *Sunday*."

On looking, however, at Dr. Davidson's volume it will be seen that he is quoting from a Cambridge divine, subsequently a professor of divinity and a bishop: —

"I have seen other MSS. in which the *Sunday* is marked at the beginning of each lesson which is to be read on that day by the word *σαββατον*, with a number annexed to it," &c. — *Notes to Michaelis*, ii. 907.

These are the words of *Bishop Marsh*, to whom, and not to Dr. Davidson, the reproof of Mr. Scri-

r should have been directed. And, further, r. Scrivener had looked at the corrections in Davidson's volume (p. ix.) he might have how the *dissenter* had corrected the *bishop* on very point—"ad Sabbathum does not mean *Sunday*, arsh says, but *week*." LÆLIUS.

THE "NAKED BED."

ie following passage from Charles Reade's *Ter and the Hearth* (i. 301, Triibner, 1862), ces me to propound a query as to the time n the universal practice of the "naked bed," was termed, was abolished, and the custom duced of putting on night raiment on retiring st:—

1 the morning, Gerard woke infinitely refreshed, and for rising, but found himself a close prisoner. His had vanished. Now this was paralysis, for the -gown is a recent institution. In Gerard's century, indeed long after, men did not play fast and loose clean sheets (when they could get them), but crept hem clothed with their innocence, like Adam."

Froude's *History of England*, ix. 471 (one of new volumes), the following statement occurs note, from which I think it may be inferred Queen Elizabeth was in bed *in cuero* on the ion mentioned:—

he old stories were still current about Leicester's acy with Elizabeth. La Mothe says that Norfolk, rundel's suggestion, remonstrated with Leicester :it. . . . et le taxa de ce qu'ayant l'entrée comme ans la chambre de la Reyne, lorsqu'elle est au lict, toit ingéré de luy bailler la chemise au lieu de sa d'honneur, et de hazarder de luy-mesme de la baisser y estre convoyé."

the account of the public-house brawl at the han of Aberfoil in *Rob Roy*, Scott says:—

nd as for the slumberers in those lairs by the wall, served the family for beds, they only raised their es bodies to look at the fray, ejaculating 'Oigh! ' in a tone suitable to their respective sex and ages, ere, I believe, fast asleep again, ere our swords were returned to their scabbards."

um of opinion that Scott's accuracy, even in ctions, as to a detail of costume (or rather the of it in the present instance) may be fully l on; still I do not place any great stress on regoing, as it is possible that he may have t the poverty only, and not the will, of those t Highlanders, to have consented to their less condition.

e "night-gown," which is constantly men- d as a garment used in olden times, was, I it, our modern dressing-gown. I give an ce from a notice of "Haynes's Burghley s," in the *Retrospective Review*, xv. 219:—

: Seymour Place when the Quene lay there he ral Seymour did use a while to come up every ug in his night gown bare legged in his slippers, he commonly found the Lady Elizabeth up at hir

boke: and then he would loke in at the gallery-dore and bid my Lady Elizabeth good morrow, and so go his way."

H. A. KENNEDY.

Gay Street, Bath.

NOTICE OF A REMARKABLE SWORD.

Some twenty years ago I saw in a broker's shop in London an old sword. Its form struck me as being unusual, so I bought it on the spot for a small sum, and carried it away then and there. The blade is only two feet and a quarter of an inch in length, but an inch and a half in breadth; it is of the faulcon type, with deep grooves and perforations in the "forte," where it has been "blued" and gilded according to the bad taste of the eighteenth century. The rest of the blade is etched to resemble the watering of a so-called Damascus blade. On one side is the cipher "G. R." surmounted by a crown, fixing the date *temp.* George I. The hilt is a simple bow, with S guard, and originally possessed two oval escutcheons, one of which was missing when I bought the sword. The "grip" is of ivory, fluted and ribbed. All the metal work of the hilt is of blued steel, most delicately inlaid (not gilt) with flowers in gold; and on an oval in the centre of the "bow" are the initials "C. S." intertwined also in gold.

The weapon is evidently a naval one, and must have belonged to some officer of distinction: it was probably a presentation sword, for on my showing it to the late Mr. Wilkinson of Pall Mall, he assured me that the hilt alone must have cost at least twenty pounds, and that he doubted if the lost bit of steel could be replaced for five pounds. Well, the sword hung on the wall of my room for five years and more, when, walking one day through Wardour Street, and looking into the window of a small shop there, I espied, lying amongst dismounted seal-stones, beads, and such like, the missing escutcheon of my sword! It was a thing that might have been used as a brooch, or for the top of a snuff-box; it had probably done duty in the latter capacity after its divorcement from its lawful position. I bought it, and found that it fitted the vacant place exactly, and the sword was thereby restored to its normal state. As for the scabbard, there was one of leather when I saw the sword first, but both mouthpiece and chape were gone; they had no doubt been inlaid in the same beautiful manner as the hilt. As the old sheath only tended to rust the blade, I burnt it. Showing the weapon the other day to a literary friend, a well-known correspondent of "N. & Q.," I observed that it was a pity the good blade had neither "voice nor language," or it could tell us the name of the man of mark to whom it no doubt once belonged. My companion at once said, "Sir Cloudesly

Shovell—why not? the sword is a naval one; the date of George I. coincides; from the costly nature of the mounting it probably belonged to a man of rank, and there are the initials 'C. S.' to bear out my opinion." It was, at any rate, an ingenious one, and likely enough to be correct; though, without data, and at this distance of time, of course incapable of proof.

W. J. BERNHARD SMITH.

Temple.

IMPROMPTU BY HEBER. — I remember when a boy reading *The Recluse of Norway* by Miss Porter, and calling the attention of Reginald Heber, then rector of Hodnet, who was staying in the same house, to the following passage:—

"With Theodore the tongue was a secondary organ of speech; he discoursed principally with his eyes."

Heber, taking the volume to the library table, wrote in his neat hand on the margin of the book, which I now possess, the following impromptu:—

"I've read in a book, with no little surprise,
Of a man who'd a tongue, but who talk'd with his eyes,
Which led me, pursuing the jest, to suppose
He smelt with his ears, and he heard with his nose."

R. E. E. W.

ENGLISH WITHOUT ARTICLES. — It is worth noting that Sir William Davenant contrived to write a poem, "The London Vacation," almost without the use of articles. In the course of 162 lines, *the* only occurs about four times, and *a* about thrice. The effect is rather odd, as may be seen from this specimen:—

"Now wight that acts on stage of Bull
In scullers' bark does lie at Hull,
Which he for pennies two does rig,
All day on Thames to bob for *grig*.
Whilst fencer poor does by him stand
In old dung-lighter, hook in hand;
Between knees rod, with canvas crib
To girdle tied, close under rib;
Where worms are put, which must small fish
Betray at night to earthen dish."

It may be noted, too, that *grig* here occurs in the sense of a *little eel*. (See 3rd S. x. 413.)

WALTER W. SKEAT.

ELECTIONS IN SCOTLAND IN 1722.—

"Madam,—

"The obligations I am under to your friend the Justice Clerk makes me fond to do something that may be agreeable to him, at least to offer what information I can learn in relation to some affaires in which he I suppose does take concern.

"I wrote my Lord Rothes some posts agoe, anent the towns throw which I passed as I came North which his son and Collonell Kerr are concerned in, if it can be of use I suppose ye Justice Clerk is known to it: but what I'm now to offer, is further and latter information, namely, I'm certainly informed from some who were present with Collonell Middleton, y^t he judges himself now secure of that district of Burroghs, having brought

a blank commission for a company in his Regiment lately has become vacant, and presented it to Logie Scot who in return promised him his vote for Montross, and I believe Bervie and Breechan may be his, Dogge son being provided in a post under Duke of Argyll, and Middleton himself Provost of Bervie, if these continew his friends Collonell Ker will be cast. Therefore to provide him in cas I have no use for them myself if my Lord Kintore be prevailed with to write me to be for him failing of myself, he may purchase Bamf without very great expence. Bamf has chose its deligate already, ane Provost Stewart, but he is poor and will be prevailed with on consideration to goe any way, so if my Lord Kintore is prevailed with and money or credite sent me, for which I shall account I could promise on success, and I believe from the situation of my affaires in ye shire, I shall have no use for them. Bamf unless applied in this maner and well managed is Collonell Campbells, Mr. Fraser havinge lossed it by one vote. This I thought proper to acquaint you of, y^t you might lay it before the Justice Clerk a you shall judge right. I have not time to enlarge on i haveing severall despatches and letters to order this night. I hope to see my father at Aberdeen on Monday I am in duty and affection, Madam, your most obedien. Son and Ser^t,

"ARCH. GRANT.

"Old Deer, March 31st, 1722."

The writer of this letter, which was copied by me from the original preserved in his family, was the eldest son of Francis Grant, Baronet of Nova Scotia (1705), and a Lord of Session, under the title of Lord Cullen (1709). The Justice Clerk named by the writer was Adam Cockburn of Arnieston, created J. C. in 1707.

W. C. TREVELYAN.

EPITAPHS. — If any further arguments were wanted to prove the necessity of recording monumental inscriptions, the following examples would be useful. I shall be extremely glad if any one can supply what is wanting. The first is on a stone forming part of the pavement of St. Mary's churchyard, Hull. It is to the memory of Henry Chambers, Mayor of Hull, who died in 1632:—

DEATH ERST CONTENT IN LOWER . . . [sphere]
DID TAKE UP LATELY CHAMBERS . . . [dear, or here]
AND MORTALLY TO SMELL (?) . . .
LIKE PHARAOH FROGS THE (?) . . .
YET AS HE GAVE HE DID RECEIVE . . .
FOR WHOME HE SLEW HE . . .
AND THEREFORE AFTER HE T . . .
THE SOUL IN TRIUMPH TROD UPON . . .
AND LEAVING HIM HER[E] NOW . . . [at rest]
TOOK UP NEW HARBOUR MONGST . . . [the blest]
THIS EST PROPECT
QUAM PUTAS MORTE.

Gent, whose histories abound with inscriptions, unfortunately does not record this one. I regretted to learn that several tombstones, which, when he wrote his *History of Hull* (1735), were within the altar-rails of St. Mary's, are now laid flat in the churchyard.

The second is on the west side of one of the buttresses of the south transept, Beverley Minster:—

BELOW			
.....	.....	.....	H
.....	.....	.....	Y
.....	.....	.....	ND
.....	HGA	.....	S
FABRICK IN	.....	.....
ERECTED T	.....	.....
AT THE ENT	.....	.....
THE CHOIR	.....	.....
BUILT THR	.....	.....
ON THE SO	.....	.....
&c			
.....	DIED S	.....	R
.....	26TH 176	.....
.....	R TO T	.....
.....	A. O ANN	.....
R P.			

It is on soft stone which is rapidly crumbling away. Of course many of the blanks can be filled up with certainty. From various expressions used, and as the tablet bears the square and compasses, it is evident the deceased was a mason. I cannot find anything to help me in the local histories.

W. C. B.

Hull.

LUTHER AND ERASMUS. — Mr. Wiffen, in his *Life and Writings of Juan de Valdes* (London, 1865,) repeats at p. 36 a common misstatement that Erasmus wrote on Free Will in answer to Luther. A note may, therefore, be made of the fact, that Erasmus assailed Luther with a book on Free Will, and the latter was thus compelled to reply to Erasmus. Luther did not write *De Libero Arbitrio*, but *De Servo Arbitrio*. Erasmus was then in his turn thrown upon the defensive, but he was the real aggressor.

D. C. A. A.

SACRED TREASURE TROVE.—It is stated that the Palestine Exploration Committee intend to direct their researches next year to the supposed sites of the Temple and holy places at Jerusalem; and, if the consent of the Turkish authorities can be procured, it is very probable that excavations in the vaults, now choked with rubbish, beneath the Harem area, as well as in sundry other places where subsidence or irregularities of structure might induce suspicion of stones having been removed and subsequently replaced in the older walls, would be productive of sundry curious and valuable discoveries of vastly greater interest to the Christian archaeologist than the stone cutlery of that mythical personage, *pre-Adamite man*.

After rebuilding of the second Temple there were five remarkable occasions when treasure and precious vessels and gemmed ornaments might have been concealed by priests and servitors of the sacred edifice, who may not have survived to disclose their secret—(1) during the abstraction and sale of the Temple furniture by the apostate high-priest Menelaus, 175 A.C.; followed (2) by the plunder and defilement of the Temple by An-

tiochus Epiphanes; (3) the plunder of the Temple by Crassus, 53 A.C.; (4) by Sabinus, 4 A.C.; and (5) its total destruction by the Romans, 71 A.D.

Michaelis, in his *Laws of Moses*, No. lxix., conjectured that the great stones on which the Law was engraved (Deut. xxvii. 1-8; Josh. viii. 30-35) would be hereafter exhumed from the soil of Mount Ebal; and many other instances might be indicated of reliques likely to reward the zeal of archæological research, but the foregoing hints will suffice for the pages of "N. & Q."

J. L. Dublin.

Queries.

PRIORY OF ST. ROBERT, KNARESBOROUGH, AND SIR HENRY SLINGSBY.

Hargrove's *The History of the Castle, Town, and Forest of Knaresborough*, ed. 1798, gives a short account of this priory.

Speaking of the religious of the Order of the Holy Trinity for the redemption of captives, he says (p. 76): "They wore white robes with a red and blue cross upon their breasts." And in his notice of "Pannal," he says, that "in the church there, in the south window of the choir, in painted glass, is a cross patée gules and azure, above which is the figure of a large Gothic building, perhaps the gateway of the Priory of Knaresborough, the brethren of which were patrons of this church."

I find in "*L'Histoire de l'Etablissement des Ordres Religieux* par Mr. Hermant, à Rouen, M.DC.XCVII.," this statement: "Ces religieux portent un habit blanc, avec une croix rouge et bleue sur l'estomac, dont la figure est faite de huit arcs de cercle."

I visited Pannal in 1863. The shield is still there. The window is the westmost on the south side of the chancel. It has the shield in the small centre opening at the top. Below it the window consists of two lights, which have no stained glass in them. The shield is ten inches and a half measured down the middle, and eight inches and a half across; but since Hargrove wrote it has been injured. It shows, argent, a cross patée not extending to the sides of the shield, and having its extremities not flat but gently sloped, and ending in points like those of a cross moline. The upright piece of the cross is gules, the transom azure. But the dexter half of the transom is gone; and outside the cross, on the sinister side, a piece of the field is supplied by plain window glass, the rest being finely diapered. On a chief gules a castle triple-towered, exactly what the Italians blazon "*Maschio di fortezza*," or, with the portcullis down, sable, between two oak trees, leaved and acorned, vert.

I disagree with Hargrove in his thinking that this building on the chief was meant for the priory

gateway. I have no doubt that it was intended to represent Knaresborough Castle, once the lordship of the founder of the priory, Richard Earl of Cornwall. Probably these arms can now be seen in no other place.

I now add a query. When Sir Henry Slingsby was murdered on Tower Hill (1658), after a trial by Lisle before Cromwell's pretended "High Court," he was brought down to Knaresborough, and buried there in the chapel of St. Nicolas in the parish church. This chapel is usually called the Slingsby Chapel. Being cramped for room, those who built his tomb ranged it north and south across the head of the fine Elizabethan tomb of his grandfather and grandmother, Francis and Mary (Percy) Slingsby. Sir Henry's tomb, a raised one, is covered by what Hargrove calls "a large slab of black marble, six feet two inches long, by four feet six inches broad, and six inches thick." The first lines of the inscription on it give rise to my query, "Sancti Roberti huc saxum advectum est, sub eodemque nunc jacet hic Henricus Slingsby."

Hargrove adds, "The inscription formerly on this stone was probably on a plate of brass, as the small cavities now filled with lead by which the plate was fastened to the stone are very apparent." This is true. The slab has been rubbed down to get a new face, and the end at the feet, that is the south end, has been cut off on each side to form half a hexagon, which is the shape of the south end of the tomb.

I ask, can any one give me fuller information than that given in the words "huc advectum est"?

During his life, till the very last, it is, I think, quite certain that Sir Henry Slingsby was a Protestant. Noble, in his *Cromwell*, says flatly, "Sir Henry Slingsby was a loyal Roman Catholic." But if this was to apply to the time when he served the two kings, I believe Noble to have been wrong. Sir Henry Slingsby's published Diary must convince every reader that he lived a member of the Established Church. The Diary was never seen by Noble. But I think that in the Tower, when under sentence, Sir Henry Slingsby was by some means reconciled to the Catholic church.

In *The Catholique Apology, by a Person of Honour*, written in 1666, and published for the third edition in 1674, at p. 574 is "a List of those Catholics that died and suffered for their loyalty." Among these is "Sir Henry Slingsby, beheaded on Towerhill." His name is repeated at p. 580 among "such Catholics whose estates . . . were sold . . . for their pretended delinquency." In the address to "all the Royalists that suffered for his Majesty," dated "Novemb. 11. 1660," the list is described as "this Bloody Catalogue, which contains the Names of your murdered Friends

and Relations." This book was published during the lifetime of his children.

Dr. Hewet, who suffered at the same time, was prisoner at the same time in the Tower: and Reynolds, Caryl, Calamy, and Manton were desired by Cromwell's commissioners to go to them both "to prepare them for death." In any case, Sir Henry would have rejected such persons as these: but, in his "Father's Legacy to his Sons," he makes no mention of seeing any one else, though Dr. Hewet was at hand. To mention a Catholic priest was impossible, and probably it was only at the last moment that he secretly obtained access to one.

If he died a Catholic, as is alleged, then the placing St. Robert's stone over him becomes more intelligible. The stone was very likely to be destroyed; at all events to be misused. His grandson, Sir Thomas, who put the stone on the tomb in 1693, though not a Catholic himself, would have a feeling of sympathy with his grandfather which would lead him to do such a thing. His sympathy with the glorious cause in which Sir Henry suffered is expressed in the strongest language—"Passus est fidei in Regem legesque patrias causâ. Non perit sed ad meliores sedes translatus est, a Tyranno Cromwellio capite multatus."

I therefore make my query, Is any tradition still extant of the removal of the "saxum" from its original place to the tomb upon which it is now seen?

D. P.

Stuarts Lodge, Malvern Wells.

THE ALTAR-PIECE IN THE CHURCH OF ST. MARTIN'S-IN-THE-FIELDS.—The following paragraph is copied from *The Caledonian Mercury* of July 19, 1722:—

"His Excellency General Nicholson (to show his religious regard for the House of God) has sent from South Carolina, of which place he is the Governor, all charges defrayed, a present of 24 large planks, and 4 pillars of cedar wood to build an altar-piece in the new church of St. Martin's-in-the-Fields, which is received accordingly."

Is this altar-piece still existing?

WM. HUNT.

Hull.

ARCHDEACONS.—Under "Archdiacre" Cotgrave has—

"*Crotti en Archdiacre*. Dag'd vp to the hard heeles (for so were the Archdeacons in the old time euer wont to be) by reason of their frequent and toylesome visitations."

Was this the case in England as well as in France? Can any reader give any quotations to illustrate Cotgrave's statement?

F.

BLOCK ON WHICH CHARLES I. WAS BEHEADED. It may possibly interest your readers that I was lately informed, on seeing a picture of a Lady,

she was married first to Bishop Juxon, Charles I., and that on her death at *pton*, near Chipping Norton, on the Oxon and Gloucestershire, the block on which I. had his head cut off, and other monuments were sold. It would be a curious fact to become of this block? I see by the *Gazetteer* that there was an edifice at Little Compton belonging to the same family.

D. B.

HAIR.—It is stated that in Strasburg Jewesses wear false hair. Does this apply to Jewesses in general, and can any one give an explanation of it? S.

CK, A SPINET-MAKER. — Can any one kindly inform me when Thomas manufactured spinets in London, and particulars concerning him? One of his spinets, of considerable antiquity, is now in the collection of Portland, U. S., and I am desirous, if possible, to know its age.

H. T. P.

Stoke Gardens, W.

COUNTRESS OF KENT AND THE PRE-
WHITEFRIARS. — Can you or any of our correspondents and subscribers furnish me with the maiden name of the Right Honourable Margaret, Countess of Kent, citizen and lady of the city of London, who was the wife of Richard Gray de Ruthin, third Earl of Kent, K.G.* (created May 3, 1465), whom she married? She was twice married; the name of her first husband is unknown (informants requested as to who he was), but he died in her will, dated December 2, 1516, having been buried in the parish church of St. Dunstons within Aldersgate, London.† The Countess without issue in 1523 in Whitefriars; as "at her house in Whitefriars" in 1540, and both were interred in the church of the Precinct of Whitefriars, which was soon after the monasteries were dissolved by Henry VIII. The countess built an almshouse in the Precinct in 1538 for seven poor of the Worshipful Company of Clothworkers, which building she bequeathed to the company. The house was destroyed by fire in 1666, but was rebuilt in 1668. In 1670 the building being in a decayed state, as erected at Islington, to which the company were removed; and in 1853, in the course of its decay, another building was

erected in the same locality, where the poor women now reside.

C. F. A.

KENSINGTON CHURCH AND OLIVER CROMWELL. The old Kensington church is about to be pulled down. In November or the beginning of this month mention was made in *The Times* of some interesting particulars connected with the church and parish, both as to monuments, persons of celebrity, &c. As no mention was taken of a tablet which recorded the charitable feeling of that distinguished man, Oliver Cromwell, can any of your subscribers inform me, and other readers of your valuable work, if the tablet has been removed? I think it was near the entrance of the church. If it has been taken away, where is it? Will it be placed in the new church? Can it be stated what was the annual value of the gift at that time, and what is its present value? Where is the plot of ground alluded to on the tablet, and to what has it or will it be appropriated?

H. W. F., Lineal Descendant.

ARCHIBALD MACAULAY was Lord Provost of Edinburgh about the beginning of last century. Wanted, information respecting him. Is there any work which gives any account of the Lord Provosts about the date mentioned? F. M. S.

ENGRAVED BRITISH PORTRAITS.—The following portraits (paintings) were exhibited in the late gathering at South Kensington, namely—

Rev. Richard Crackenthorpe, D.D. (from Queen's College), died 1624. No. 509.

Colonel Thomas Howard, son of Sir Francis Howard of Corby, slain 1643. No. 621.

Sir John Bankes, Chief Justice of the Common Pleas, died 1644. No. 625.

Julien Lady Musgrave, wife of Sir Philip Musgrave of Eden Hall, died 1659. No. 693.

The respective artists are not named in the authorised Catalogue. Permit me to inquire, through your columns, if those portraits are known to have been engraved? Ames, Granger, Noble, Bromley, and Evans, and all other catalogues to which I have referred (including those of the collections of Bindley, Simco, and Sir M. M. Sykes) are alike reticent touching any of them.

JOHN BURTON.

Preston.

JOHN PURLING.—Why was John Purling, who contested Shoreham against Thomas Rumbold, called by Junius a *Caribbu*? Who was Rumbold? Was he Sir Thomas Rumbold, of whom there was a notice in "N. & Q." lately? Sir Thomas appears to have been in India at the time.

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury.

His first wife was the eldest daughter of Sir

see, Knt., Chief Justice of the King's Bench, Edw. IV. in H. M. Prerogative Court, Doctors' Com-
ry 7, 1540-41.
destroyed by fire, 1548; repaired, 1624; de-
re, 1666; rebuilt, 1668. (Christopher Wren,
The church, St. John's Zachary, burnt 1666,

RALEIGH AT HIS PRISON WINDOW.—Mr. Baring-Gould, in his *Myths of the Middle Ages*, relates (from *Journal de Paris*, May, 1787) the story

of Raleigh seeing from his window some street commotion; being afterwards, in his relation of the same, contradicted detail by detail by another eye-witness; and hence, convinced of the untrustworthiness of all evidence, burning the MS. of his second volume of *History of the World*.

Mr. Baring-Gould asks, "Whence did the *Journal de Paris* obtain the story?" I reiterate here the same question.

The story I have often met with, differing much, however, in details. Carlyle, in the following passage, clearly refers to a different version from that of the *Journal de Paris* :—

"The old story of Sir Walter Raleigh as looking from his prison-window on some street tumult, which afterwards three witnesses reported in three different ways, himself differing from them all, is still a true lesson for us."—"On History," *Essays*, vol. ii. p. 171.

JOHN ADDIS, JUN.

RODDY ROGERS.—From *The Gentleman's Magazine* for February, 1811, p. 113, I copy as follows :—

"Roddy Rogers was born in the village of Caramoney, in the county of Antrim, in 1798, *having no arms*. There is the shape of a hand impressed on his right side, a little below where the arm-pit should be. He has been taught to read and write English, and is now supported by the bounty of the inhabitants of Carrickfergus. He holds the pen between the first and second toe of his left foot, and feeds himself in the like manner with a spoon. The above account has been transmitted from Ireland, and its accuracy may be depended on.—EDIT."

On the opposite leaf there is an engraving of his likeness, exhibiting the pen between his toes, as above described. He is in a sitting posture.

Probably some of your readers can tell the subsequent history of this person. Is he still in life, or when did he die? G.
Edinburgh.

A SHORT RANGE.—

"On dit, that more than one lady shoots at Compiègne. There is no novelty in the fact. The Empress of Austria bagged many hares in the preserves of Luxembourg during the Congress of Vienna; and one may see in the arsenal of Stockholm a long rifle, which was charged with a grain of lead, and with which Queen Christine killed time by shooting at flies in her bed-room; and she missed none."—"Echoes from the Continent," *Standard*, Dec. 21, 1866.

The marvels of the little world are sometimes more surprising than those of the great, and I prefer Christine's rifle to Elizabeth's pocket-pistol, which promised only to carry a ball to Calais, but not to kill a crow there. As an "arm of precision" the rifle is superior. I should like a full description, but as few of your correspondents have inspected the arsenal at Stockholm, and many are scientific, perhaps one will calculate the diameter of the bore suitable to a grain of lead, and the amount of powder required to propel it. Does any memoir of that age describe Christine's style of shooting her flies? Waiting for further infor-

mation, I will presume that they were on the wing, as it would have been mean in so great sportswoman to shoot them sitting.

During the early experiments with the Armstrong gun some papers gave a precise account of the taking aim at and killing some geese, at the distance of seven miles and a half; but Sir William disclaimed the honour, and stated his belief that the only weapon which had done execution at such a range was the *English longbow*.

FITZHOPKINS.

Garrick Club.

"STRICTURES ON LAWYERS."—Who was the author of a book "printed" in 1790 "for G Kearsley, Johnson's Head, Fleet Street," 8vo, pp 232, and called—

"STRICTURES on the Lives and Characters of the most Eminent Lawyers of the present day, including . . . those of the Lord Chancellor and the Twelve Judges" &c.

And was the second volume, "confined to the great Characters of the Bar," stated on p. 223 to be "ready for the press, awaiting the Public judgment upon the PRESENT," ever published? The book is not noticed in either Watt's *Biog. Britan.* or Lowndes' *Manual*. ERIC.
Ville Marie, Canada.

LADY TANFIELD.—I wish very much to find out who was the wife of Sir Laurence Tanfield, Baron of the Exchequer in the time of James I. He is buried in a splendid tomb at Burford, but his wife's name is not mentioned. I wish to know how the Tanfields were related to the Lees of Quarendon and Ditchley. D. B.

WOODEN EFFIGY OF A PRIEST.—In the chance of Little Leighs church, Essex, is a recumbent effigy of a priest carved in oak, vested in amice alb, stole, maniple, and chasuble. The Rev. F Spurrell considered it the only known example of a wooden effigy of a priest (see *Transactions of the Essex Archaeological Soc.* ii. 167). In answer to a letter in the *Gent. Mag.* on the subject, Mr Robinson of Derby informed me that one existed in the church of All Saints in that town, and now "remains in the vaults under the church, but rapidly decaying." Mr. Robinson gave an extract from Glover's *History of Derbyshire*, which states the effigy is supposed to be the Abbot of Darle. I wish to know if any more wooden figures of priests are known? If they are so rare some thing ought to be done to preserve that at Dert. The Little Leighs effigy has been painted times gone by, which, though it did not improve its appearance, has no doubt preserved the wood.

JOHN PIGGOT, JUN

XICCHA.—Was there any Italian, Portuguese or other European architect who can be identified

[* The authorship of this work was inquired after "N. & Q." 2nd S. ii. 451.]

with one of this name who was in India about
A.D. 962?
MERMAID.

YORKSHIRE SAYING.—In looking over the *New Monthly Magazine* for 1827, I met with a paper, headed "Conversations of Paley," communicated by the author of *Four Years in France*. The compiler of these Conversations assumes to have been an intimate friend and warm admirer of the Doctor. Were he so really, I think he would have shown greater delicacy in throwing a veil over a good deal he has given publicity to. My reason for troubling you on the present occasion is, to ask the meaning of a sentence alleged to have been used by Paley. My authority states:—

"Sometimes he (*i.e.* the Doctor) did not disdain to use purposely a vulgar phrase. Having won a rubber at whist, he cried out—'Pay the people: U. P. spells *gatings*.'"

What does this sentence mean? Also, I should like to know who was the author of *Four Years in France*? Apparently he was a convert to the Roman Church, and had been an Oxford man.*

SHANDON.

Queries with Answers.

ARTHUR WARWICK.—In a little book called *Spare Minutes*, written by Arthur Warwick, and published in 1637, there is the following play on this word, "Rome and Room" (3rd S. x. 456):—

"I find no happiness in Roome on earth—'Tis happiness for me to have roome in Heaven."

Who was this Arthur Warwick, and did he write any other books?

JOHN CHURCHILL SIKES.

Derby.

[Nothing is known of the personal history of Arthur Warwick except the few scattered notices of him in his *Spare Minutes*, a little book of great and intrinsic merit. The author was a clergyman, and a deeply pious one, for one of the pieces is "A Meditation of the Author's found written before a Sermon of his for Easter Day;" and "Another written before a Sermon of his on the 51st Psalm, verse 1." The date of the first edition has not been ascertained; the second is dated 1634. A very neatly engraved emblematical frontispiece, by Clarke, declares it to be *libellus posthumus*: yet it is dedicated "to the Right Worshipful, my much-honoured friend, Sir

* The author of *Four Years in France*, 8vo, 1826, was the Rev. Henry Best, son of the Rev. Dr. Henry Best, a Prebendary of Lincoln, who died June 29, 1782; and his mother (the daughter of Kenelm Digby, Esq., of North Luffenham) died April 10, 1797. Their son was of Magdalen College, Oxford; took the degree of M.A. June 22, 1791, and was admitted into orders by the Bishop of Norwich. He was subsequently rebaptized in the Roman Church, and took the name of John, in honour of John Chrysostom. He also published two other works: (1.) *Italy as it is*, Lond. 8vo, 1828; and (2.) *Personal and Literary Memorials*, 8vo.—Ed.]

William Dodington, knight," with whom the author's acquaintance was "short and small." This Sir William, living on the borders of Wilts and Hants, must be the knight of that name whose son was executed in 1630 for the crime of murdering his mother. "The Mind of the Frontispiece" denotes its several adumbrated contents, and is signed F. Q., *i.e.* Francis Quarles.

The Second Part of *Spare Minutes* was posthumous. It has another engraved title-page, and an Elogium upon the author by George Wither, who was a Hampshire man, affording another probability that Arthur Warwick was of that county. There are also Latin verses by William Haydock. The dedication of the Second Part is "to the virtuous and religious gentlewoman, my much-esteemed friend, Mistresse Anne Ashton," and is signed Arthur Warwick, the father of the author.

This excellent little work is thus favourably noticed by a writer in the *Retrospective Review* (ii. 45): "The title-page indicates the nature of the book, which is a very valuable little manual. The author was a clergyman, whose high delight was to hold divine colloquy with his own heart—'to feed on the sweet pastures of the soul:' he was an aspirant after good, who was never less alone than when without company. The style of his work is as singular as its spirit is excellent. Brevity was his laborious study—he has compressed as much essence as possible into the smallest space. His book is a string of proverbial meditations and meditated proverbs. He does not speak without reason, and cannot reason without a maxim. His sentiments are apposite, though opposite; his language is the appropriateness of contrariety—it is too narrow for his thoughts, which show the fuller for the constraint of their dress. The sinewy athletic body almost bursts its scanty apparel. This adds to the apparent strength of his thoughts, although it takes from their real grace. He comprised great wisdom in a small compass. His life seems to have been as full of worth as his thoughts, and as brief as his book. He considered life but his walk, and heaven his home; and that, travelling towards so pleasant a destination, 'the shorter his journey the sooner his rest.' The marrow of life and of knowledge does not indeed occupy much room. His language is quaint in conceits, and conceited in quaintness—it proceeds on an almost uniform balance of antitheses; but his observations are at once acute, deep, and practical."]

PURCHAS FAMILY.—Can you inform me in which of the earlier numbers of "N. & Q." information was given respecting the Rev. Samuel Purchas, author of the *Pilgrimage*, and also respecting Sir William Purchas, who was Lord Mayor of London in 1447? T. B. PURCHAS.

Ross, Herefordshire.

[No notices of the Purchas family have appeared in "N. & Q." Fuller, in his *Worthies of England* ("Cambridgeshire"), states that "Sir William Purchas (or Purchase) was born at Gamlingay, in this county, bred a mercer in London, and Lord Mayor thereof anno 1497 (not 1447). He caused Moorfields, under the walls, to be made plain ground, then to the great pleasure, since to

the great profit, of the city." It was in the year 1498, as Stow informs us, that "all the gardens, which had continued time out of mind without Moorgate, to wit, about and beyond the lordship of Finsbury, were destroyed, and of them was made a plain field for archers to shoot in." (*Survey of London*, edit. 1842, p. 159.)—The Rev. Samuel Purchas, author of the *Pilgrimage*, was born at Thaxted in Essex in 1577; admitted of St. John's College, Cambridge, about 1590, and proceeded Master of Arts in 1600. In 1604 he was instituted to the vicarage of Eastwood in Essex, and in 1614 collated to the rectory of St. Martin's, Ludgate, London, which he describes as a "benefice not of the worst." Purchas made his will on May 31, 1625, and died before the end of September, 1626. It has been frequently stated that this learned divine, towards the close of his life, was in pecuniary difficulties by the publication of his books; but his embarrassments were more probably occasioned by his kindness to his relations, who stood in need of his assistance. Our biographical dictionaries give some particulars of Samuel Purchas; but the most accurate sketch of his life will be found in the *Curiosities of Literature Illustrated*, by Bolton Corney, Esq. edit. 1838, pp. 93—111, who informs us that a portrait of Purchas is prefixed to the twelfth part of the *Petits Voyages* of De Bry and his successors, which part was edited by William Fitzer.

The fair sex ought surely to entertain some regard for Samuel Purchas, for in his *Pilgrimage*, ed. 1617, p. 232, he tells us that the modern Jews say, "Let a man cloath himselfe beneath his abilitie, his children according to his abilitie, and his wife above his abilitie." He quaintly introduces this adage by premising, "I would not have women heare it!" Again, Purchas's book ought to have been a favourite with King James I. on account of the way in which it speaks of tobacco, against which that monarch wrote his *Counterblast*. Purchas, in his chapter about Trinidad (p. 1018), says, that Columbus erroneously placed the seat of Paradise in that island—"to which opinion, for the excellencie of the tobacco there found, he should happily have the smokie subscriptions (*i. e.* assents) of many humorists, to whom that fume becomes a fooles paradise, which with their braines and all passeth away in smoke." No copy of Purchas's *Pilgrimage*, of course, was found in Dr. Parr's library!]

"A LETTER FROM ALBEMARLE STREET."—Who wrote *A Letter from Albemarle Street to the Cocoa Tree*, a pamphlet published by Almon in 1764? Almon attributed it to Earl Temple; but as he attributes the *Whig* to Junius, I doubt his authority. Why Albemarle Street? Why Cocoa Tree? J. WILKINS, B.C.L.

Cuddington, Aylesbury.

[Does not Mr. Smith, the well-informed editor of *The Grenville Papers*, also attribute this Letter to Lord Temple? Our correspondent asks "Why Albemarle Street? Why Cocoa Tree?" We must tell him, then, that they were the rival Clubs so well described in the following note to the *Chatham Correspondence*, vol. ii. pp. 276-7:—

"The opposition Club in Albemarle Street, the origin of which is thus described in the *History of the Minority*: 'Early in the winter, some gentlemen of weight and character proposed to the party a scheme of association, the purpose of which was to keep their friends together, and to give them the pleasure of meeting and conversing with each other. The idea was approved by a great part, though not all the minority; and a tavern in Albemarle Street, kept by Mr. Wildman, was fixed upon for the place of meeting. No political business was meant to be transacted at any of the meetings. The intention was simply to preserve the union.' Of the ministerial Club at the Cocoa Tree, Gibbon, in his *Journal* for November, 1762, gives the following description:—'This respectable body, of which I have the honour of being a member, affords every evening a sight truly English,—twenty or thirty, perhaps, of the first men in the kingdom, in point of fashion and fortune, supping at little tables covered with a napkin, in the middle of a coffee room, upon a bit of cold meat or a sandwich, and drinking a glass of punch. At present we are full of king's counsellors and lords of the bed-chamber; who, having jumped into the ministry, make a singular medley of their old principles and language with their modern ones.'"]

ST. SIMON STOCK.—The name of a new Roman Catholic church in Kensington. Can any of your readers learned in hagiography—by which I mean, learned in saintly legends—tell who St. Simon Stock was? The church belongs to the "Confraternity of the Scapular," whatever that may mean. The scapulary is part of a friar's wardrobe; but a confraternity thereof needs explanation to those who inhabit the gravel-pits. C. A. W.

May Fair.

[St. Simon, surnamed Stock, from his abode in an old stock of a tree, was born in Kent, of honourable parentage, about the year 1165. At twelve years of age he withdrew from the world, and devoted himself to the service of religion. "Here he had," says Leland, "water for his nectar, and wild fruits for his ambrosia." In 1245 he was appointed General of the Order of the Carmelites; and shortly after his promotion to that dignity, "he instituted the Confraternity of the Scapular to unite the devout clients of the Blessed Virgin in certain regular exercises of religion and piety. The rules prescribe, without any obligation or precept, that the members wear a little scapular, at least secretly, as the symbol of the Order." (*Butler*.) St. Simon died at Bordeaux in France on May 16, 1266, and was buried in the great church of that town. There is an excellent account of him in Alban Butler's *Lives of the Saints*, May 16. Consult also *Britannia Sancta*, 4to, 1745, i. 290; *Newcourt's Repertorium*, i. 567; and Fuller's *Worthies of England*, art. "Kent."]

CARDINAL BEATON.—Can you inform me of the coat of arms borne by Cardinal Beaton, and where

I may find any good account of his life and family?

SIDNEY P. BEETON.

London, 248, Strand, W.C.

[An extended and carefully-written memoir of Cardinal David Beaton is printed in Chambers's *Biographical Dictionary of Eminent Scotsmen*, i. 167-182, with a portrait engraved by S. Freeman from a painting at Holyrood House. Consult also Lodge's *Portraits of Illustrious Personages*, and John Smith's *Iconographia Scotica* (both with portraits); Kippis's *Biographia Britannica*, and C. J. Lyon's *History of St. Andrews*, i. 286-306. Beaton's arms, as given in Henry Laing's *Catalogue of Ancient Scottish Seals* (4to, 1850, p. 149), are thus described:—"In the lower part of the seal is a shield quarterly, first and fourth, a fesse between three lozenges, for Beton; second and third, a chevron charged with an otter's head, for Balfour. Above the shield is a cross botonée supporting a cardinal's hat and tassels, and a scroll on which is inscribed the word INTENTIO." For notices of the portraits of Cardinal Beaton, see "N. & Q.," 1st S. ii. 433, 497.]

MIANTONOMAH.—What is the origin of *Miantonomah*, a name given by the Americans to one of their vessels of war?

C. R.

[*Miantonomah*, or rather *Miantunnomoh*, was one of the Indian chiefs of North America, well formed, of tall stature, subtil and cunning in his contrivements, as well as haughty in his designs. He arrived at Boston with his wife Wawaloam, on August 3, 1632. He signally assisted his uncle Canonicus in the government of the great nation of the Narragansets (one of the five principal tribes of Indians inhabiting New England), then at war with the Pequots. *Miantonomah* was at last captured by the chief Uncas, whose brother "clave his head with an hatchet." See *The Book of the Indians*, by Samuel G. Drake, edit. 1841, book ii. pp. 58 to 66.]

Replies.

REV. DR. CHARLES O'CONOR'S "HISTORY OF THE HOUSE OF O'CONOR."

(2nd S. ix. 24.)

The "Historical Account of the Family of O'Conor" forms part of a volume (from p. 23 to p. 146) of which the title is as follows:—

"Memoirs of the Life and Writings of the late Charles O'Conor, of Belanagare, Esq., M.R.I.A. By the Rev. Charles O'Conor, D.D., Member of the Academy of Cortona. Dublin: printed by J. Mehain, No. 49, Essex Street."

Two copies of this volume are now lying before me: one belonging to the Library of Trinity College, Dublin; the other to the Rev. J. H. Todd, D.D., Senior Fellow and Librarian of the said college. Of these two copies the former is the more complete and genuine. It has the eight leaves of signature A (wanting in the other copy),

containing "A Letter in Reply to the Objections of a learned Man," signed Charles O'Conor, and dated March 11, 1796. It has also pasted into it the following autograph letter from the reverend author "to Henry Taaffe, Esq.":—

"Mr. O'Conor has several very urgent reasons for postponing the publication of this work, but he sends it to a friend on whose honor he has every reliance.

"The 2nd vol., which is infinitely more interesting, is now in the press. Mr. O'Conor has some idea of reprinting this with important additions and emendations. The errors of the press are very barbarous, and the printer has not done any justice in a great many instances which cannot escape Mr. Taaffe's penetration."

Dr. Todd's copy has the following information in MS. pasted on a fly-leaf:—

"This curious and very scarce volume is particularly valuable for the information it affords of the incipient steps taken by the Roman Catholics for the repeal of the penal laws. The first volume only was printed, and was suppressed, and almost all the copies destroyed before it was published; in consequence, as is supposed, of apprehensions that its circulation might injure the family. The second volume was committed to the flames before it was printed, at the author's particular request, by the friend to whose care it had been entrusted. A copy of this [the first] volume was sold at Sir Mark Sykes's sale to a bookseller for 14l."

On the fly-leaves also of Dr. Todd's copy the following particulars are written in pencil in the handwriting of the late Mr. Weale, of the Woods and Forests, whose copy it was:—

"Dec. 15, 1834. At the sale of Mr. Heber's library, Sir Mark Sykes's copy was this day bought by James Bohn, the bookseller, for 6l.—*Bib. Heber.*, part iv. No. 1270. It contains the original frontispiece and title; those in the present volume being supplied by a Dublin bookseller, and are not copies of the originals.

"The genuine frontispiece presents a miniature portrait within an oval, supported by a female figure on each side, 'H. Brocas, del' et sculpsit'; and bears this subscription on the plate—'Char^o O'Conor, of Belanagare, Esq., M.R.I.A. Etatis 79.'

"The genuine title corresponds with the present copy, except that the blank space is occupied with an engraved vignette; representing on its right a round tower, dilapidated and ivied, behind which is proceeding a horseman in the act of casting a spear, and attended by a hound; in the middle distance some castellated ruins, and on the left foreground some shrub or Ashetallows.

"The Rev. Charles O'Conor, commonly distinguished by the name of the Abbé O'Conor, author of these *Memoirs*, died at Belanagare July 29, 1828, aged [about 67 or 68]. See *Gentleman's Magazine*, 1828, part ii. 466. There is a folio lithographed portrait of him, seated, and holding a book, which was executed at the expense of Earl Nugent for private distribution. He died, under a suspension of his ecclesiastical faculties, broken-hearted."

The College library copy possesses the genuine frontispiece, title, and vignette, as above described.

ΔΔΔΔΔ.

Dublin.

CHURCH TOWERS USED AS FORTRESSES.

(3rd S. x. 473, 522.)

The example cited from Bloxam's *Gothic Architecture* of Rugby church of this practice in the olden time, is but one out of numberless instances recorded in ecclesiastical history of the peculiar construction of the tower as a castle for defence. From the Dano-Saxon derivation of the name Rugby—namely, a town in a rugged, or (as we say in the West of England) an outstep place, it was probably fortified against invasion by the Danes. When I was sojourning last year at Cheltenham, I went over to examine the church at Swindon, two miles distant, and found the description of it in Davies' *Handbook* to the environs of that fashionable watering-place corresponding to Rugby church:—

"The tower is an unequal hexagon, with walls of massive thickness, and evidently built for the purpose of defence. There is one original window on each side at the top, each composed of two narrow loop-holes, divided by a small column, but gradually shelving out, and having, from the thickness of the wall, a deep recess both without and within. The door-way (square-headed) is under a porch on the north-east side of this tower. When this porch was blocked up, the castellum would be only accessible by an exterior staircase on the west side, the marks of which are still visible in the wall, where now a decorated window has been inserted. There is a wide opening from the tower to the nave under a semicircular arch with Norman pilasters; but between the nave and the only aisle (on the south) are two perfectly Roman arches with square piers and imposts, without columns, pilasters, or capitals."

This accurate description will supply your correspondent J. W. W. with all the information necessary for the solution of his query. But besides the curious fortified tower there were other peculiarities in the church at Swindon not mentioned by the Guide-book; e. g. in the nave, on the capitals of the pillars on either side, there were grotesque carvings, after the fashion of Holbein's Dance of Death, of a Skeleton Jester reminding the rich and prosperous sitting at their banquets in this world of how differently they would fare when he had conducted them out of it. Except in Wright's *Essay on the Grotesque Caricatures in Mediæval Churches*, I have never met with such caustic ridicule on the vanity of human life as the bony jester portrays at Swindon. There were also in the graveyard yew-trees, from their size, evidently many centuries old, from which, according to the common legend, our Saxon forefathers cut their trusty bows for meeting the enemy in battle. May they not have shot with them deadly arrows through the loop-holes in this impregnable tower? If your correspondent wishes to dive deeper into the subject, he should consult Surtees' *History of Durham*. There he will learn that not only church towers

were used as keeps, but bishops' palaces, and even parsonage-houses were turned into fortalices, little castles for defence of the border towards Scotland. "In a list of Northumbrian fortresses taken during the reign of King Henry VI., fortified parsonages are enumerated among the *fortalicia*, or lowest order of castelets." I will not trespass further on your columns to-day, except to ask whether the Englishman's boast, "My house is my castle," did not originate from the practice here described; and if not, from whom, and in what age, this popular domestic motto was adopted by our Saxon ancestors?

QUEEN'S GARDENS.

The church of Roos, in Holderness, has a round tower on the north side of the chancel, containing a spiral stone staircase which leads to the roof. This tower is about thirty feet high. The use for which it was intended is not certain: by it the sancte-bell might be approached, the aperture for which still remains in the gable of the nave. The high altar could be reached from the room in the upper part of the tower. Poulson (*Hist. of Holderness* ii. 97) says, that it may also have been used for watch-tower, as the church stands on high ground. The chamber at the top seems to favour this idea. Poulson mentions, as examples, Rugby, Heptonstall in York, and Great Salkeld in Cumberland.

In Scaum's *Beverlac*, 1829, i. 210, I find this

[1447]. "Also paid the same day to several men for watching in the belfry of the Blessed Virgin Mary at Beverly for one day, 8^d."

W. C. B.

The following is from the account of the church of St. Botolph, Northfleet, in Murray's *Handbook for Kent and Sussex* (p. 17, ed. 1863):—

"The tower of this church is said to have afforded so conspicuous a mark to pirates and other 'water thieves', sailing up the river, that it was thought necessary to make it a fortress, like many of the church towers on the English borders. It has been partly rebuilt; but the steps which lead from the churchyard to the first floor are probably connected with its early defences."

I notice with surprise that the *Handbook*, usually so complete, omits to mention the fine architecture of this church and its fourteenth century rood-screen.

E. S. D.

In reply to J. W. W. I would mention the tower of Cockington church, near Torquay, Devon, which, being provided with a fire-place and a convenience on the first floor, seems to have been constructed with a view to its being a place of refuge or concealment.

G. H.

IT PRESBYTER: THE MONKWEAR-
MOUTH EXCAVATIONS.

(3rd S. x. 442.)

MR. BOUTELL's query, I beg to state
ment of Herebericht, presbyter, has
a headstone apparently inside the
where the back could not be seen.
ly 3 ft. 6 in. high, it has a nobility
ed by the early Saxon architecture
the same time. The design is a
potent, the lowest potent being *ad*
orming the base of the cross, which
by a rectangularly edged border.
e limb is narrower than the vertical
the sides of the stone runs a roll
ich at the top turns into two curved
h do not meet, but end in curls near
omething after the fashion of many
-day clocks of the last century. At
e of heralds, the roll moulding steers
cross; but at the sinister it runs
ends round the transverse limb, re-
ts original line. The inscription is
s separated by the cross, thus:—

HIC	INSE
PUL	CRO
REQV	IESCIT
COR	PORÉ
HERE	BERI . .
CHT	FRB

on which the three lines above the
l, is higher than that on which the
ear, though I think CORPORE is not
But after it the surface sinks again,
the words HEREBERICH PRB. form
in which the lettering, though good,
the free bold character of the first
d presents E instead of e. As indi-
py, there is an erased letter at the
th line; indicating, apparently, an
cond sculptor.

suggested by Mr. Abbs, with much
at the person originally commemo-
of the abbots whose remains were
on their first graves into the east
urch. There they would be other-
rated, and their old monuments be
accessors without impropriety.

gular use of the turned baluster
ntly been ascertained. They occur
of the splays of one of the two
re early Saxon gable, which were
re subsequent heightening of the
aus. They support, not the arch,
s, which are monolithic, and run
the outside. The height of these
ich the same as that of those of the

doorway, and is equivalent to the slope of the
sills, which at the elevation of the windows in
question is considerable. The shafts have pro-
jected a little beyond the plane of the wall: the
projection has been hacked away. The other win-
dow will doubtless be found to agree. This dis-
covery is another proof that the porticus, though
not bonding, is a work dating immediately after
the gable. W. H. D. LONGSTAFFE.

Gateshead.

DANTE QUERY.

(3rd S. x. 473.)

In reply to MR. BOUCHIER, I beg to say that I
have had considerable practice in translating from
the Italian, and some of my translations have
passed the ordeal of public criticism. I have not
the slightest hesitation in characterising Cary's
rendering of "*Esca sotto focile*" into "*under stove*
the viands" as a gross blunder. *Cibo* or *vivanda*
would be the proper Italian for "*viands*." *Esca*
means "*a bait*." *Stufa* is the ordinary word for
"*a stove*," never *focile*. I cannot conceive any
excuse for Cary's blunder. His English too, in
this instance, makes nonsense of the passage.
Dante has just described fire descending, as it
were, in flakes, and kindling into flame the sands
on which the condemned were walking. The
comparison to tinder catching fire from the sparks
of flint and steel is, as usual with Dante, admir-
ably close. But what can any one make of a
simile to "*viands under a stove*"? Where do
we see such a collocation? If viands were ever
placed *under* a stove, would they catch fire? It
is sheer nonsense. It is just possible that Cary
mistook *focile* for *fucina* (a forge); but that is
hardly more excusable than the blunder of a
North American reviewer, who, in translating
Manzoni's Napoleon Ode—in the passage where
the poet supposes that the hero, musing on the
rock at St. Helena and gazing towards France
might well feel *despair in his soul*—mistakes the
word *disperò* for *disparì*, and makes Napoleon's
soul "*fly away and disappear*!" M. H. R.

In answer to MR. J. BOUCHIER's query, respect-
ing the correct translation of the words "*com*
esca sotto il focile," in Dante's *Inferno* (b. xiv.), I
reply that I consider Mr. Cary's rendering of the
passage to be even more correct than that given
by any of the translators mentioned by your cor-
respondent. Mr. Cary thus translates the lines:—

"The marble glow'd underneath, as *under stove*
The viands, doubly to augment the pain."

Vol. i. p. 119, ed. London, 1819.

The accomplished translator supports the ren-
dering, by referring in a note to the authority of
an eminent Italian commentator of Dante named
Frezzi, who illustrates the meaning of the words

thus: "Si come l' *esca* al foco del *focile*." Hence, Mr. Cary considered that he had good authority for translating the word *esca*, by "viands"; and *focile* (or *fucile*), by "oven." Still, Mr. Wright's translation —

"Whence like to *tinder*, under *flint and steel*,
The soil ignited to augment their pain,"—

may also be adopted, as *esca* is often used to mean the food or nourishment on which the fire feeds, which is struck from the *focile*, or flint. But as Mr. Cary is seldom or ever "caught napping," I certainly prefer *his* translation.

Norwich.

J. DALTON.

I should venture to translate the passage thus: "So descended the eternal fire; whence, as the sand burned they (the souls) were like food under burning coals to double their pain." The poet alludes to a method of cooking very common in the Middle Ages, laying steaks or rashers of meat on the glowing embers, and then covering them over with a layer of the same. The souls were stretched on burning sand, and flakes of fire fell continuously and heavily on them; therefore, the pain was *double*, that is, from *above* and from *below*. The early part of this stanza alludes to Alexander the Great; and we are told in the commentary of Landino that the idea is taken from a tradition that, when he was in India, the army came to a place where the sand was burning hot, and flakes of fire fell from heaven. *Focile*, or as the old editions read *fucile*, signifies the small pieces of charcoal, the French *braise*: the large pieces are called *carboni*.

Poets' Corner.

A. A.

In a translation of the *Inferno*, by "Hugh Bent" (a *nom-de-plume*), London, printed by R. Clay, Son, and Taylor, 1862 (not published) the passage in question is rendered thus:—

"Thus the eternal burning fell below,
Whence kindled was the sand, as tinder grows
Hot 'neath the steel, to double all their woe."

Though but a poor Italian scholar myself, I believe that my friend the translator has caught the true meaning of his great author.

W. J. BERNHARD SMITH.

Temple.

Cary is clearly in the wrong: "Com' *esca* sotto il *focile*" is correctly rendered, "as tinder beneath the flint and steel." See the following in addition to the translations mentioned:—

Ford: "like tinder beneath the steel."

Wilkie: "like to tinder when the flint is struck."

Brizeux: "comme l'amorce sous la pierre."

Mesnard: "comme l'amorce au choc de la pierre."

JUXTA TURBIM.

VENERABLE BEDE.

(3rd S. x. 412, 513.)

In the more ancient Calendars of the English Church this eminent man is commemorated on May 26, together with St. Augustine, the apostle of the English. This was the day of his death (*depositio*). In a MS. Calendar preserved at Durham, belonging to the early part of the twelfth century, there is this entry on May 26: "*sci AUGUSTINI ARCHIEPI & BEDE (co.)*." Similar entries are found on the same day in an ancient Saxon Codex, probably of the year 1031, preserved in the British Museum (Vitellius, E. xviii.), and in a Calendar of the Church of Exeter of the time of Henry II. (Harl. MS., Cod. 843.) Hampson's *Medii Aevi Calendarium*, vol. i. pp. 426, 465.

In the Kal. Salamense, written about the year 1000, we have this entry: "vii. kal. Junii, Depositio Augustini Confessoris, Bedæ presbyteri;" whence it appears, says Mabillon, that both died on the same day; but in order that each might have his own proper day, the festival of Bede was remitted to the day following, that is to May 27. (*Veter. Analect.*, p. 18, fol. Par. 1723.) Mabillon notices at the end of an ancient hymn—"vi. id. Maii (May 10) natalis S'ci Bedæ Presbyteri," which he supposes to be the day of his translation. (Hampson. *M. A. C.* vol. ii. 28.)

In a MS. Calendar of the Church of Durham of the fourteenth century (Harl. MS. Cod. 1804), we find May 27, "Comm. Bede." The day does not occur, so far as I know, in the Calendar prefixed to the Salisbury Missal; at any rate I do not find it in an edition printed in 1514, now before me. On the other hand, May 27 is devoted to the Venerable Bede in the Calendar prefixed to the *Enchiridion ad usum Sarum*, 1530.

Bede was buried in St. Paul's Church, Jarrow, and in 1020 his remains were conveyed to Durham, and in 1155 inclosed in a rich shrine. Most probably Oct. 29 commemorates one of these two latter events.

I conclude with a query:—How is it that, in the Prayer-Book Calendar, June 17 is assigned to St. Alban, Martyr, instead of June 22? I find this latter day given to St. Alban in all Calendars which I have examined, except in the *Ancient German Martyrology*, edited by Beckius, where St. Alban's Day is June 21. JOHNSON BAILY.

EDWARD NORGATE (3rd S. xi. 11.)—In the register of burials in the parish of S. Benet, Paul's Wharf, I find this entry:—"Mr. Edward Norgate, A Harrold, Buried 23 December, 1650."

J. H. COWARD, RECTOR.

HANNAH LIGHTFOOT (3rd S. xi. 11.)—I am glad to see that the question of this alleged marriage of George the Third has attracted the attention of

ems to take a correct view of the value. If there be any foundation for it, it remarkable that it should have escaped the eye of Horace Walpole, who does not make a single allusion to it. Contrast the details which he gives us of the one for Lady Sarah Lennox, and the one at there is no foundation for the Light-seems inevitable. Where is the first *in print*? H. L.

TO BOOK-BUYERS (3rd S. xi. 32.)—ago a similar hoax was attempted upon an artist in your most valuable corner, for a rare service book, and received that I might purchase one on vellum, *only on one side*. I thought to myself or once fallen in for a wonderful piece of work; but there was an addition to the story, that the book being at present in the debt of one sovereign, I must advance before I could see the book. If I did then informed that a 1536 Bible had been offered me at a very reasonable price, I did not pay the money, but the person who was said to have the books, telling him I was ready to pay on receipt of the books. The book returned through the Dead Letter person not being known. I make a prepaying a book bill. J. C. J.

LOADERS (3rd S. x. 507.)—I have in my possession a *flint-lock* breech-loader. The barrel is fitted with a steel plate bearing the name of the Cave family, and the initials "T. C." and an escutcheon on which is engraved the maker's hand. It is said that this gun belonged to the last Duke of Devonshire, who died 1792, it would be nearly six years old. The maker's name is "H. Delany, London." It is made with a box connected with the barrel which would contain sufficient powder to charge the pan six times. The barrel is fitted with a trigger, and on pulling back the trigger the powder falls upwards and allows of a small quantity to be taken out for loading, which is merely shoved home and the barrel is in its original place. During this process the powder charge itself by means of an aperture entering the side of the powder-chamber forming a double-action breech-loader.

LION. F.

CHAFIN, AUTHOR OF "CRANBOURN" (S. x. 494.)—When in 1839 I was *Chronicle of Cranborne and its Chase*, published in 1841, I took the liberty to write a letter to the late Lord Montagu to the statement in Lockhart's *Life*

of *Scott*, v. 187, 1st edit., and received from his lordship the following courteous reply:—

"Ditton Park, March 27, 1839.

"Sir,—

"It gives me great pleasure to be able to satisfy your curiosity as to the fulfilment of Sir Walter Scott's promise referred to in the letter you quote from the fifth vol. of Lockhart's *Life*. Sir Walter's reading was, as is well known, very various, and he often directed the attention of his friends to books that from their irregularity had attracted his notice; among others he more than once mentioned to me *Cranborne Chase* as having afforded him entertainment, and at his recommendation I got it. You may believe I did not neglect his hint of having some blank leaves bound up with the work; and rather unreasonably, considering how much he had then on his hands, inserted half a dozen. When I visited him in 1822 (I think) I left the volume with him, and was very well contented on its return to see a page and a half covered with his handwriting. The anecdotes, though laughable, are hardly such as I should like to give a copy of; but should I ever have an opportunity, I should have no objection to allow you the gratification of reading them in the original handwriting of one who, by character at least, seems to have been so well acquainted with the author of the *Chase*, in which you take so strong an interest.

"I am, Sir,

"Your most obt. Servt,

"MONTAGU."

I regret that I have never had an opportunity of availing myself of his lordship's kind offer of inspecting this curious volume. But as to the story of Mr. Chafin's sporting proclivities manifesting their early development in the shooting of his father's favourite cat, and in the display of his inventive faculties consequent thereupon; being desirous of some corroborative authority, I wrote to the Rev. William Butler, a gentleman as well known in Dorsetshire as Mr. Chafin himself as a celebrated sportsman, who favoured me with the following answer:—

"I believe that I am now the only one of the late Mr. Chafin's many friends that has not followed him to that bourne from whence no traveller returns. I heard of the anecdote of him mentioned in Lockhart's *Life of Scott*, but during the *many hours* so pleasantly spent in his society, I never to the best of my recollection, which now (from my far advanced period of life) frequently fails, heard my early friend Mr. Chafin mention the circumstance alluded to."

I may add that I was intimately acquainted with Mr. Chafin's niece, who resided with him many years up to the period of his death, and I never heard her mention the anecdote reported of her uncle. I remember hearing, when a boy at school, that the Rev. Wm. Butler was kept a prisoner in his attic by his father, and amused himself there by catching tom-tits in horse-hair springs from his window. The one story may be as apocryphal as the other, but neither of them is an improbable illustration of a propensity "that seems to be inherent in human nature," as Gilbert White observes.

W. W. S.

THE ORDER OF ST. MAURICE AND ST. LAZARUS (3rd S. x. 455.)—D. P. asks: "Do we ever hear of it in England? Very likely any one may who chooses to inquire." This remark is, of course, equally applicable to *any* foreign order of knighthood: we do not hear much of them unless we "choose to inquire." But D. P. should not allow his political or religious bias to lead him to indulge in unworthy sneers at everything pertaining to the person who is King (not merely of *Piedmont*, but) of Italy. The order is one which has at various times been conferred on many Englishmen, among whom I may mention Admiral Lord Exmouth and the Crimean general officers: it is one, therefore, of which a well-informed Englishman may know something without much inquiry. I am not, I confess, so liberal as to approve of the decoration therewith of the infidel M. Renan. Nor could I repress a doubt as to which was most wanting in good taste, the *Most Faithful King* who conferred the Order of Christ, or the Jew *financier* who accepted it. At the same time we "who live in glass houses should not throw stones." We must not forget that the English government conferred the noblest order of Christian chivalry on a Sultan of Turkey; and decorated with (in its origin) the still more decidedly religious Order of the Bath, a man stained with at least a dozen cold-blooded murders, Jung Bahadur Coomaranagee, prime minister of Nepal.

J. WOODWARD.

Montrose, N.B.

ROYAL ARMS OF PRUSSIA (3rd S. x. 448.)—The escutcheon of Prussia, as given by MR. DAVIDSON, is (as he appears to suspect) not nearly complete, even if we disregard the quarterings brought in by her recent annexations, and which indeed have not yet been formally incorporated with it.

The "Majestäts-Wappen" established by the royal decree of Jan. 9, 1817, consists of *forty-eight* quarterings (not thirty-six), and *four* (not three) inescutcheons. MR. DAVIDSON will like to have them in order:—I. Silesia, II. Lower Rhine, III. Posenania, IV. Saxony, V. Engern, VI. Westphalia, VII. Guelders, VIII. Magdeburg, IX. Cleves, X. Juliers, XI. Berg, XII. Stettin, XIII. Pomerania, XIV. Cassuben, XV. *Duchy* of Wenden, XVI. Mecklenburg, XVII. Crossen, XVIII. Thuringia, XIX. Upper Lusatia, XX. Lower Lusatia, XXI. Quarterly (1, Châlons; 2 and 3, Orange; 4, Neuchâtel—over all, Geneva), XXII. Isle of Rugen, XXIII. Quarterly (1 and 4, Paderborn; 2 and 3, Pyrmont), XXIV. Halberstadt, XXV. Munster, XXVI. Minden, XXVII. Kammin, XXVIII. *Principality* of Wenden (different from XV.), XXIX. *Principality* of Schwerin, XXX. Ratzeburg, XXXI. Meurs, XXXII. Eichsfeldt, XXXIII. Erfurt, XXXIV. Nassau, XXXV. Henneburg, XXXVI. Ruppın, XXXVII. Marck, XXXVIII. Ravensberg, XXXIX. Hohenstein, XL. Tecklenburg,

XLI. *County* of Schwerin, XLII. Lingen Sayn, XLIV. Rostock, XLV. Stargard, XLVI. Berg, XLVII. Barby, and XLVIII. the "R quarter.

The inescutcheons are: I. Prussia, II. Burg, III. Burgraviate of Nürnberg, and cipation of Hohenzollern.

It is too early to speculate as to the quarterings, or their arrangement; the escutcheon will probably be remodelled. The county of Ravensberg was part of the te Juliers, and was situated on the right bank of the Rhine, or rather, I think, on the Maas. The big shield manufactured for England on the palatinates, duchies, counties, and towns differ essentially from the great Prussian escutcheon, inasmuch as the latter consists of an aggregation of the quarterings of states and territories all formerly independent; but one can fairly desire to see the principality of the Isle of Man, and the various colonies of the empire, represented in an English "Wappen." An inspection of the shield and the evidence thereby afforded of its humble ambition and aggressive policy, would be sufficient to convince those (happily fewer every day) who sneer at heraldry to recognise that which is evident to diligent student—namely, its vast utility and handmaid to history.

JOHN WOODWARD.

Montrose, N.B.

STRICKEN, OR WELL STRICKEN, IN YEARS (3rd S. xi. 12.)—H. can hardly be reminded of the well-known Scriptural Gen. xviii. 11, xxiv. 1; Josh. xiii. 1, xlv. 1 Kings i. 1; Luke i. 7, 18. There does seem much difficulty in it. "Years" means "time," which is looked on as a sort of infirmity of nature; and "stricken" means "afflicted." The addition of "well" is immaterial. In every case the Greek has *προβεβηκώς*, advanced; *ἡμερῶς*, or *ἐν τῇ ἡμερᾷ*. LY.

Hagley, Stourbridge.

The true meaning of this phrase, which your correspondent inquires, "years," would seem to be "far advanced in years." The verb to strike, among its various significations, sometimes meant "to go to proceed onwards" (see Halliwell and Webster). So also the participle stricken signified "advanced" (Wright). Hence "stricken" = "advanced in years." The German verb sometimes bears a corresponding signification, "streichen," to move forward, to pass on. "Das Schiff streicht durch die Wellen." Nor has the vernacular lost all traces of a similar meaning. The verb to strike; as when we speak of striking out in a new direction, striking into a

&c. Hence will appear the peculiar pro- of such phrases in our Authorised Version Bible as "well stricken in age," "stricken years;" where "stricken," in the sense of "advanced," faithfully represents the original. See xiv. 1, Josh. xiii. 1, where in the Hebrew בָּנָה יָמִים, which signifies "far gone in literally "advanced in days"), i. e. "stricken s." Hence the Septuagint has *προβεβηκὼς* and Ostervald "*avancé* en âge." St. Luke, cording to his wont, Hellenising the He- phrase in his Gospel, i. 7, gives us *προβε- βη ταῖς ἡμέραις*. And our own Version, as if clude the possibility of a misunderstanding the sense in which it employs the phrase "stricken in age," appends in explanation the al note on Gen. xxiv. 1, "*gone into days*." rears "well struck in years" is simply stricken in years" in another form.

SCHIN.

κ INSCRIPTION (3rd S. x. 390, 461.)—The referred to is by Samuel Crossman, and ublished by him along with some others
4. I append it:—

- "1. My life's a shade, my days
Apace to death decline;
My Lord is life, he'll raise
My flesh again, even mine.
Sweet truth to me,
I shall arise,
And with these eyes
My Saviour see.
- "2. My peaceful grave shall keep
My bones till that sweet day
I wake from my long sleep,
And leave my bed of clay.
Sweet truth to me, &c.
- "3. My Lord His angels shall
Their golden trumpets sound,
At whose most welcome call
My grave shall be unbound.
Sweet truth to me, &c.
- "4. What means my beating heart
To be afraid of death?
My life and I shan't part,
Tho' I resign my breath.
Sweet truth to me, &c.
- "5. I said sometimes with tears,
Ah, me! I'm loath to die;
Lord, silence thou these fears,
My life's with Thee on high.
Sweet truth to me, &c.
- "6. Then welcome, harmless grave,
By thee to Heaven I'll go;
My Lord His death shall save
Me from the flames below.
Sweet truth to me, &c."

RESURGAM.

RENIANS (3rd S. x. 493.)—A sect was in Scotland in 1679 by Mr. Cameron, a rian minister, and called after him Came- r Mountaineers. Cameron and his fol-

lowers attempted to oppose Sir John Graham; he was killed, and some of his followers were made prisoners. When King James published the indul- gence for liberty of conscience they would not accept it, but followed James *Renwick*, who was afterwards hanged at Edinburgh. Perhaps this was the sect mentioned by your correspondent.

JOHN PIGGOT, JUN.

BETTING (3rd S. x. 448, 515.)—I am very glad to see this query. There is no doubt the deposit- ing one article against another in the hands of a stake-holder to abide an event is of very old date. The instance from Theocritus is paralleled in the third eclogue of Virgil. But we have no mention nor idea of what is commonly called "odds" in classic writers. Men wagered or staked one thing against another in classic times—it may have been on gladiators, or on chariot races, blues or greens; but there seems to have been no five to four, seven to eight, on or against, even the racers in the days of Justinian, when the circus often flowed with the blood of the opposing parties, so earnest and absorbing was the struggle. The earliest mention of a calculation of odds would be a curi- ous addition to the history of the manners and customs of different periods.

A. A.

Poets' Corner.

LEVESSELL (3rd S. x. 508.)—The glossary to Speght's Chaucer gives "*levesell*, a bush." The Parson in his tale alludes to the *bush* hung over the tavern door as a sign. The same glossary gives "*lessell*" (*umbraculum*), a bush or hovel. Your correspondent is no doubt correct in deriving the word from a cell of leaves, as a hovel made of branches and covered with leaves; but it seems from the glossary in this special instance the allu- sion is to the bush formerly hung out to indicate the sale of wine in England as it now is in Italy. From whence our old proverb, "Good wine needs no bush."

A. A.

Poets' Corner.

CHRISTMAS BOX (3rd S. x. 502.)—I have always been told the phrase arose from the circum- stance that a *box* was usually placed in the halls of old mansions, into which visitors were expected to drop some contribution for the Christmas vails of the servants, as well as something to keep up the old associations of the season.

A. A.

Poets' Corner.

PRONUNCIATION OF ENGLISH: ROME, ROOM, &c. (3rd S. x. 456; xi. 26.)—I am surprised none of your contributors have mentioned Earl Russell as a steadfast adherent to the old affectations of pronunciation. He not only says *Room* and *doom* for *Rome* and *dome*, but *obleege* and *francheese*. About the time of the celebrated Willis's Rooms convention in 1859, a capital tra- vestie of Horace's "*Donec gratus eram tibi*" ap-

peared in *Punch*, purporting to be by Lord Derby, who thus introduces it:—

"Dear Punch,—I threw the enclosed off this morning, when I was shaving, and nicked my nose when I came to obleege. Yours, DERBY."

Obleege being one of the rhymes put in Lord John's mouth. Cucumber is still pronounced *cocucumber* in the west country and in Scotland. There are a good many curiosities of expression and pronunciation at Oxford. Berkshire is always called *Barkshire*; Magdalene College, *Maudlin* by the University, but *Mag'len* by the natives, whose dialect, by the way, is about the most coarse and mean of any in England. High Street, Turt Street, and Broad Street are always *The High*, *The Turt*, *The Broad*. St. Aldutis they call *St. Ord's*. Soldiers have some peculiarities of pronunciation. A pouch is a *pooch*; rations, *rash-uns*; a chako, a *shakdo*; a subaltern, a *subd'altern*. These last instances remind me how accentuation changes as well as the vowel-sounds. Deuterómony is now Déuterómony; interesting, interesting; and compulsory, cómpulsory. The old rule that the *h* commencing words derived from the Latin should not be aspirated, is fast becoming obsolete. Uriah Heep finished off 'umble; 'ospital is very seldom heard now. Shall we ever say *hour*? X. C.

That Rome was pronounced Room is certain. As a poetical testimony, we may cite the lines relating to Belinda's hair, in *The Rape of the Lock*:—

"This Partridge shall behold with glad surprise,
When next he looks thro' Galileo's eyes;
And hence the egregious wizard shall foredoom
The fate of Louis and the fall of Rome."

W. E.

Broadleas, Devizes.

EGLINTON TOURNAMENT (3rd S. x. 322, 404; xi. 21.)—In the list given at the last of the above references, I find "Knight of Swan, Hon. W. Jerningham." This should be *Knight of the White Swan*, the crest and one of the supporters of the arms of Stafford being a white swan, which occasioned the knight to assume that designation. The name should be the *Hon. Edward Stafford Jerningham*. He was the second son of the late George Lord Stafford, whose children by royal license bear the surname of Stafford Jerningham.

F. C. H.

BOOK DEDICATED TO THE VIRGIN MARY (3rd S. x. 447; xi. 23.)—I cannot make out the exact complaint or objection of MR. WING. If he objects to a book of a religious character being dedicated to the Blessed Virgin Mary, he may as well object to churches, religious houses, and even streets bearing her name, and scruple to walk down *Are Maria Lane*. But if his objection lies against the expression "Mary, Mother of Divine Grace," any Catholic will assure him that the phrase simply means *Mother of Him who is the*

Fountain of Divine Grace; even as the "Mother of God" is only intended to signify *of Him who is God*, in which sense it is mentioned in the word Θεοτόκος by the General of Ephesus, held in 431.

LINES ON THE EUCHARIST (3rd S. v. 519.)—I have heard that these lines were by the Princess (afterwards Queen) when she was in confinement under the Queen Mary, in answer to those who entrap her into some admissions as to the of transubstantiation. Any *historical* proof would be very valuable.

Poets' Corner.

"MERCI:" "THANKS" (3rd S. x. 455) As the word "Merci" has again been in your numbers, I just take the liberty of C. A. W. that when "Merci" is used means nothing else than "No, thank y that in polite society we very seldom word "merci" without its adjuncts "non," or "bien." "Dieu merci" means *Dieu*.

BURNING HAIR (3rd S. x. 146.)—In I a Mahomedan exorcist is engaged cast devil from a possessed person, he plucks off his head, puts them in a bottle, and I find the following in my note-book, tho not now remember from what work I In 1593 a family of the name of Samuel ing of husband, wife, and daughter, demned at Huntingdon for afflicting so ladies of the name of Throgmorton wi Dame Samuel underwent much ill-us hands of Mrs. Throgmorton and her fri Cromwell; amongst other things whicl was to clip some of Dame Samuel's hair it as a charm against her spells.

CRANMER FAMILY (3rd S. x. 431, 48 paper by Chancellor Massingberd, read ham in 1853 (*Architectural Societies*, ii. stated that

"there is no record that Thomas, only son bishop, ever married. Of two daughters, Ali garet, one only appears to have survived Nothing further is known concerning them, the survivor, Margaret, was restored in blo with her brother Thomas, by the reversal of t attainder by Act 5 Eliz., Private Acts, c. 1 1562-3."

KELL WELLS (3rd S. x. 470.)—I am I cannot enlighten your corresponde etymology of *kessels* and *possets* (which I self gathered in times long past, when a in the neighbourhood of Kell Well), evidently synonymous with *well*, and well or spring of water; the latter wo been added when the meaning of the

ngot. It is of Scandinavian origin (Old *da*; Danish, *kilde*; Swedish, *källa*), and the many traces of the occupation of ire and other eastern counties by the Normans, as the Norwegians are their neighbours at the present day. village called Normanby quite adjacent ell. The same word in its two forms of *eld* occurs frequently in Westmoreland, and, and other parts of the north-west, is well known, in former times many of men took up their abode, and to whom bably indebted for such names as Threlfeld, Kellet, and Cold Keld, which the ntains. J. W.

CHESTNUT (3rd S. x. 452, 523.)—W. ve mentioned the curious fact that in prefix *ἵππο-* (as well as *βου-*) is used in *ἵππομάθρον*, *ἵπποσέλιον*, *ἵπποσιφία*, &c., ame signification of something coarse or in our horse-laugh, horse-radish, horse-, and (perhaps) horse-leech. E. S. D.

ASTON (3rd S. x. 475.)—In the reply ery respecting Col. Harvey Aston it is he left at his decease an only son. He ons, Henry Charles and Arthur Ingram, ughter, Harriet, married to Col. Edmund idgeman. R. E. E. W.

ED ARROWS (3rd S. x. 523.)—I find when is of Hartford was besieged in Sherbourn the Earl of Bedford, in 1642, that proto the earl for surrender were shot over attached to an arrow. Can we suppose were archers in those days? E. V.

3rd S. x. 509.)—"Jolly" was surely by an uncommon word before the time of In Herbert Coleridge's *Dictionary of the Thirteenth Century*, there are two to said adjective, one of which I quote:

"Heo is dereworthe in day,
Graciousse, stout, ant gay,
Gentil, *jolyf* so the jay," &c.

Lyric Poetry, Temp. Edward I. p. 52, Percy

Gawayne and the Green Knight (Early ext Society), which the editor dates 20—30, "we have, l. 86,

Arthur wolde not ete til al were serued,
at 3 so *Ioly* of his Ioyfnes," &c.

English Alliterative Poems (E. E. T. S.) late as "Sir Gawayne," *jolly* occurs ms *jolef*, *jolyf*, or *joly*) no less than five quote one instance—

y a pakke of *Ioly* Iuele."—*The Pearl*, l. 928.

amples might be found in yet earlier have no doubt. JOHN ADDIS, JUN.

DUKE OF GRAMMONT (3rd S. x. 408, 516.)—A story not very unlike this is told of Floris Radewijnzoon (Florentius Radwini) the successor of Geert Groote (Gerardus Magnus) in the headship of the Brothers of the Common Life. It is said that—

"His long and repeated fasts had so completely destroyed his sense of taste, that once, as his biographer relates, intending to drink off a tumbler of beer, he swallowed oil instead; and that without discovering his mistake till it was pointed out to him."—Neale's *Hist. of the so-called Jansenist Church of Holland*, p. 85.

I cannot understand how fasting could destroy the sense of taste, and I question if "tumbler," or any Dutch or Flemish equivalent, is the proper word to use for a drinking vessel of the fourteenth century. K. P. D. E.

A CHRISTENING SERMON (3rd S. xi. 10.)—At the period of the "Domestic Chronicle" the baptismal office was used, as it now again generally is, after the second lesson of the Sunday or Holy-day service. The "Christening Sermon" was, therefore, doubtless delivered at the usual time, and was quite independent of the office of baptism. The clergy were more apt then than now to seize occasions of baptisms, marriages, funerals, &c., to preach on the doctrines, duties, and warnings connected with such events; and the preacher who "bestowed a Christening Sermon" probably only took advantage of the sacrament which had been administered, to impress upon the congregation the doctrine of baptism, or to exhort parents and sponsors to train up the children committed to their care in the way they should go.

H. P. D.

CALLABRE (3rd S. xi. 10.)—*Callabre* is a word added by the editors to the edition of Nares's *Glossary*, 1859. They give the meaning, "a sort of fur," quoting the very passage in question.

Halliwell and Wright, in their archaic dictionaries (both spelling *calaber*), give the same meaning, "a kind of fur."

Halliwell gives three references, of which one is to *Coventry Mysteries*, p. 242, where the word thus occurs:—

"Here colcre splayed, & furryd with ermyn, *calabere*, or satan."

I do not understand the exact distinction between the aldermen of the "graye-cloakes" and of the *callabre*. It seems clear, however, that "the Aldermen of the Auncients graye Clokes" (as they are called lower down in this same "Order of the Hospitals," &c.), are superior functionaries in some way.

The document in question is printed at large in Stow's *Survey of London*, Appendix, vol. ii. p. 703, ed. 1755. JOHN ADDIS, JUN.

OLD PROVERB: SPIDER (3rd S. xi. 32.)—I venture to suggest that the origin of the tradition

mentioned by Henderson may have been the incident related of Mahomet on his flight from Mecca—viz. that while concealed in the Cave of Thor, some of the tribe of Koreish, who were in pursuit, came to the mouth of the cave; but on perceiving a spider's web and a pigeon's nest *providentially* placed there, they concluded that the cave was solitary and did not enter it. (*Vide Gibbon's Roman Empire*, chap. 50, ed. Murray, 1855.)

U. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Shakespeare-Expositor: an Aid to the Perfect Understanding of Shakespeare's Plays. By Thomas Keightley, Editor of the Plays of Shakespeare. (Russell Smith.)

The readers of "N. & Q." have received so many proofs of Mr. Keightley's critical acumen, varied learning, and, what is no less important for a commentator, power of appreciating the spirit of his author, that they will readily believe the present volume to be one which well deserves the attention of all students of Shakespeare. It was originally intended to form the complement to Mr. Keightley's edition of *Shakespeare's Plays*; and is therefore very judiciously printed, so as to range with those handsome little volumes. But it is applicable to many others, and Mr. Keightley himself regards it as peculiarly adapted to *The Globe Shakespeare*. The Introduction, in which the author has endeavoured to reduce emendatory criticism to rule and law, should be carefully studied by all who would try their hands at removing any of the difficulties or obscurities in the text of our great Dramatist. Indeed, it will well repay all readers of Shakespeare.

Shakespeare illustrated by Old Authors. By William Lowes Rushton. *The First Part.* (Longman.)

The Shakespearian Illustrations contained in this volume are selected from those contributed by the author since the year 1859 to the Berlin Society for the Study of Modern Languages. Mr. Rushton, who anticipated Lord Campbell in the endeavour to prove by a careful examination of the Plays that Shakespeare was a lawyer, here furnishes some very apt illustrations of obscure passages, and words and expressions of doubtful meaning, by appropriate extracts from authors whom Shakespeare had probably read.

Publishers and Authors. By James Spedding. (Russell Smith.)

Mr. Spedding proposes a reform in the relations between authors and publishers, and especially in that system of agreement which is called "half profits," in which the publisher makes profits in which the author does not share. But his idea of authors doing without publishers, and being their own booksellers, is perfectly impracticable; and would bring back men of letters to the condition in which they were when they had to seek fees for dedications, and suffer the humiliation of a subscription list.

BOOKS RECEIVED.—

The Herald and Genealogist. Edited by J. Gough Nichols. Part XXI.

Mr. Nichols keeps up well the interest of this useful work. Sheriffs' Seals, Monuments and Heraldry of Old Chelsea Church, Peerrage of Ireland, and Doubtful Baro-

netcies, are among the most piquant papers in the present Number.

The Book-Worm: an Illustrated Literary and Bibliographical Review. No. XII.

Early Dutch, German, and English Printers. Part II. By J. Ph. Berjeau.

We congratulate M. Berjeau on the completion of the first volume of *The Book-Worm*, with its hundred capital facsimile illustrations, and the progress of his useful series of *Printers' Marks*.

An Account of the Parish of Sandford, in the Deanery of Woodstock, Oxon. By the Rev. E. Marshall, M.A. (Parker.)

One of those concise and accurate accounts of a rural parish so creditable to the authors, and so useful to future inquirers, for which we have recently been indebted to many of the Clergy.

Cassell's Choral Music, selected, marked, and edited by Henry Leslie. Number I. Price Twopence. (Cassell.)

A Five-Part Song, "How soft the Shades of Evening creep," the words by Heber, the music by Henry Smart, carefully edited and beautifully printed for twopence, even in this age of cheap music, must command the patronage of all lovers of Choral Music.

The Rev. J. G. Wood is preparing a companion book to his large Illustrated Natural History, under the title of ROUTLEDGE'S ILLUSTRATED NATURAL HISTORY OF MAN, in all countries of the world. The work will be embellished with designs illustrative of the Manners, Customs, Religious Rites, Superstitions, Dress, Habitations, Weapons, Instruments, Implements, &c., in use among the inhabitants of every part of the globe, and will be issued in Shilling Monthly Parts.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

M. A. PLAUTI COMEDIE. Vol. II. C. H. Weise. Quedlinburg et Lips. 1847.

Wanted by Rev. J. C. Jackson, 5, Chatham Place East, Hackney, N.E.

SELECT LETTERS, edited by Thos. Hall. 2 Vols. 8vo. Dodaley, 1778.

Wanted by Dr. de Meschin, 5, Fig-tree Court, Temple.

Hogarth's Engraving of Captain Coram.

Wanted by Mr. M. Cooke, 43, Acton Street, W.C.

Notices to Correspondents.

We are compelled to postpone until next week Mr. Chappell's paper on Rouget de l'Isle and the Marseillaise; Old Book from Gibbon's Library; Inscriptions on Fortresses; Fert Arms of Savoy; Johnny Dowd's Ale; and many other interesting papers, which are in type.

DR. WILLIAM'S LIBRARY is now accessible to the public, at No. 36, Queen's Square, Bloomsbury.

DUTCH CUSTOM. Mr. Carttar has written to express his regret that he omitted to state that he took his reply from Chambers's Journal, v. 15.

EARLY ENGLISH TEXT SOCIETY. The Secretary is Henry B. Wheatley, Esq., 53, Berners Street, W.

ENORACUM will find a satisfactory explanation of Folly in our 2nd S. ii. 436.

H. FISHWICK. The first edition of Beaumont and Fletcher (London 1647, folio) contains thirty-six plays.

L. B. is, we fear, not aware of the existence of our Indices to the 1st and 2nd Series. For Handicap, see 1st S. xi. 384, 434, 491.—WHAVER SALVE, 2nd S. vii. 231, 290, 402, 445; viii. 190, 237; 3rd S. x. 52.—GURNALL (Rev. Wm.), 1st S. vi. 414, 544; x. 404.

HUNTING'S IRISH MUSIC. There were three separate volumes. See "N. & Q." 1st S. iv. 452.

J. A. C. WOOD (Athenum Oxon. ii. 678, by Blim), who gives an extended account of the works of Wye Saltonstall, knew very little of his personal history. Some notices of him and family may be found in "N. & Q." 2nd S. xi. 408, 434, 513; 1st S. 254, 372, 460.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JANUARY 26, 1867.

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dsor," 72.

ES: — Thomas Lord Cromwell, a Singer and Come-
74 — Adolphus's "History of England" — Age of
ition in Scotland in 1682 — Angels of the Churches,
— Bernard and Lechton Families — Caricatures —
h Dedication: Wellingsborough — Cromwell's sailing
perica — Andrew Crosbie — Epigram — "Glugpity
— Hip and Thigh — The most Christian King's
Grandmother — Hours of Divine Service and Meals,
James I. — Linkumoddie — Carlo Pisacane — Old
es — The Quarter Deck — Quotation wanted —
Derivation of the Name — "Solomon's Song" para-
d — Earl Temple — Topsy Turvy, 74.

s WITH ANSWERS: — "Johnnie Dowie's Ale" —
ider the Great — The First Book printed in England
sum, 77.

ES: — Rouget de l'Isle: Music of "Marseillois
," 79 — "Pinkerton's Correspondence:" George
taon, 80 — Fert: Arms of Savoy, 81 — Mortice and
82 — Lady Richardson, 83 — Itineraries of Edward
Edward II., 13. — Bishop Hare and Dr. Bentley —
Cockneyism — Meyers's Letters — The Name of
rd — Christopher Collins, the Constable of Queens-
h Castle — Morkin, or Mortkin, its Derivation —
orough's Generals — Friedrich Rückert — Burning
Jesuits' Books, &c., 84.

n Books, &c.

Notes.

AN OLD BOOK FROM THE LIBRARY OF GIBBON.

t summer, in looking over the stock of a
l-hand bookseller at Lausanne, I pitched
a book said to have been formerly in the
sion of Gibbon, and I believe the state-
to be correct. I purchased it for a small

The title-page is as follows:—

ie COVNT of GABALIS, or CONFERENCES about
Sciences Rendered out of French into English.
in Advice to the Reader. By A. L. A. M. Quod
mpendio absconditur, etiam solum modo demonstrare
est.—Tertullian. LONDON, printed for Robert
rd at the Angel in Cornhill, near the Royal Ex-
c. M.DC.LXXX."

e book is the ordinary chap-book size, and is
l in plain sheepskin; but it is not a chap-
and is printed on better paper. On the
part of the binding is the name, "E^d Cowle";
'E. Gerarde, Anno Domini," and some writ-
so indistinct to decipher. On the title-page
name "E. Gerard"; on the back of the same
is "J. Winterflood,* his Book, 10^o Aug^t 1680,
84." The same name and date are found at
op of p. 1 and at the bottom of the last page.

Winterflood is a name that is new to me. I never
ith it elsewhere.

I presume that some owner of the book has been
a lawyer or a lawyer's clerk; for on a fly-sheet is
found: "Know all men—know men by these
presents I now." The work is divided into five
chapters, which are called "The first conference
about secret sciences"; "The second," &c. "The
Translator's advice to the Reader," is a curious
bit of Rabelaisian gossip, in which he complains
of being forestalled by "an Ingenuous Transla-
tor." The several chapters treat of Sylphs, Gnomes,
Nymphes, Salamanders, Incubi, Fauna, Satyrs,
&c. The following passage, at p. 29, will give a
good idea of the style and matter:—

"The *Salamanders*, as you perhaps already conceive,
are composed of the most subtle parts of the sphere of fire,
conglobated and organised, by the influence of the uni-
versal fire so called, because it is the principle of all the
motions of nature. In the same manner the *Sylphs* are
composed of the purest atoms of air, the *Nymphes* of the
thinnest particles of water, and the *Gnomes* of the sub-
tilest parts of the earth. *Adam* bore some proportion
with these so perfect creatures, because being made up of
the purest part of the four elements; he contained in
himself the perfections of these four kinds of People, and
was their natural King. But when sin had precipitated
him among the excrements of the elements, the harmony
was untuned, and becoming gross and impure he bore no
more proportion with those so pure and subtle sub-
stances. What remedy to this evil? How is the Lute
to be tuned again, and this lost sovereignty retrieved?
O Nature! Why art thou so little studied? Do not you
conceive, my son, with what simplicity nature can re-
store man to the blessings which he hath lost?"

We are then told:—

"If we would recover the empire over the *Salamanders*,
we must purifie and exalt the element of fire that is in us,
and raise again the tone of that slackening string."

Then follows the *simple mode* by which this is
to be effected:—

"There is no more to be done," says the Count, "but
to concentrate the fire of the world by concave mirrors in
a bowl of glass; and this is the operation which all the
Ancients have religiously concealed, until Divine *Theo-
phrastus* revealed it. In that bowl there is a solary
powder made, which being of it self purified from the
mixture of other elements, and being prepared according
to art, becomes in a very short time a sovereign remedy
to exalt the fire that is in us, and to make us (if one may
say so) become of an igneous nature. Then do the inhabit-
ants of the sphere of fire become our inferiors, and are
ravished to see our mutual harmony restored, and that
we are become like to them."

At p. 38 the Count "religiously" recommends
"secrecy" to the student of secret sciences, be-
cause—

"Judges are strange men! they condemn a most inno-
cent action as a most hainous crime. What barbarity
to cause burn those two Priests whom the Prince of
Mirandula says he knew; each of whom had his *Sylphide*
for the space of forty years! What inhumanity was it
to put to death *Jean Hervillier*, who for the space of
thirty-six years laboured in the immortalizing of a
gnome! And how ignorant was *Bodinus* to call her a
witch, and to take occasion from her adventure to autho-
rize the vulgar fancies concerning sorcerers by a Book

no less impertinent than that of his Republick is rational."

At p. 46 we read that, at Paris—

"Do not men daily consult *Aquatich oracles* in Water-glasses or Basins; and *Aerial oracles* in looking-glasses, and on the hands of virgins? are not lost beads and stolen watches thus recovered? Do not they likewise hear news from distant countreys and from absent friends?"

The chapter that contains the last quoted passage has a dissertation on the heathen oracles and the sybilline books. The sum of the argument is, that Apollo was not a false god—

"Seeing Idolatry did not begin till long after the Division of tongues: and it would be very unlikely* to attribute the sacred books of the *Sybillas*, and all the proofs of the True religion, which the Fathers have drawn from them, to the Father of Lies."

At p. 63 we learn that the *demons* of the ancient philosophers are—

"An aerial people, bearing rule over the elements, mortal and generative, but unknown to this age by those who search little for truth in its ancient habitations; that is to say, in the *Cabal* and *Theology* of the *Hebrews*, who had the particular art of entertaining that aerial nation, and conversing with the inhabitants of air."

At p. 67, after a dissertation whether aerial beings can marry mortals, the affirmative of which is proved, the student is thus counselled:—

"I would not advise you to delay your entering into commerce with the elementary people. You will find them very honest folks—knowing, beneficent, and fearers of God. It is my opinion you should begin with the salamanders; for in your figure you have *Mars* in the mid-heaven, which imports that there is a great deal of fire in all your actions. And as to marriage, I would advise you to take a *syphide*; you'll live happier with her than with any of the others: for you have *Jupiter* on the cusp of your ascendant, within a sextile of *Venus*. Now *Jupiter* rules over the air and the people of the air. However, you must consult your own heart about the matter: for, as you shall one day know, a Sage is governed by the internal planets, and the planets of the external heavens serve only to make known to him more certainly the aspects of the internal heaven which is in every creature. So that it lies at your door now to tell me what your inclination is, to the end we may proceed to your match with those of the Elementary people whom you like best."

The student hesitates, and thinks that perhaps the elementary people may be children of the devil. The Count, to dissipate such doubts and fears, appeals to the saints and fathers—quoting Athanasius, Jerome, St. Anthony, &c.; and *proves* that *they* always considered the elementary people to be good and holy beings, with whom it was no sin for mortals to marry! But his great argument is derived from the fall of Adam and Eve. Accord-

ing to the interpretation of Count Gabalis, Adam was to have been united to an elementary spirit, and Eve was to have adopted a similar union. Their sin and fall consisted in their becoming man and wife, and eschewing marriage with elementary spirits! The argument is curious, but the language is not wholly such as would be proper to quote. At p. 79 we are introduced to *Zoroaster*, who—

"had the honor to be the son of the Salamander *Oromasis*, and *Vesta*, the wife of *Noah*. He lived twelve hundred years, the wisest monarch in the world, and then was by his father *Oromasis* transported into the region of Salamanders."

This out-Zadkiels Zadkiel! but there is something still better to follow in the way of genealogy:—

"Let us," says the Count, "return to *Oromasis*: he was beloved of *Vesta*, the wife of *Noah*. That same *Vesta* after her death was the tutelary genius of Rome, and the sacred fire which she would have carefully kept by virgins, was to the honour of her gallant the Salamander. Besides *Zoroaster*, they had also a daughter of an excellent beauty and extreme wisdom. She was that divine *Egeria* from whom *Numa Pompilius* received all his laws. . . . *William Postoll*, the least ignorant of all who have studied the *Cabal* in the common Books, knew that *Vesta* was the wife of *Noah*, but he was ignorant that *Egeria* was the daughter of that *Vesta*; and not having read the secret books of the *Antient Cabal*, of which the Prince of *Mirandula* bought a copy at so dear a rate: he believed that *Egeria* was only the good genius of *Noah's* wife. . . . the *Cabal* is of wonderful use for illustrating *Antiquity* [the italics are the author's], and without it Scripture, History, Fables, and Nature are obscure and unintelligible."

Romulus is brought on the stage at p. 87, thus:—

"We find, in *Titus Livius*, that *Romulus* was the son of *Mars*; the wits say that it is a fable; the Divines that he was the son of a Devil. But we, who know Nature, and who are called by God from darkness to his marvellous light—we know that this same pretended *Mars* was a Salamander; who, taken with the young *Sylvia*, made her the mother of great *Romulus*, the Hero who, having founded his stately city, was by his father carried away in a flaming chariot, as *Zoroaster* was by *Oromasis*."

We are then introduced to *Servius Paulus*, the "famous *Hercules*," the "invincible *Alexander*," "divine *Plato*," the "more divine *Apollonius Thianicus*," "*Achilles*," "*Sarpedon*," "*Pius Aeneas*," and "renowned *Melchisedeck*,"—all of whom had elementary spirits for their fathers! the father of the last named being a *Sylph*!! The author having laboured hard to prove the goodness and piety of the elementary people, is enabled to give a proof of it; for at p. 104 we have "The Prayer of the Salamanders," a remarkable specimen of bombast and hyperbole. The Count asks: "Is it not very learned, very sublime, and very devout?" The student replies: "And besides, very obscure too!" and says that he agrees with a preacher who, quoting it, said "*that it proved that the Devil*,

* This means that it would be a very unseemly or improper thing! It is a common expression in the North of England: "He's a very *unlikely* sort of a person."

amongst his other vices, was a notorious great hypocrite!"

The remaining portion of the book is filled up with some most extraordinary stories, for the truth of which we are referred to authors with Italian names, Christian, Jewish, and Pagan! Each is a brief abstract of a very curious book. Should like to know a little of its origin. Is it really translated from the French? and if so, what is the date and title of the original work, and by whom was it written? Has Gibbon made any use of it?

Is it a burlesque on philosophy, falsely so called; or is the author a believer in "secret sciences," and a mere republisher of what is found in the works of ancient heathen authors and Talmudical writers? Had Rabelais anything to do with it? It is very much in his style.

I suspect that the "A. L. A. M." of the title-page is "A. Lovell, A.M.," the translator of a work advertised in a catalogue* at the end of the volume, and entitled—

"*Indiculus Universalis*, or the Universe in epitome: wherein the names of all arts and sciences, with their most necessary terms, are in English, Latine, and French methodically and distinctly digested, &c. Composed at first in French and Latine for the use of the Dauphin of France, by the learned T. Pomey, and now made English by A. Lovell, M.A., in Octavo."

If the old book from which I have quoted is not in the national library, I shall be happy to present my copy on receiving an intimation through "N. & Q." that the gift will be acceptable.

JAMES HENRY DIXON.

Florence.

[The author of this diverting work is Montfaucon de Villars, a French Abbé, who came from Toulouse to Paris to make his fortune by preaching. The five dialogues of which it consists are the result of those gay conversations in which the Abbé was engaged with a small circle of men of fine wit and humour like himself. When the work was first published at Paris in 1670, it was universally read as innocent and amusing. But, at length, its consequences were perceived, and reckoned dangerous. Our devout preacher was denied the chair, and his book forbidden to be read. It is not clear whether the author intended to be ironical, or spoke all seriously. The second volume, which he promised, would have decided the question; but the unfortunate Abbé was soon after assassinated by ruffians on the road to Lyons. The laughers gave out that the gnomes and sylphs, disguised like ruffians, had shot him, as a punishment for revealing the secrets of the Cabala; a crime not to be pardoned by those jealous spirits, as Villars himself has declared in his book. It was from *The Count of Gabalis* that Pope derived the hint of his machinery for *The Rape of the Lock*. (Warton's *Essay on Pope*, p. 277.)

* I shall return to this catalogue hereafter.

There is another and better English translation of the same date, entitled "*The Count of Gabalis*: or, the Extravagant Mysteries of the Cabalists, exposed in Five Pleasant Discourses on the Secret Sciences. Done into English by P. A., Gent. [i. e. Philip Ayres], with Short Animadversions. London, Printed for B. M., Printer to the Cabalistical Society of the Sages, at the sign of the Rosy-Crusian, 1680," 12mo. At the end of the book, making twelve pages, are, "The Translator's Animadversions on the Foregoing Discourses," of which we need only to quote the introductory paragraph as a curious specimen of the amenities of literature. He says, "I have ventured to translate, at my vacant hours, (being much affected at the odd curiosity of the Cabalistic Sciences) this Tract, somewhat resembling a philosophick romance, as fabulous and weak, as an Old Monk's Legend. In it you will find the Cabalist to be a miserable blind creature, fit for a dog and a bell; yet, in his own conceit, more seeing than all the world and best qualified for the office of a guide: much devoted to idle traditions, by which crooked line he measures religion and reason: a great hater of women, yet much addicted to vengery in a philosophick way. In a word, a creature of much choler and little brains. The madness of him may make you laugh; but his folly will sometimes grieve you."

The other translation of *The Count of Gabalis* picked up by our correspondent is not in the British Museum, and we are assured it will be an acceptable donation, although the national library contains the French editions of 1670 and 1684, and three copies of Ayre's translation.—ED.]

INSCRIPTIONS ON PORTRAITS.

In answer to the invitation of the Editor I send the following inscriptions, which I copied from portraits at the National Portrait Exhibition of 1866. The numbers refer to the catalogue.

46. Richard Fox, Bishop of Winchester. Lent by Corpus Christi College, Oxford.

"Clarus Wyntonis præsul cognōis Foxus
Qui pius hoc olim nobile struxit opus
Talis erat forma talis dum vixit amictu
Qualem spectanti picta tabella refert."

126. Thomas Cromwell, Earl of Essex. Lent by the Countess of Caledon.

"Et bonus et prudens Christi Regisque minister
Constans vir promptus pectore fronte manu
Vix in amicitia talis vix nascitur heros
Plus patrie fidus plus pietatis amans."

133. Sir Henry Wyatt. Lent by Earl of Romney. The cat, which is said to have fed him in prison, is pulling a pigeon in through the iron grate of the window. Beneath are the lines—

"Hunc macrum, rigidum, mœstam, fame, frigore, cura,
Pavi, fovi, acui, carne, calore, joco.
This knight with hunger, cold and care neere
starv'd, pincht, pyn'de aw[aye,]
I sillie Beast did feede, heate, cheere, with
dyett, warmth and playe."

361. Sir Francis Drake. Lent by the Corporation of Plymouth.

"SIR DRAKE, whom well the worlds ends knowe,
Which thou didst compasse rounde,
And whome both poles of heaven ons saw
Which North and South do bound,
The Starrs about will make thee known
If men here silent were,
The Sunn himself cannot forget
His fellow traveller.

"GREAT DRAKE, whose shippe aboute the worlds wide
wast

In three yeares did a golden girdle cast,
Who with fresh streames refresht this town that first
Though kist with waters yet did pine for thirst,
Who both a pilot and a magistrate
Steer'd in his turne the shippe of Plymouths state,
This little table shewes his face whose worth
The worlds wide table hardly can sett forth."

454. Princess Louisa of Bohemia. Lent by the Earl of Craven.

"Omnia vanitas præter amare Deum et illi soli servire.
"THOM. A KEMP."

473. William Camden. Lent by the Bodleian Library.

"Hic oculos similes vultusque hic ora tueri
Poteris, nec ultra hæc artifex quivivit manus,
Annale ipsam celebrisque Britannia monstrant
Perenniora saxo et ære μνηματα.
Quisquis et Historiæ Cathedram hanc conscenderit, esto
Benignitatis usque Monumentum loquax."

E. S. D.

THE DESTRUCTION OF PRIESTLEY'S LIBRARY IN 1791.

A correspondent of one of the morning papers calls attention to an error in Jesse's *Life of George III.*, iii. 181. The passage in which it is contained is as follows:—

"On the occasion of Dr. Priestley and his political friends celebrating the second anniversary of the capture of the Bastille by a public dinner, the loyal population of Birmingham attacked the hotel where the democrats were dining, and afterwards demolished Dr. Priestley's chapel and residence."

The writer then states that this is an error, and ends by deploring the fact that an intelligent historian should not have made himself better acquainted with all the circumstances. It is true that Mr. Jesse has got one version of the story, and not the correct one. The whole history of the outrage is given circumstantially in *An Appeal to the Public on the Riots at Birmingham*, by Dr. Priestley; and although there were several replies to that appeal, the facts as to the dinner and subsequent destruction of his property have never been disputed. It may be as well to give it as the Doctor relates it on page 25:—

"With the dinner itself I had, in a manner, nothing to do. I did not so much as suggest one of the proper and excellent toasts provided on the occasion, though it was natural for my friends to look to me for things of

that kind, if I had interested myself much in it; and when opposition was talked of, and it was supposed that some insults would be offered to myself in particular, I yielded to the solicitations of my friends, and did not attend. Others, however, went on that very account, thinking it mean and unbecoming Englishmen to be deterred from a lawful and innocent act by the fear of lawless insult; and accordingly they assembled and dined in number between eighty and ninety.

"When the company met, a crowd was assembled at the door, and some of them hissed and showed other marks of disapprobation, but no material violence was offered to any body. Mr. Keir, a member of the Church of England, took the chair; and when they had dined, drunk the toasts, and sung the songs which had been prepared for the occasion, they dispersed. This was about five o'clock, and the town remained quiet till about eight. It was evident, therefore, that the dinner was not the proper cause of the riot which followed; but that the mischief had been preconcerted, and that this particular opportunity was laid hold of for the purpose."

My copy of the *Appeal* is of the second edition, published in 1792. I find that, according to Bohn's *Lovendes*, a copy of this work is noticed as follows: "Bindley, part II. 2247, with MS. notes by Burke, 8l. 15s.; resold Hibbert, 6576, 4l. 14s." Is it known what became of this copy, and where it is at present? * T. B.

ALLEGED LONGEVITY: MARY ANN DONOVAN: MARY GALLIGAN.—I was about to invite some of the readers resident in Dublin to investigate the case of Mary Ann Donovan, stated to have died in that city at the age of 104, when the case was disposed of by the following letter to the editor of *The Times*, which appeared in that paper on January 14:—

"Sir,—Having read in *The Times* of the 10th inst. account of the death, at Dublin, of Mary Ann Donovan, aged 104 years, whose father is stated to have been a surgeon in the Scots Fusilier Guards, I wish to state that there never was a medical officer of that name in the regiment, nor, so far as can be ascertained from the regimental records, was there ever any one whatever, either officer or non-commissioned officer or private, of the name of Donovan in the regiment.

"H. P. DE BATHE, Colonel Commanding
Scots Fusilier Guards.

"Horse Guards, Jan. 12."

But perhaps you will spare me space to ask some of your Shrewsbury correspondents to tell us how the parish authorities of Shrewsbury were satisfied that Mary Galligan, who died on New Year's Day (her birthday) in Shrewsbury workhouse, was 102 years old, as stated in a long account of "Granny" (by which name, it appears, she was better known) now going the round of all the papers? SCEPTIC.

PEGGY WALSH.—

"January 7, at Milford, county of Mayo, at the very advanced age of 124 years, Peggy Walsh, the faithful servant of the family of Miller, of Milford, in whose ser-

[* At Hibbert's sale in 1829, this book was purchased by a Mr. Glynn.—Ed.]

ice she has lived since 1757, and to every member of which she was devotedly attached. Her father, who was a blacksmith in the same family, lived to 100 years of age."

The above announcement appeared in the *Dublin Evening Mail* of the 9th inst., and brings to mind at once the shrewd observations of the late Sir G. C. Lewis on this subject in "N. & Q." SP.

[It is possible that something approaching evidence may be adduced in the case of Mary Galligan, though we doubt if it will be found at all satisfactory. But we are sure that any attempt to prove Peggy Walsh to be 124, or that she lived in the Miller family for the last 110 years—namely, ever since 1757—will utterly fail.—ED. "N. & Q."]

THE HEAD OF CARDINAL RICHELIEU.—I enclose a cutting from *The Times* of December 18, which may be acceptable if suited for the columns of "N. & Q.:"—

"Richelieu died in his 58th year, after accomplishing the great things, for good or for evil, which history has recorded, and he directed that his bones should be laid in the church of the college where he had graduated. There were few buildings in Paris, sacred or otherwise, that suffered more during the frenzy of the Revolution than the church of the Sorbonne. In 1793 it was sacked by the mob, the tombs were broken open, the remains of the dead were dragged from their resting-place, and flung into the kennel or the Seine. Among others so treated were the remains of the Cardinal. The head was chopped off, fixed on a pike, and paraded about the streets of Paris amid the savage yells of the multitude. A person named Armez, whose son afterwards sat in the Chamber of Deputies under Louis Philippe, at the risk of mounting the scaffold, succeeded in getting it into his possession. He concealed it carefully so long as the Reign of Terror lasted; and when calmer times returned, bequeathed the precious relic to his family. As an additional precaution Armez had the head cut in two, of which the fore part was only preserved. Some years ago it was delivered up by the descendant of Armez to the Minister of Public Instruction, as also the heart of Voltaire; the Minister, on ascertaining that the relic was undoubtedly genuine, accepted the deposit, and on Saturday it was restored with due solemnity to the same church from which the remains had been torn. The choir of the church was hung in drapery of crimson velvet, and the chapel, in the centre of which was the tomb of the Cardinal, was also richly decorated."

H. C.

HOOP PETTICOATS.—Dr. Smith, in his recently published *History of Delaware County, Pennsylvania*, gives the testimony against hoop petticoats borne by the Concord Monthly Meeting of Friends in the year 1739:—

"A concern having taken hold against this meeting to suppress pride, and it seems to appear some what in women in wearing of hoop petticoats which is a great trouble to many minds, and it is the unanimous sense of this meeting that none among us be in the practice thereof; [and that] all our overseers and other solid friends do inspect in their members, and where any appear to be guilty, do deal with them and discourage them either in that of hoops or other indecent dress."

Dr. Smith adds that, "in spite of all the watchfulness that this minute imposed upon the 'over-

seers and other solid friends,' it was this year found that Caleb Burdshall and his wife had 'a little too inconsiderately encouraged women wearing of hoopst petticoats.'" UNEDA.

Philadelphia.

WADMOLL.—In Fairholt's excellent work on *Costumes in England*, p. 615, he gives—

"WADMOLL, A very coarse cloth, manufactured in the sixteenth century.—*Strutt*."

This may add another phrase to articles upon "Merchandise." May it not also throw some light on a not very promising question as it at first appeared, but which led to so many answers? May not "Moll in the Wad" be a sort of jingle for Moll in the Wadmoll, the girl clad in a very coarse dress, not in a bundle of hay as suggested? A. A.

Poets' Corner.

THEATRE MOTTOES.—The theatre in Chestnut Street, above Sixth Street, in this city, was opened shortly after the adoption of the Federal Constitution. Over the curtain was a line from Shakespeare—"The eagle suffers little birds to sing." For this "Castigat ridendo mores" was substituted. This theatre was called the New Theatre to distinguish it from the old theatre in Cedar or South Street, then outside of the city limits, in which the British officers played during the revolutionary war, some of the scenes being painted by Major André. The Chestnut Street theatre was burnt down in 1820. The new one erected on the spot bore the motto "All the world's a stage." UNEDA.

Philadelphia.

SAMIAN POTTERY.—I have noticed a great resemblance in colour and texture between the Samian ware and the red lulehs or bowls of Turkish pipes made at Constantinople, Smyrna, and elsewhere. The operations of the lulehjee are simple but effective. How far his art is common with that of the Samian potter may be worthy of inquiry. I have not found that in the present day the famous potter's-earth of the island of Samos is turned to practical account, though readily accessible. HYDE CLARKE.

SHAKSPEARIANA: "MERRY WIVES OF WINDSOR."—In J. Payne Collier's *Shakespeare*, 8vo, 1844, his note on the last word in the question in *The Merry Wives of Windsor* (Act II. Sc. 1), "Will you go, An-heires?" is—

"We give the word as it stands in the folios, although probably incorrect, because it is impossible to set it right by conjecture, and the quartos afford us no aid. It may be some proper name known at the time, such as Anaiades, in Ben Jonson's *Cynthia's Revels*; but Stevens would read, 'Will you go on hearts?' Malone, 'Will you go and hear us?' while Boaden, with more plausibility, suggested 'Cavalieres.'"

Now, may not the true reading be the old law-French word *arrhes*?

"ARRHES, s. f. pl. *Arrha, arrhabo*. Gage en argent que l'acheteur donne au vendeur, pour sûreté du marché. . . . Quelques-uns prononcent, et même écrivent *arres*. . . . Quoi qu'il en soit, on doit écrire et prononcer *arrhes*. *Arrhes* se dit figurément de ce qui manque assurance d'une chose, qui en est le gage."—*Dict. Universel (de Trévoux)*, ed. 1771.

"Il y a deux espèces d'arrhes, les unes se donnent lors d'un contrat seulement projeté, et les autres, après le contrat conclu et arrêté."—*Guyot's Répertoire de Jurisp.* i. 624.

"ARRHE, earnest, evidence of a completed bargain."—*Tomlins's Law Dict.*

The context will, I think, bear out my suggested correction:—

"*Ford*. I'll give you a pottle of burnt sack to give me recourse to him, and tell him, my name is Brook . . .

"*Host*. My hand, bully: thou shalt have egress and regress; said I well? and thy name shall be Brook . . . Will you go an *ARRHES*?

"*Shal*. Have with you, mine host."

ERIC.

Ville Marie, Canada.

Queries.

THOMAS LORD CROMWELL, A SINGER AND COMEDIAN.

I am "snowed up" here, so that I can get neither to Oxford nor London, and I have at hand none but the ordinary biographies of Thomas Cromwell, Earl of Essex, beheaded in 1540. The best account I have of him is unquestionably that of Messrs. Cooper in their *Athenæ Cantabrigienses*, vol. i. p. 73, but it does not advert to the points regarding which I want information, and which I solicit from some of your readers and correspondents. I have not Foss's *Judges*, which perhaps might render my inquiry needless: if it do all I shall want is a reference to the volume and page, which I dare say you can supply.*

I have lately been re-reading Drayton's "Legend of the Lord Cromwell" in *The Mirror for Magistrates* (in reference to some of the quotations which occur in *England's Parnassus*, 1600, which I am now reprinting), and there I find the following singular lines, referring to Cromwell's manner of obtaining a subsistence while abroad in his youth:—

"Not long it was ere Rome of me did ring,
(Hardly shall Rome so full days see again)
Of freemen's catches to the Pope I sing,
Which was much licence to my countrymen,
Thither the which I was the first to bring,
That were unknown in Italy till then."

Here I would ask (and my learned friend DR. RIMBAULT can probably answer the question)

[* Mr. Foss has no allusion to Cromwell having acted as a singer or comedian.—ED. "N. & Q."]

whether by "freemen's catches" Drayton means "threemen's catches," or concerted pieces of music for three voices. Next, I am anxious to know whether there is any other extant authority for the assertion that, by the singing of such catches, Cromwell obtained certain privileges for the English then residing in Rome. Has Drayton's statement on the subject been anywhere quoted? Farther on, we come to a stanza where it is distinctly asserted that while in Rome Cromwell flourished as a "comedian"—no doubt meaning that he became one of a company of English actors then performing in Rome:—

"As a comedian where my life I led,
For so a while my need did me constrain,
With other my poor countrymen, that play'd,
Thither that came in hope of better gain;
Whereas when Fortune seem'd on me to tread
Under her feet, she set me up again."

This appears to me to admit of only one interpretation, and it serves to show that even at that early date—not later, probably, than 1520 or 1525—English comedians were encouraged to perform even in Italy. About eighty years afterwards we know that the famous Will. Kemp was at Rome, no doubt in his capacity of an applauded actor, and there he was seen and recognised by Sir Anthony Sherley.

Drayton's "Legend of the Lord Cromwell" was first printed in 1607, and transferred to *The Mirror for Magistrates* (from which I quote) in 1610. The edition of 1607 went through many hands in 1836, when I was preparing *The Bridge-water Catalogue*, but I have only very recently discovered that the passages I have extracted above were valuable in the history of our early stage, and especially curious as regards the biography of a man of the utmost historical celebrity and importance. My questions are—Is it anywhere noted that Cromwell in his youth taught and sang "freemen's songs" in Rome; or that he was actually a member of a successful English theatrical company in the same city?

J. PAYNE COLLIER.

Maidenhead, Jan. 11, 1867.

ADOLPHUS'S "HISTORY OF ENGLAND."—An editorial note (1st S. i. 107), not indexed, informed INDA GATOR that the continuation of the above work was proceeding, and that Mr. J. L. Adolphus would readily explain what progress he had made. What ground is there for supposing that he intended to complete his father's History? To what date was it to go? Talented as he was, I do not think he had his father's qualifications for this task. Did Mr. J. L. Adolphus leave any MSS.? A friend sent some particulars of his life to *The Times* under the initials D.C.L. Perhaps he could explain, and also give the date and place

of his birth. The *Law Times*, xxxviii. 139, gives his age as sixty-eight. The *Gent. Mag.* (1862), though copied from this, gives it as sixty-seven.

RALPH THOMAS.

AGE OF ORDINATION IN SCOTLAND IN 1682.—What was the average age at which clergymen were ordained during the time when episcopacy prevailed in Scotland? In 1682 I find a student in divinity passing his "trials" before the presbytery, and then being "licensed" by the bishop of the diocese. I am anxious to form some guess at his age, so as to determine (nearly) the year of his birth.

I presume "licensing" corresponds to "ordination" in England. The latter term appears to be used in Scotland only to denote "induction to a living."

F. M. S.

ANGELS OF THE CHURCHES, REV. I.—It is well known that Tertullian explains them as the *Episcopi* instituted by St. John. In *Poli Synopsis* I find it stated, on the authority of Grotius, that Irenæus gives the same explanation. Can any of your readers corroborate this statement, and furnish the reference to the passage in Irenæus?

SHEM.

BERNARD AND LECHTON FAMILIES.—In the history of our family I find that—

"William Leslie, 18th Baron of Balquhain, was in the service of Charles II., whom he accompanied to Holland. He married Margery Bernard, and had a daughter Mary, married to Sir Elias Lechton, a colonel in the army."

Will any of your correspondents tell me where I can get further information about the Bernard and Lechton families? Sir Elias must have been a man of some position, I should think, but we know nothing of him.

C. S. LESLIE.

Slindon House, Arundel, Sussex.

CARICATURES.—What caricaturist of the beginning of this century used the sign of an orb, surmounted by a fleur-de-lis, with "Esq^r del.?"

J. C. J.

CHURCH DEDICATION: WELLINGBOROUGH.—A rather odd controversy has been carried on lately in the *Northampton Herald* about the true dedication of Wellingborough Church. There are three opinions: (1) that the church is "All Saints"; (2) that it is "St. Luke's"; (3) that it is "St. Luke and All Saints." For the second and third opinions tradition is appealed to, but no documentary evidence. An annual fair, held on Oct. 29, 30, is also appealed to; though, in fact, all parties claim tradition and the annual fair. For "All Saints," the evidence comprises documents in the British Museum, as Lansdowne MSS. 712 and 791, which carry us back to *temp.* Hen. VIII. Thus, in 1543, March 1, John Crosbrough of the parish of All Hallows of Wellingborough, contains "my body to be buried in the

church of All Hallows." Wills, twenty years older, have also been referred to as containing similar words. The MS. (Lansdowne, 712) contains a list of churches in Northamptonshire, with their dedications, from Tower records and other authentic sources, and gives the Wellingborough church as All Saints. Willis's *Survey of Cathedrals*, Ecton's *Thesaurus*, Bacon's *Liber Regis*, Bridges's *Northamptonshire*, Cole's *History of Wellingborough*, and other books, all say "All Saints."

In the face of this, and with no evidence to the contrary that takes the shape of a document, the foundation of a new church in another part of the parish was laid Nov. 1, 1866; and the new church is also to be called *All Saints*. I find that an ancient chapel was attached to the old church, with a guild or fraternity called "of blessed Mary." I also find that a "chapel of St. Kateryn in Wellyngburgh" is mentioned in 1522, and I find the "All Saints" as I have said; but "St. Luke," and "St. Luke and All Saints," elude my search. Personally I have no doubt upon the subject, but the vicar and his curates seem to have decided that it is "St. Luke and All Saints," which I regard as an anomaly.

My question is, How to settle such a question? Are there any diocesan or other documents to which appeal can be made as authorities? What are "authorities" in such a case?

B. H. C.

CROMWELL'S SAILING FOR AMERICA.—Hume gives the story that Cromwell, Hampden, Pym, and Hazelrig were stopped by an Order in Council from sailing for America in 1638. He refers to Hutchinson (*History of Massachusetts Bay*), "who puts the fact beyond controversy;" and to Mathers, Dugdale, and Bates (*Hist. Engl.*, c. 52).

Lord Nugent relates it, referring to Dugdale, Neale, and Rushworth (*Memorials of Hampden*, i. 253, part iv., ed. 1832). Lord Macaulay, reviewing Nugent, accepts it without a question. Miss Aikin (I suppose in her book on Charles I. in 1833) is believed by the *Quarterly Review* (vol. cix. p. 316) to have been the first to demolish the credibility of the anecdote. The reviewer, a little ridiculously, adds—"the incident is not mentioned by the best authorities, including Clarendon:" as if Clarendon were an authority for Cromwell's life before he came much forward; and as if (had the event, to his knowledge, taken place) he would have thought it of any moment.

Perhaps some of your readers will have the kindness to state what more recent critics think of the above conflicting accounts.

C. P. M.

ANDREW CROSBIE.—I shall be obliged by any information respecting Andrew Crosbie, an eminent advocate at the Scottish bar in the last century, or his family or connections. Crosbie was admitted an advocate in August, 1757, and soon

attained a high place in his profession and in the intellectual and convivial society of Edinburgh. It is said he was the prototype of Pleydell in *Guy Mannering*. His portrait is in the Advocates' Library. Boswell speaks of him as being in Dr. Johnson's company in 1773, when the Doctor was in Edinburgh on his way to the Hebrides.

J. C.

Streatham.

EPIGRAM. — Who is the author of the epigrammatic lines —

"Says Clarinda, 'Though tears it may cost,'
It is time we should part, my dear Sue,
For your character's totally lost,
And I have not sufficient for two.'"

It is quoted in Letter VI. of Tom Moore's *Fudge Family in Paris*, 1818, and was recently parodied in *Punch*. GREYSTEIL.

"GLUGGITY GLUG." — In a recent number of *Cassell's Penny Readings*, there is a song given called "Gluggity Glug," the hero of which is a drunken friar, who is riding home with his head to the horse's tail, in the belief that —

"Some rogue, whom the halter will throttle,"
has cut off the head of the horse, and substituted its tail; and he does not discover his mistake until he is thrown into a pond. In a note the song is stated to be from "The Myrtle and the Vine," author unknown. If this is the case, I should be much obliged by being informed what have been the most probable conjectures with regard to the authorship? M. OF P. T.

HIP AND THIGH. — A writer in *The Rainbow* for September, 1866, p. 423, in reference to the nature of the oath of Gen. xxiv. 2, 9, and other kindred passages, says: —

"We may gather from this that *the thigh* is the seat of manhood; and to this anatomy seems to be a limping witness, as appears from the following statement: — 'Instead of the trunk being the warmest part of the body, we find such to be the lower edge of the upper third of *the thigh*; but the reason of this is *veiled in impenetrable mystery*.'"

I may also append his query attached: —

"Did the writer of the Pentateuch know more of this than we do? If so, it is not the only instance of the ancients being more instructed than the moderns."

Who is the author of the "statement" quoted above? Perhaps some of your medical correspondents will kindly favour me with their opinion (through the pages of "N. & Q.") of the "impenetrable mystery." Our common and received opinion is *strength*; and speaking of my own personal experience, I do not remember noticing any particular effect from cold or heat on the thigh.

[* In Booth's *Collection of Epigrams*, ed. 1865, p. 219, it commences —

"Says Chloe, 'Though tears it may cost,'"
The authorship was unknown to the editor.]

The Arctic explorers might be able to give an opinion on it.

"Taken on the hip" is to hold a man at advantage. It wields the power of the thigh like a helm. Shakespeare holds this view of it: *Merchant of Venice*, Act IV. Sc. 1, Gratiano to Shylock — "Now, infidel, I have thee *on the hip*." Again, *Othello*, Act II. Sc. 1, Iago to Roderigo — "I'll have our Michael Cassio *on the hip*." There are other instances of the use of the word *hip* in Shakespeare, but these are sufficient for the present purpose. It is also frequently used by old English writers in the same sense, notwithstanding Johnson's opinion that it is "a low phrase." Hip and thigh then, I take it, means a hand-to-hand *mêlée*, a "war to the knife," as in Judges xv. 8, in which the strength of the enemy was overcome, independent of caloric influence.

GEORGE LLOYD.

Darlington.

THE MOST CHRISTIAN KING'S GREAT GRAND-MOTHER. — I annex a copy of a document which I purchased the other day at an auction. Will "N. & Q." kindly inform me whether "*Madame Royale*, the Most Christian King's Great Grand-mother," is a correct official description of some personage who died in 1724, or whether the entry is not a bit of ponderous pleasantry on the part of the Ambassador Extraordinary? If this latter notion be the right one, it would appear, by the special sanction given, that both Newcastle and the king had taken the pleasantry in good part, and paid "Old Horace" the money: —

"Horace Walpole, His Majesty's Ambassador Extraordinary and Plenipotentiary at the Court of France, craves allowance for the following extraordinaries: —

"For three months from the 14th of January, 1724, to the 14th of April, 1724.	
Postage of Letters from England and other foreign parts	£ 206 17
Paper, Pens and Ink, and other Stationery wares	94 8
Newspapers and Intelligence	49 0
Given in gratuities to the King's Messengers, and others His Majesty's subjects passing this way during the said time	50 0 0
	400 0 0

For putting my Family and Equipage in Mourning for Madame Royale, the Most Christian King's Great Grand-mother	200 0 0
	£ 600 0 0

"H. WALPOLE."

"Whitehall, 25th July, 1724.

"I allow the four first articles of this Bill amounting to Four hundred Pounds for three months pursuant to the regulation; and the last Article thereof amounting to Two hundred Pounds I do likewise allow by His Majesty's special Command.

"HOLLES NEWCASTLE."
CHITTELDROOG.

HOURS OF DIVINE SERVICE AND MEALS, temp.
JAMES L.—I shall be glad of any assistance in discovering the usual hour or hours of Divine service on Sundays and holy days in (may I say) a country parish of 500 souls in about the reign of James I. I should like to know the usual times of meals in the country on Sundays and holy days; were more than two meals then usual? Also, any references to books in which these points are discussed. W. H. S.

Taxley.

LINKUMDODDIE.—

"Willie Waddle dwalt on Tweed,
 The spot they ca'd it *Linkumdoddie*.—Burns.

Is there such a place; and if so, in what parish? GEORGE VERE IRVING.

CARLO PISACANE.—Is there any biography extant of this Italian author and patriot?

FRANCESCA.

OLD PICTURES.—Where can I find plain directions for cleaning, lining, and re-varnishing old pictures? F. M. S.

THE QUARTER DECK.—There is a well-known custom of bowing to the quarter-deck on board a man-of-war. Can the origin be traced? Some say that it is a salutation to the royal arms, but very probably it may be the remains of an ancient Roman Catholic practice of reverencing an image. Does such a custom prevail in ships of other nations? C. T.

QUOTATION WANTED.—

"Just in the prime of life—those golden days
 When the mind ripens ere the form decays."

R.

SLADE: DERIVATION OF THE NAME.—Some time back this was given at various times in "N. & Q." Can any one give the references? It is not mentioned in the indexes to the volumes of "N. & Q." in the British Museum.*

Slade of Rushton, Northampton, who bore arms at *Heralds' Visitation*, temp. Eliz. Can any one give any account of the family and its present representatives? Is *Rushton* a manor or a parish? It is not to be found in the only History of Northamptonshire (Baker's?) in the British Museum.

Slade of Barham Downe, Kent. Can any one give information of this family and its present representatives, who bore the same arms as *Slade of Rushton*, temp. Eliz.? Likewise *Slade of Bathe*, Devon. S.

"SOLOMON'S SONG" PARAPHRASED.—In 1775 was published a paraphrase of *Solomon's Song* at Edinburgh, Anon. The authorship is attributed

[* See "N. & Q." 3rd S. viii. 452, 528; ix. 104, 207, 207.]

to the Rev. Mr. Harper (see Lowndes, ed. Bohn), Episcopal clergyman at Leith; and also to Mrs. Bowdler, wife of Thomas Bowdler (see Darling's *Cyclopæd. Bibl.*). Were both authors connected with this publication? R. I.

EARL TEMPLE.—In Hogarth's two political engravings entitled "The Times," and also in other satirical prints of the day, Earl Temple is represented with a face without features, like a barber's block. Why was he so represented? A. P.

TOPSY TURVY.—What is the etymology of topsy turvy? The Greek is *ἀνω καὶ κάτω μεταστρέφειν*. *Τὰ μὲν ἄνω κάτω, τὰ δὲ κάτω ἄνω*. And the Latin is *Susque deque*.* E. J. Lampeter.

Queries with Answers.

"JOHNNIE DOWIE'S ALE."—Can any of the readers inform me who was the author of the following *jeu d'esprit*, which has been attributed to Burns?—

"Mr. John Dowie, Libbertons Wynd, Edinburgh.

"Dear Johnnie,

"I cannot withhold this tribute of my gratitude from you, in whose house I have spent so many agreeable evenings over a bottle of your three-and-a-halfpenny Ale. If this can add anything to your fame as a honest Publican, or give a higher value to your cheering Ale, I shall be very happy, and think myself fully rewarded for my trouble. I expect that you will not withhold from your nightly visitants a sight of this your 'Ale,' in order to show them how pleased some of your customers are with it. May you enjoy all the happiness which can result from a consciousness of having sold nothing but good right wholesome Ale, is the wish of

"Dear Johnnie,

"Your Friend and Customer.

"Edinburgh,
 14th Sept^r, 1789."

"JOHNNIE DOWIE'S ALE.

"A' ye wha wis', on e'enin's lang,
 To meet and crack, and sing a sang,
 And weet your pipes, for little wrang
 To purse or person,
 To sere [serious] Johnnie Dowie's gang,
 There thrum a verse on.

"O, Dowie's Ale! thou art the thing
 That gars us crack, and gars us sing,
 Cast by our cares, our wants a' fling
 Frae us with anger;
 Thou e'en mak'st passion tak the wing,
 Or thou wilt bang 'er.

"How bless'd is he wha has a groat
 To spare upon the cheering pot!
 He may look blythe as ony Scot
 That e'er was born:
 Gie's a' the like, but wi' a coat,
 An' guide frae scorn.

[* Two derivations of Topsy Turvy have already appeared in "N. & Q." 1st S. viii. 385, 526, 575—namely, "Top-side-turf-way," and "Top side t'other way."—Ed.]

"But think na that strong Ale alone
Is a' that's kept by dainty John;
Na, na, for i' the place there's none,
Frae end to end,
For meat can set you better on
Than can your friend.

"Wi' looks as mild as mild can be,
An' smudgin' laugh, wi' winken ee;
An' lowly bow down to his knee,
He'll say fu' douce,
'Whe, gentlemen, stay till I see
What's i' the house.'

"Anither bow—'Deed, gif ye please,
Ye can get a bit of toasted cheese,
A crum o' tripe, ham, dish of pease
(The season fitten'),
An egg, or, caulder frae the seas,
A fleuk or whitin.

"A nice beef-steak—or ye may get
A gude buff'd herring, reisted skate,
An' ingans, an' (tho' past its date)
A cut of veal;
Ha, ha! it's no that unco' late,
I'll do it weel.'

"O, G*****gy R*****, dreigh loun,
An' antiquarian P***** soun',
Wi' mony ithers i' the town,
What wad come o'er ye,
Gif Johnnie Dowie shou'd stap down
To th' grave before ye?

"Ye sure wad break your hearts wi' grief,
An' in strong Ale find nae relief,
War ye to lose your Dowie—chief
O' bottle keepers;
Three years at least, now to be brief,
Ye'd gang wi' weepers.

"But, gude forbid! for your sakes a',
That sic an usefu' man should fa';
For, frien's o' mine, between us twa,
Right i' your lug,
You'd lose a houff, baith warm and braw,
An' uncou snug.

"Then, pray for 's health this mony a year,
Fresh thre-n-a-ha-penny, best o' beer,
That can, tho' dull, you brawly cheer,
Recant you weel up;
An' gar you a' forget your wear,
Your sorrows seal up.

"'Another bottle, John!'
'Gentlemen, 't's past twelve, and time to go home.'
J. G. B.

[This squib, in the broadside form possessed by our correspondent, was printed and circulated among his friends by "Honest" John Dowie himself, and is now rather scarce. It was published in the *Scots Magazine* for 1806, (vol. lxxviii. p. 243), accompanied with a portrait, and was there attributed to Burns, who when in town was a frequent visitor of Mr. Dowie; but the real author was Mr. Hunter, of Blackness. There however can be no doubt that Dowie himself attributed it to the more distinguished poet; but to deceive him as to this, was very probably part of the joke. There is a likeness of Dowie in Kay's *Portraits* (vol. ii. p. 1, Paton edition), and in the subjoined letter-press the verses are given,

the asterisks being filled up with the names of George (it should be Georgdy), Robertsohn, and antiquarian Paton. A portrait and notice of the latter will also be found in the same work (vol. i. p. 243). The contents of Dowie's larder are interesting in reference to the resources of an Edinburgh tavern towards the close of last century.]

ALEXANDER THE GREAT.—In what book in the British Museum is the translation of Alexander's letter to his preceptor Aristotle, giving an account of his Indian expedition, to be found? *I* *vide* note, p. 153, Thomas Wright's edition of Sir John Maundeville's *Travels*, Bohn's edition.

MERMAID.

[The fabulous epistle of Alexander the Great to his preceptor Aristotle, giving an account of the wonderful adventures in his Indian expedition, will be found in the following work in the British Museum under Aristotle, *Secreta secretorum*, Paris, 1520, 12mo, p. ciil., and entitled "Alexandri Macedonis ad Aristotelem de mirabilibus Indie." (Press mark, 520, a, 12.) There is also a Saxon translation of this letter in MS. Cotton. Vitellius, A. xv. p. 104.]

THE FIRST BOOK PRINTED IN ENGLAND.—It is generally considered that the *Game of Chess*, dedicated to the Duke of Clarence, brother of Edward IV., was the first book printed in England by Caxton. But in Gurney's *Historical Sketches* (first series, p. 32), his *History of Troy* is mentioned as having been printed before the *Game of Chess*. Is this correct?

Apropos of the book-hunter's reward, Scott, in his *Antiquary*, says that—

"Snuffy Davie (David Wilson) bought the *Game of Chess*, 1474, from a stall in Holland for two groschen, or about twopenny of our money. He sold it to Osborne for twenty pounds, and he resold it to Dr. Askew for sixty guineas. At Dr. Askew's sale, this inestimable treasure blazed forth in its full value, and was purchased by royalty itself for one hundred and seventy pounds!"

JNO. PIGGOT, JUN.

[The priority of the printing of the two works mentioned by our correspondent has been ably investigated by Mr. William Blades in his *Life and Typography of William Caxton*, 2 vols. 4to (i. 48-61). At the end of the chapter he gives the following brief historical notices of the two works:—"Caxton having finished and been rewarded for his trouble in translating *Le Recueil des Histoires de Troye* for the Duchess of Burgundy, found his book in great request. The English Lords at Bruges began to require copies of this the most favourite romance of the age, and Caxton found himself unable to supply the demand with sufficient rapidity. We have now arrived at 1472-3. Colard Mansion, a skilful calligrapher, must have been known to Caxton, and may have been employed by him to execute commissions. Mansion, who had obtained some knowledge of the art of printing (certainly not from the Mentz school), had just begun his

hical labours at Bruges, and was ready to proceed by means of the press, if supported by the patronage and funds. Caxton found the money, the requisite knowledge, and between them the first book printed in the English language, *Yell*. This probably was not accomplished till he was succeeded on Caxton's part in another year by the *Chess Book*, which, as we are informed in the edition, was 'anone depeshed and solde.'"]

NOTE.—In the Walberswick churchwardens' I find the following entry (Gardner's *History of Dunwich, &c.*, 1754):—

1. For a Bessume of Pekoks Fethers..... 4d.
is this? JOHN PIGGOT, JUN.

and, or besom, perhaps, says Wachter, from German, to cleanse, was an instrument made of feathers to be used as a broom. Goldsmith, in *Man of the World* (let. 109), remarks that "He might be permitted to brandish his besom-morse, and brush down every part of the furniture sparing a single cobweb, however sacred by rription."]

Replies.

DE L'ISLE: MUSIC OF "MARSEILLOIS HYMN."

(3rd S. xi. 36.)

correspondent rightly disposes of Gossec's misprinted Gossee) to any authorship in *Marseillaise*, but I should have preferred that written it "has been," instead of "it is" to him. When, however, MR. OGILVY told the music "is really by Rouget de l'Isle as well as the words) he is perhaps not so much controversy has recently arisen upon that point. It commenced with me, who, in his *Biographie Universelle des* (8vo, 1863, vol. v.), under "Navoigille writes thus:—

Il est le véritable auteur du chant de *La Marseillaise* dont Rouget de l'Isle n'avait composé que les paroles pendant on a toujours attribué au poète la musique. Rouget de l'Isle ne démentit pas ce fait, après la mort de Navoigille, il eut le honneur de nouvelles éditions de ce beau chant, en 1793, sur une petite feuille volante, semblable à celles des airs d'opéras et des chants patriotiques trait alors *sous* à la porte des théâtres. Le titre: *Marche des Marseillais, paroles du citoyen Rouget de l'Isle, musique du citoyen Navoigille, chez Frère, Passage du Saumon, où l'on trouve des patriotiques des vrais sans-culottes.*"

According to M. Fétis, Navoigille was fifteen years younger than Rouget de l'Isle, and about this time established as a violin player in Paris. He describes Rouget de l'Isle (vol. vii. 8vo,

1864) as a man of letters and amateur musician, born at Lons-le-Saulnier (Jura) in 1760, and as having been an officer of engineers at the commencement of the revolution in 1789. Upon this point of authorship he says:—

"Dans l'exaltation des principes de ce temps il composa les paroles du chant sublime connu alors sous le nom d'*Hymne des Marseillais*, et plus tard sous celui de *La Marseillaise*."

M. Fétis claims the discovery that Rouget de l'Isle did not compose the music, but that he nevertheless published it as his own composition in a collection bearing the following title, *Cinquante Chants Français, paroles de différents auteurs, mis en Musique par Rouget de l'Isle*. As to this publication being after the death of Navoigille, it may be borne in mind that Navoigille died in 1811; that Rouget de l'Isle's having written this national song did not save him from persecution during the reign of terror; that he was imprisoned, and only owed his escape from the guillotine to the death of Robespierre; and that he then rejoined the army. Neglected by the different governments that succeeded one another, he obtained neither reward nor employment for nearly forty years. "Napoleon did not like republicans, and left him in the want in which I knew him [says M. Fétis] in 1809." It was perhaps this want, and the despair of ever again obtaining employment, that induced him to publish it at all, since it had been the great drawback to his advance in his profession.

One of M. Fétis's correspondents, M. Bénédict, proves that the words were not originally sung to the known music, but to a lively air; and that at a banquet of *sans-culottes* at Marseilles, on the 24th of June, 1792. The song was entitled (in a revolutionary paper of the day) "*Chant de guerre aux Armées, sur l'air de Sargines*." *Sargines* was an opera by Dalayrac, performed in 1788.

Another of M. Fétis's correspondents, M. Auguste Roehn, who was a pupil of Navoigille in 1793, seems to prove too much. According to him, Navoigille claimed to have composed the music of "*La Marseillaise*"; and to have had it performed at Madame de Montesson's, at her chateau of Neuilly, before the revolution of 1789! Now, according to M. Bénédict, the words were written by Rouget de l'Isle at Strasburg, in March, 1792, and they have been proved to have been sung to an air in *Sargines*; or as M. Boucher, another former pupil of Navoigille, says, to an *allegro* in 6-8 time, "qui donnait à ce chant un caractère bizarre de contredanse." So we are to believe that words and music were written quite independently, and only fitted one another by accident. Internal evidence will weigh with some against this supposition; for, to all appearance, the one must have been written for the other.

M. Fétis's theory has been warmly attacked by those who are unwilling to believe Rouget de l'Isle capable of such dishonesty as that of appropriating to himself another man's composition. These argue that, if the fleeting sheet which bears the name of Navoigille remained unknown to M. Fétis until within the last few years—he, having been born in 1780, so living through those eventful times, and always collecting materials for his proposed Biography of Musicians—may it not have been equally unknown to Rouget de l'Isle?

But for the evidence of the music before 1789, one might have supposed that the Paris professor received the amateur's composition, and dressed it up for publication—so becoming the reputed author. Now we can only say, with Sir Lucius, that "it is a pretty quarrel as it stands."

W. CHAPPELL.

MR. ARTHUR OGILVY will find some mention of Rouget de Lisle in Lamartine's *History of the Girondists*, book xvi. sec. 29 and 30. The French historian gives a very quaint account of the first production of the "Marseillaise," that most spirit-stirring of national airs. JONATHAN BOUCHIER.

"PINKERTON'S CORRESPONDENCE:" GEORGE ROBERTSON.

(3rd S. x. 387, 496.)

Although no one can have a higher opinion of the merits of the late Mr. Dawson Turner than the writer of the remarks controverted by T. B., there assuredly can be no reason why errors committed by that estimable gentleman should not be pointed out.

T. B. must forgive me for observing that he has not, in either of the instances in question, been successful in his refutation. "Mr. A. F. Tytler" was not "the vindicator of Queen Mary"; and although, with many persons of eminence, his elaborate treatise is held to be the best work which has hitherto appeared in defence of the queen, still it proceeded from the pen of William Tytler, Esq., of Woodhouselee, the father of "Mr. A. F. Tytler," the future judge. The "editor" of *Pinkerton's Correspondence* may or may not have thought much of Mr. Wm. Tytler's book; but that is not the point, which is, whether the letter addressed to Pinkerton on the subject of the merits of Allan Ramsay was not answered by Pinkerton in a letter dated Hampstead, July 8, 1800, erroneously said to have been sent to "Mr. M. Laing." How this mistake occurred is remarkable, because any person perusing Lord Woodhouselee's letter must see at a glance that the letter said to have been sent by Pinkerton to Laing was an answer to that of the judge. There never was any controversy

between the two historians on the subject of Allan Ramsay; but Tytler had praised the author of the *Gentle Shepherd*, whilst Pinkerton had, on the other hand, depreciated him. Hence the letter and answer, both of which reflect the highest credit on the writers. I suspect the letter of July 8 has been printed from a draught. The original is probably in possession of Lord Woodhouselee's representative.

As regards Mr. George Robertson, there is no possibility of mistake. Pinkerton's correspondent, George Robertson, by marriage with Miss Scott of Benholm, was known as George Robertson Scott, Esq., Advocate, and as such is entered in the list of members of Faculty. His father was a writer, or Writer to the Signet in Edinburgh. Now the other George was in no way related to the legal gentleman. He was connected with the counties of Ayr and Renfrew. In 1818 he published, at Paisley, *A General Description of the Shire of Renfrew*, 4to, being a reprint of George Crawford's book originally published in 1710, folio, "and continued to the present period, by George Robertson, author of the *Agricultural Survey of Midlothian*."

The same individual subsequently published a topographical account of a portion of the shire of Ayr. His most valuable contribution, however, to Ayrshire was *A Genealogical Account of the principal Families in Ayrshire*, more particularly in Cunningham: Irvine, crown 8vo, 1823—6, three volumes, with supplement. These volumes are seldom found complete, so that any one having them in an entire state has reason to congratulate himself on his good fortune.

The omission of George Robertson by Lowndes is not to be wondered at. So little was formerly thought of the literature of the North, that but slight inquiries were ever made on the subject. Lowndes' meritorious work, for a first production of the kind, deserves every praise; and the reprint in 12mo is a great improvement, especially in the later volumes. Nevertheless, he was a Scotsman who originally started the idea of a *Bibliotheca Britannica*, and the work of Mr. Watt in four large quarto volumes exists as a splendid record of persevering patience and industry, and a striking instance of the small degree of patronage bestowed by the public on really laborious and valuable productions. J. M.

The following question arises out of Mr. PINKERTON'S note on this subject: Was Sir William Brereton a Royalist? In Brayley's *History of Surrey*, vol. iv. p. 6, it is stated that Sir William Brereton was a general officer of the Parliamentarians during the Civil War, and was rewarded by Parliament with various estates for his services. In a note to an edition of Butler's *Hudibras* published in 1812 (vol. ii. p. 353), re

ferring to the Parliamentarians, Sir William Brereton, who is there called a Cheshire knight, is thus described:—

"Will Brereton's a sinner,
And Croydon knows a winner;
But Oh! take heed lest he do eat
The rump all at one dinner."

WALTER J. TILL.

Croydon.

In the notices by J. M. (p. 387) as to George Robertson and that of T. B. (p. 496) there appears to me some little mistake as to whom I think may be really the self and same person. J. M. says, that George Robertson "was called *subsequently* Mr. Robertson Scott of Benholme;" T. B. remarking that "the George Robertson must have been an obscure writer." Benholme Castle is in the town of Bervie, Kincardineshire; and from the circumstance of "George Robertson" having been the author of a work with reference to that county, I consider that Mr. Dawson Turner, the editor of *Pinkerton's Correspondence*, is correct in his note as to the writer of the letter given on p. 420 of that work. As a proof that "George Robertson" was *not* an obscure writer, I beg to annex a list of his publications:—

1. *View of the Agriculture of Midlothian, or Edinburghshire*, 8vo, 1795. ["Not now to be had."—Notice by G. R. himself in 1823.]

2. *View of the Agriculture of Kincardineshire*, 8vo, 1808. ["Very scarce."—Ditto.]

3. *Continuation of Crawford's History of Renfrewshire, and History of the Stewarts*, greatly augmented, 4to, 1818. ["Mr. Crichton, the proprietor of this book, did it great justice in getting it up in a fine style of printing, on good paper, with an ancient and a modern map, and sundry engravings. A few copies still remain on royal paper, price 1*l.* 1*s.* 6*d.*"—Ditto.]

4. *Topographical Description of Ayrshire, more particularly of Cunninghame*, 4to, 1820. ["All bespoke by the time it was out of the press."—Ditto.]

5. *Genealogical Account of the Principal Families in Ayrshire, more particularly in Cunninghame*. 3 vols. sm. 8vo, with a Supplement, 1823—27. [This is now a rare vol.]

6. *Rural Recollections; or, the Progress of Improvement in Agriculture and Rural Affairs*. [In the Lothians, Kincardineshire, and Ayrshire, with "Notices of Improvements, or successful Cultivators."] 8vo, 1829. [This is a singularly curious and highly interesting work, containing much valuable information not to be found elsewhere.]

In addition to these, George Robertson was a writer of various papers which appeared in the *Transactions* of the Highland Society of Scotland, &c. &c. He latterly resided at Bower Lodge, in Irvine, Ayrshire, but I think he is now dead.

T. G. S.

Edinburgh.

FERT: ARMS OF SAVOY.

(3rd S. ix. 400, 476; x. 453.)

Though I do not desire to prolong the controversy with D. P. on these subjects, I must yet crave space for a reply, which shall be as brief as possible, to some of the many interrogatories in his paper; much of which I venture, with all humility, to think quite beside the question. If I did not make my case stronger by quoting Vertot (whose statements were never, to my knowledge, refuted), it was not because I failed in respect for "my old and esteemed friend," but because I considered (as I still do) my case quite strong enough; and because I quoted the *greatest* authority upon all points connected with the history of the House of Savoy, that Chevalier de Guichenon whom D. P. so very unaccountably and (I think) so perversely depreciates.

So far as the question is a matter of opinion, D. P. is of course welcome to enjoy his, backed up as it is by Puffendorff, by the author of the *Universal History*, and by what Vertot with pleasing exaggeration calls "un nombre infini d'écrivains." I—relying on Guichenon, Vertot, Brianville, Spener, and Menétrier, authors whose authority and whose ability to form a judgment upon such matters no one can deny—shall retain mine. I cannot see that the repetition of a fiction, by even "un nombre infini d'écrivains," can convert that fiction into a fact; nor will my belief that it is a fiction be shaken by the circumstance of its repetition in an address to a pope, delivered nearly two centuries after the event is asserted to have taken place.

As to the device FERT, the evidence from the coins and tomb of Thomas de Savoye, and from the coins of Louis de Savoye, is, at all events, conclusive against D. P.'s original statement, that it "was first used by Amadis the Great of Savoy," and that it was "made of the initial letters of these words—Fortitudo Ejus Rhodum Tenuit."

With regard to the original arms of Savoy, and the true explanation of the assumption of bearings identical with those of the Knights of St. John the Baptist, I must again refer those interested in the subject to my quotation from Menétrier at x. 477. The whole of Lombardy was under the protection of St. John the Baptist from the time at least that Theodelinda, Queen of the Lombards, early in the seventh century, founded at Monza a magnificent church under his invocation. As then the arms (G. a cross ar.) were those of the Order of St. John the Baptist, there is no need to invent fictions to account for their assumption by a country which was under that saint's protection.

The cross of St. George was assumed in like manner on the banner of England, and in the arms of Genoa, London, Barcelona, and Messina.

Again, the historian R. P. Monod shows con-

clusively that, as the plain cross without brisure was borne by Thomas the father of Amadeus the Great, the latter could not have received it from the Knights of St. John as a recompense for services which (to say the least) it is very doubtful that he rendered. As to the bend, and label azure, they were but *brisures*. Spenser (*Op. Her. p. Spec.*, p. 338) alludes to Bara's statement, and gives this as his opinion. It is that also of P. Menétrier. (*Recherches du Blazon*, pp. 129, 130.)

D. P. asks, "What was the occasion upon which the House of Savoy changed their ancient coat—a fact which I believe has not yet been denied?" Of course it has not been denied, since we all know that the old arms were (as I stated at ix. 477) the eagle, and as the cross is now borne, a change *must* have taken place. But does not D. P. know that in the early days of heraldry such changes were frequent, and that two brothers often bore different (and not merely *differenced*) arms? My reply then is, that the cross was assumed by some of the members of the house, while the eagle was still borne by the others. And in proof of that assertion I refer to Menétrier's *Véritable Art du Blazon*, where, at p. 432, he shows from the tomb of the Countess Beatrice the shields of the eight brothers, sons of Thomas the grandfather of the hero of Rhodes (?). Of these, the shields of Amadeus, Aymon, Peter, and Philip, all bear the *cross*; those of Humbert, and William, Bishop of Liège, bear the *eagle*; that of Thomas, Count de Maurienne and Piedmont, is charged with a lion; and that of Boniface, Archbishop of Canterbury, with a pastoral staff. Here we have the cross of Savoy borne by the four uncles of the warrior upon whom D. P. would have us believe it was conferred.

With this plain statement of facts, which appears to me conclusive, I might stop. It is not incumbent upon me to show reasons why a compound of "lying and impudence" (to use D. P.'s expression) was never formally contradicted; but I may say that I do not see that the allegation, that one of the princes of the house had heroically assisted the Knights of St. John, was one which, however false, a sovereign house need have had difficulty in *enduring*, or that it was worth the labour of a formal refutation. I should as soon have expected to read of such an official denial, as to have heard that one of the Dukes of Lorraine desired officially to refute the "lying and impudence" contained in the fabulous account of the origin of *their* arms. Of them we are gravely told that one of their ancestors, being in want of a pen one day, pierced *with one shaft* the three eagles which (as *allerions*) figure now in the arms of the House of Hapsburg-Lorraine. The heraldry of those days of romance was full of such fables (witness the fabulous origin of the Dannebrog, or of the fleurs-de-lis of France). All such

tales, especially those which in any way aim to do honour to the saints and to the religion, were readily received; but beautiful as such fables often were, and full of valuable symbolism, it is a little too much to expect credence in them when they are contrary to common sense or by the voice of history.

JOHN WOOD

St. Mary's Parsonage, Montrose.

MORTICE AND TENON.

(3rd S. x. 449.)

The mortice and tenon joint is so necessary for the rigidity and the general stability of wood that it was probably invented as soon as men turned their attention to the arts of construction probably in the lifetime of Adam. The mention of it on record is in the book of xxvi. 17, "Two tenons shall there be board," &c. But there can be no doubt that it was extensively used in the building of the ark. Such a stupendous piece of carpentry not otherwise have held together. The junction at Stonehenge is not, strictly speaking, a mortice and tenon. It would be more correctly defined as pin and socket, being an earlier and the veritable mortice and tenon joint—a vertical and rectangular interunion of parts. It is notable that the use at Stonehenge of this is an essentially wooden mode of construction of diverse material, is unique. It is probable in making the doorway of their better huts, they would drive a couple of stakes into the ground to form the side posts, and the stakes were pointed at the top to go into the piece forming the lintel; and when they in their stone temple, plainly evincing their utter inexperience in the use of stone, from love of the mysterious and marvellous, is a great disposition to give an undue importance to these remains; as, for instance, in the notion that the stones were quarried in and from Cornwall. The bringing such heavy stones over mountains and through the woods and bays which then existed would be an impossibility. My belief is that the stones form and similar structures were found on the spot in the immediate neighbourhood of the station; that they were boulders left by the prehistoric floods which swept the earth anterior to the present existence. I think, too, the rocking stones of the same origin, their singular position being simply accidental. It is very likely that the stones lying on the surface of the ground to hand, originated the idea of constructing a stone temple. The ability with which the people of the period are usually credited to quarry such masses of stone argues a much greater ability

with the material than is shown by their use of it. In moving the stones limited resources, roughly working and raising them, I see at difficulty even with their limited knowledge and rude appliances. The *modus operandi* is supposed to have been this:—The stone being dug and prepared, a hole was dug in the ground for its erection, and the stone was hoisted to the edge of the orifice by levers (roughly of trees it may be); it would then be raised by ropes and use of levers. To raise the stone I think it likely they had a rough wedge-scaffolding of the height of the perpendicular stones, and up this they would work the stone by leverage. Of course, to them, it would be a work of time and labour; but perseverance I think, accomplish this much.

P. E. MASEY, Architect.

4 Bond Street, W.

LADY RICHARDSON.

(3rd S. x. 487.)

HAZLITT is in error in supposing that Lady Richardson was married to a gentleman named Lord. She was created Baroness Cramond in 1628, with remainder to her son by his first husband with Ursula Southwell.

Her first husband was Sir John Ashburnham, of Ashburnham, by whom she was mother of Sir John Ashburnham, the faithful attendant of Edward I., and grandmother of the first Lord Cramond.

S. P. V.

Richardson (daughter of Sir Thomas Richardson, Knt.) married, first, Sir John Ashburnham, whose daughter Anne married Sir Edward, Knight and Baronet. She married, second, Sir Thomas Richardson, Knt., and was created by King Charles I. Baroness Cramond. Douglas, *Peerage of Scotland*, p. 148, ed. 1878, and Nisbet, vol. ii. pp. 70, 178, 187, ed. 1878.

G. H. D.

Lady Richardson is mentioned in the *Leicestershire*, vol. ii. part ii., p. 854. I have extracted taken from the account of the monuments in Stoughton church, Leicestershire:—On the left hand side, or, on a chief sable, three lions' heads of the first, 'Richardson,' impaling 'Beau-

mont' to this place lyeth interred the body of Sir John Beaumont, of STAWTON, in the county of Leicester, who died the 27 of November, 1614. Dame Anne, His Wife, Daughter and Heire of Thomas Richardson, of STAWTON aforesaid, Esq. (She died the 11th of May, 1621;) Leaving issue three sons and seven daughters; viz. Sir Henry Beaumont, Sone and Heire, Elizabeth, daughter of Sir Willm. Turpin, of

Knaptoft; Farnham Beaumont, second Sone; Thomas Beaumont, third Sone; ELIZABETH, WIFE TO SIR JOHN ASHBURNHAM, AFTER WIFE TO SIR THOMAS RICHARDSON, LORD CHIEF JUSTICE OF THE KING'S BENCH. Frances, wife to Sir Wolstan Dixie; Anne, wife to John Dillon; Hellen, lived unmarried; Isabel, wife to Hugh Snazell; Jane, wife to William Temple; Mary, wife to Richard Paramore.

"THIS MONUMENT WAS ERECTED

AT THE CARE AND COST OF

THE LADY ELIZA. RICHARDSON, BARONIS OF

CRAMOND, THEIR ELDEST DAUGHTER,

ANNO 1631."

H. L. POWYS-KECK.

Stoughton Grange, Leicester.

ITINERARIES OF EDWARD I. AND
EDWARD II.

(3rd S. xi. 29.)

It was with extreme regret that I read MR. HART's article under this heading. I had hoped that the acrimonious and personal tone displayed in it had been abandoned by writers on antiquarian subjects since the decease of Joseph Ritson. In the present case it is to be more regretted, as both Mr. Hartshorne and Mr. Pettigrew (who was at the time these Itineraries were published editor of the publications of the British Archaeological Association) have been removed from among us.

Why Mr. Hartshorne, who, as MR. HART himself shows, was quite aware of the date of the death of Edward I., should commence the second regnal year of Edward II. a week earlier than it would naturally do, cannot now be explained. As, however, these Itineraries give not only the regnal years, but those of our Lord, and the authorities from the various rolls for each entry, an error in the former can but in the smallest degree affect the value of this Index.

To the great value of these Itineraries I am happy to bear a most grateful testimony, as Mr. Hartshorne was kind enough to furnish me with an extract of his then unpublished one of Edward I. when I was compiling my *History of the Upper Ward of Lanarkshire*, and thus enabled me to show conclusively the utter mythical nature of Blind Harry's battle of Biggar.

As to names of places, I can assure MR. HART that I have had, in many cases, and especially in Scotch ones, to compare Mr. Hartshorne's list with the records, and have always found him correct, startling as some of the variations certainly are. I may add, that the variations of Pontoise actually do occur in the rolls, two of them in consecutive entries.

As for MR. HART's complaint against the members of the British Archaeological Association for not having animadverted on Mr. Hartshorne's

errors, I, as one of them, reply in the words of the civil law, *De minimis non curat prætor*.

GEORGE VERE IRVING.

BISHOP HARE AND DR. BENTLEY (3rd S. x. 513).—The pamphlet of Dr. Bentley first appeared in 1813, under the following title: "*Remarks upon a late Discourse of Free-Thinking*: in a Letter to F. H. D.D. by Phileleutherus Lipsiensis. Lond. 1713." The "Letter," which contains no allusion to Dr. Hare's "Difficulties," or any other of his writings, begins as follows:—

"Sir,—Your many and great Civilities to me since our first acquaintance in the Low-Countries, and the kind office you then did me in conveying my Annotations on Menander to the Press, but above all your Taciturnity and Secresy, that have kept the true Author of that Book undiscover'd hitherto, if not unguess'd, have encourag'd me to send you these present REMARKS, to be communicated to the Public, if you think they deserve it: in which I doubt not but you'll exhibit a new proof of your wonted Friendship and Fidelity."

From Chalmers's *General Biographical Dictionary*, article "Dr. Francis Hare," I take the following account:—

"Of Dr. Bentley he was once the warm admirer, and afterwards the equally warm opponent. During their friendship the emendations on Menander and Philemon were transmitted through Hare, who was then chaplain-general to the army, to Burman, in 1710; and Bentley's *Remarks on the Essay on Free-Thinking* were inscribed to him in 1713. As soon as the first part of these were published, Hare formally thanked Dr. Bentley by name for them, in a most flattering letter called 'The Clergyman's Thanks to Phileleutherus,' printed the same year; but, in consequence of the rupture between them, not inserted in the collection of Hare's works. This rupture took place soon after the above-mentioned date, and Bentley in the subsequent editions of his 'Remarks' withdrew the inscription."

ΑΛΙΕΙΣ.

Dublin.

EARLY COCKNEYISM (3rd S. x. 447).—If the use of *w* for *v*, and *v* for *w*, in writing, is to be called Cockneyism, the Lowland Scotch must be considered as the most arrant Cockneys known. Nothing is commoner in a Scottish fifteenth-century MS., as any one may see by looking at Jamieson's edition of Barbour's *Bruce*. W. C. B. mentions that *wor* is used for *vor* at Wivelsfield. He will find it also in line 13 of my edition of *Lancelot of the Laik* (Early English Text Society). Within the compass of a very few lines, he would find there also *wpone*=upon, *valkyne*=waken, *wnder*=under, *wicht*=wight, *lowis*=love's, &c. &c.; whilst *uncouth*=uncouth, occurs farther on. This proves that *v* was constantly written both for *u* and *w*, whilst *w* is as constantly found in the place of both *u* and *v*. At the same time, we find *walkine*=walk, *fevir*=fever, and *natur*=nature, where the right letters are used. An examination of

numerous instances will soon lead to the conclusion that these peculiarities must have been to an unsettled state, not of pronunciation, orthography: and there is no proof that *wor* were pronounced otherwise than *very* a. But as we imply by Cockneyism a misuse of letters in *pronunciation*, we should draw some distinction between this term and the curious *so* very common in old MSS.

WALTER W. S.

MEYERS'S LETTERS (3rd S. viii. 107, 405 Smith's *Classical Dictionary*, art. "Cynag" it is said —

"At length we arrive at the acme of the ludic the account of Justin. Here the hero, having sively lost both his hands, hangs on by his tee even in his mutilated state fights desperately v last-mentioned weapons 'like a mad wild boar.'"

I think Chapelain carries exaggeration f Cynageirus merely bites and fights after lost his hands; Geoffroy holds on after he his body:—

"Geoffroy saisit le mur, d'une main triomphant,
Tout près à le franchir, si Morton survenu
Au fort de son ardeur n'eust son cours retenu.
Morton lève le bras, et d'une lourde hache
Du robuste poignet une main luy détache;
D'une autre il se raccroche, et voit Morton sou
Avec le mesme fer, lui trancher l'autre main;
Les dents, tout lui manquant, dans les pierres il
Et perd la teste encore sous la hache tranchant
Le tronc en sang retourne au François indigné,
Luy, des mains et des dents, garde le mur gaig;
La Pucelle, ch. xi. p. 345, ed. 11

FITZHO:

Garrick Club.

THE NAME OF HOWARD (3rd S. x. 437). distinguished name has nothing to do with *ward* or *Hayward*. Havard was a common name among the Northmen, and Mr considers it identical with the English H which they may have left in Northum and East Anglia. (See *Heimskringla*, i. However this may be, there is little doubt the settlement of Rollo in Neustria some name were among his followers, as the s Houard is well known in Normandy. I also overlooks the fact that Houardus oc the Domesday Survey (Essex) as a tenant, nothing of his nation or history seems to be

MARK ANTONY L

Lewes.

CHRISTOPHER COLLINS, THE CONSTA QUEENSBOROUGH CASTLE (3rd S. x. 353, 4 The recent mention of this name reminds i Sharon Turner, in his *History of Engla suggested that this personage, a suppc Richard III., may have been identical with topher Colon or Columbus, who, he suppos have settled in England for a time at that*

gestion seems a very fanciful one at best; cendants probably may be able to give ng more as to Collins's life and actions, reby show the impossibility of such a nce.

HENRY T. RILEY.

KIN, OR MORTKIN, ITS DERIVATION (3rd S. -There can be little doubt, I should think, s word is derived from the Latin *mortici*- classical epithet for an animal that has disease or pestilence, and whose flesh con- ly is no better than carrion. The classical as in considerable use among the Latin of the middle ages; and it not improbably l a footing in our language, in a modified ough either a Norman or a Walloon ; to the former of which, in especial, we bted for many of our commercial terms.

HENRY T. RILEY.

these the skins of lambs that died in the In days when vellum was so much used e such a price, one can understand how ins submitted to a like fate or process e of great value, and be used for a hundred . In a pastoral country, such as England has been, these abortions are common. I have them every year, and the wool upon of a peculiar fineness.

G. H. L.

BOROUGH'S GENERALS (3rd S. x. 460.)— been hoping to see some answer to this The information required is rather exten- l scarcely obtainable now. I subjoin a some of the chief English officers who n Germany and Flanders in those cam-

duke of Marlborough, *Captain-General*.

als.—Charles Churchill (the duke's bro- e Earl of Albemarle.

-Generals.—The Earl of Athlone, Richard y, Lumley (of the cavalry), Lord Cutts, rkney, Murray, J. Richmond Webb (the Wynendael), the Duke of Argyle, Henry ("the friend to all mankind"), Wood ntric individual), Ross, Temple (after- ord Cobham), Wentworth (Earl of Straf- uder Erle.

-Generals.—Wilkes, St. Paul, Hamilton, rth and Grey, Earl of Stair, Sampson de French refugee, killed at Malplaquet),

ier-Generals.—Archibald Rowe (killed eim), Ferguson, Baldwin, Charles Earl

ls.—J. Pocock, Primrose, George Macart- es Dormer, William Barrell, J. Moyle, hn Hay, Selwyn, Philip Honeywood, lodfrey (the duke's nephew), Algernon (Earl of Hertford), Thomas Meredith, Mordaunt, Holcroft Blood (son of Col.

Blood who stole the crown), Douglas, Earl of Derby, Lord Tullibardine, Gorsuch (killed at Ghent).

Lieut.-Colonels.—Grove, Blount, Philip Dormer (killed at Blenheim), Farrars, Sir John Mathew, Cholmley.

Staff:—Quartermaster-Gen.—Major-Gen. W. Cadogan.

Assist. ditto.—Col. William Tatton.

Aid-de-camps.—Col. Parker (who brought home the news of Blenheim), Col. Bringfield (killed at Ramillies), Lieut.-Col. Pitt, Lieut.-Col. R. Molesworth.

SEBASTIAN.

FRIEDRICH RÜCKERT (3rd S. viii. 109.)—In *The Times* of Feb. 10, 1866, I have found an answer to the query of your correspondent AVLOIS:—

"A few days ago died Friedrich Rückert, the oldest and one of the greatest of the modern German poets. His productions are more distinguished for deep and contemplative thought and warm delicate feeling, than new and bold ideas. He had withal such unlimited mastery of his language that his translations from the Arabic, Persian, Sanscrit, and Chinese have, perhaps, rendered him even more popular than his original and genuine German verse. To those sufficiently conversant with the tongue to be able to appreciate its wonderful pliability and the innumerable *jeux d'esprits* it can be made to produce with almost Arabian ease and elegant subtlety, I would recommend a perusal of his translation of *Al-Hariri's Stories*. Rückert had completed his 77th year when he died, a happy and contented man, at his own estate of Neussess, near Coburg, where he had spent the latter part of his life."

M. A. J. N.

BURNING OF THE JESUITS' BOOKS (3rd S. xi. 10.)—An article on the burning of these books, as witnessed by Bifrons, to which MR. WILKINS desires a reference, will be found at p. 257 of the first volume of *The Cornhill Magazine*, by Mr. Herman Merivale, and reprinted in his *Historical Studies*, p. 186.

R. B. S.

Glasgow.

If DR. WILKINS is, as some of his recent queries would seem to indicate, entering upon the investigation of the authorship of *Junius' Letters*, let me forewarn him that it is Bifrons not Junius who says he was present at the burning of the Jesuits' books; and that by many of those who have most studied the question, the identity of Bifrons and Junius is altogether denied, as it is by Mr. Wade in his edition (Bohn's) of the *Letters*, ii. 175. Has Dr. WILKINS consulted the several articles upon this subject which are to be found in your First and Second Series? B. O.

LARGE SILVER MEDAL (3rd S. xi. 11.)—This medal was struck in commemoration of the Peace of Ryswyck.

HAMILTON FIELD.

Clapham Park.

BLATCHINGTON (3rd S. x. 495.)—It is in the farmyard of West Blatchington your correspondent J. P. has noticed the small church or chapel.

There is nothing of the kind at East Blatchington, near Seaford, nearly the whole parish being in one farm, at present and for some years past in the occupation of my father.

This is the living of St. Peter's, to which the quotation from Bacon's *Liber Regis* refers. The answer from Horsfield's *Sussex* must, I imagine, refer to a small piece of ground with remains of a wall, and now going by the name of Sutton Churchyard, Sutton-cum-Seaford being to the north-east of Blatchington and Seaford.

A. DOWNS.

Romsey.

A PERFECT CATHEDRAL (3rd S. x. 493.)—Having studied Gothic architecture twenty-five years, I think I may venture to answer H. E. H. J., and to give it as my opinion that no one of our cathedrals would be benefited by features taken from the others,—that a "perfect cathedral" could not be manufactured in any such hodge-podge manner. English cathedral churches, though inferior in size to those in France, yet have this superiority, that they are more complete in themselves. The English builders did not attempt more than they could well accomplish, consequently you do not find their works lacking an important feature, or otherwise left in an incomplete state, as is the case with so many foreign cathedrals.

P. E. M.

ROUNDELS: VERSES ON FRUIT TRENCHERS (3rd S. xi. 18.)—I have read with great pleasure MR. HARLOWE'S interesting communication. My assertion that the set of trenchers in question belonged to Queen Elizabeth was not "conjectural," as it was so stated on the label placed by them in the Bodleian. They were there stated to be *fruit trenchers*, though I must confess I thought it very strange that they should be so, being, as MR. HARLOWE says, "very thin and flat."

JOHN PIGGOT, JUN.

MASSY-TINCTURE (3rd S. x. 494.)—Is it not most likely that the "Massy-Tincture prints" meant mezzotinto engravings? It is apparently a device of the John Playford alluded to by MR. BLADES, to give an English rendering to an unknown word. 1687 is the date of the book. 1682 Prince Rupert, the inventor of mezzotint, died. So it was quite a new and strange thing then. The process is effected by scraping in the lights upon the mass of shading: so that *mass-tint* was no bad hit of Playford's.

C. A. W.

May Fair.

SENSE OF PRE-EXISTENCE (2nd S. ii. 329.)—The subject of the spiritual consciousness intimated in the query referred to, and discussed in several articles in that volume, and in vols. iii., iv., v., vii., and xi., has not been exhausted. My idea is, that it is one of the phenomena of dream-

life, distinct from, yet analogous to, the faculty of memory in our waking hours. One falls asleep, or into that dreamy abstraction from the external world akin thereto; and then scenes and circumstances, which had been fashioned by the imagination in a previous similar condition, are again vividly represented to the soul as having occurred before. Take an illustration:—Many years ago I dreamed of reclining alone on a terraced slope, at the end of a long and level peninsula. Behind were a few graceful palms, while before stretched an ocean, calm and intensely blue; and the cloudless sky above, though without sun, or moon, or stars, was pervaded with a soft emerald light. Twice afterwards, months apart, I dreamed the same dream. The impression was strong as waking vision, and the loveliness of the scene enhanced by remembrance of my former visit. Here the waking state may be considered intermittent—a parenthesis as it were; and the recurrence of the picture to the consciousness, lapped in sleep, became the continuing link of the dream-life:—

"Our life is twofold, sleep hath its own world."

Let any person who fancies he has experienced this mysterious "sense of pre-existence," ponder well, whether he has not been on the occasion in a brown study, or momentarily asleep.

J. L. Dublin.

CHRISTIAN ALE (3rd S. x. 28.) may be the same as the Church Ale mentioned in the following entries from the Walberswick churchwardens' account book, printed in Gardner's *Historical Account of Dunwich*, 1754, p. 149:—

"Receipts."		a. d.
"1438. Sexto Die Maii at a Cherche Ale . . .	13	4
Item de uno Cherche Ale, in Festo omnium Sanctorum . . .	16	0
"Disbursements."		
"1451. Apud Southwalde at a Chirche Ale . . .	0	8

The Christian ale and Church ale were probably other names for Whitsun ale, when the parishioners met in a hall or barn, and amused themselves with dancing; minstrels and morris dancers added to the amusements. Refreshment were supplied at the expense of the parish, and a collection for the church appears to have been made.

In Coates' *History of Reading*, an extract given from the churchwardens' accounts of S. Mary's in that town. Among others is this entry:—

"1557. Item. payed to the morrys dauners and t mynstrelles mete and drink at Whytsontide, iiii' iiiid."

JOHN PIGGOT, JUN

SCOT, A LOCAL PREFIX (3rd S. xi. 12.)—The prefix *Scot*, whatever be its significance, or howsoever derived, appears to have been imported in this island by the Northmen. Your correspon-

dent A. O. V. P. gives the names of certain places in England in which this is found. To these might be added, Scotsthorp, Scotland, and Scavton, in Yorkshire; as also, within the northern division of the United Kingdom, Scotstarvet, Scatraw, Scatterly, Scatwell, Scotland-Wells, Scotsburn, Scots Mill, Scotstown, Scottack, Scottas, and others—all which plainly own a common origin.

Mr. Taylor, with reference to the name of Scotland's separate monarchy, repeats the common absurdity: how that a tribe of Irish, which, to use his own words, "actually colonised only a portion of Argyll, has succeeded in bestowing its name on the whole country"—a statement which there are good grounds for believing to be entirely fabulous. From a document of the twelfth century, referred to in the *Proceedings of the Scotch Antiquaries* (vol. v. part II. p. 339), it will be seen that the term *Scot* was employed to denote, not a *Goel*, but a *lowlandman*. It seems scarcely reasonable to doubt that the people of the Scotch Lowlands, since the period of which we possess any authentic memorial, have been, and are essentially Gothic; augmented, doubtless, with more recent settlements of Danes, Swedes, Norwegians, Flemings, and Saxons.

I am disposed to believe that the prefix *Scot*, and the name *Scotland*, are derived either mediately or immediately from the old Gothic word *Skatt-a*, signifying tax or tribute ("tributum pendere—tributum exigere").

It is a singular fact, that the older inhabitants of Aberdeenshire invariably pronounce this name "*Skattland*"; something, perhaps, between this and *Skattland*. The final syllable, in two of the examples cited by A. O. V. P., viz. *Scotby* and *Scotlesthorpe*, is *distinctively Scandinavian*. I do not acquiesce in the hypothesis of hybrid combinations.

Scot, as a prefix (Scotholm), occurs as the name of one of the smaller islands of Shetland, and is found in the parent countries of Sweden and Norway.

I lately met with the name *Skutt*, in the form of a surname, on some old tombstones situated within the churchyards on the Sussex coast, and in proximity to places bearing names evidently imparted by the Northmen. J. C. R.

New Inn, London.

"LES ANGLAIS S'AMUSAIENT TRISTEMENT" (3rd S. xi. 44.)—In obedience to MR. WILKINSON'S hint as to "Les Anglois s'amusaient tristement," &c., I have looked through the chapters of Comines descriptive of the festivities at Amiens, but I cannot find this much-vexed quotation. I have also searched in Froissart, Monstrelet, and Sully, with equal success. The author therefore seems to be, as Lord Byron says of the writer of *Junius' Letters*,

"really, truly, nobody at all." I fear JAYDEE must give it up as hopeless.

JONATHAN BOUCHIER.

I am greatly obliged to MR. WILKINSON for his suggestion, although it has not led to a satisfactory result. I have read the chapter in which Philippe de Comines describes the feast given at Amiens to the English by the King of France, and no such passage as the one I am in search of occurs there: nor, after a pretty careful exploration of the rest of the *Memoirs*, have I met with anything resembling it. The edition I have consulted is, I believe, the best one—*Mémoires de Philippe de Commines, &c.*, 3 tomes 8vo, Paris, 1840 (tome i. p. 362). The English translation, published by Bohn in 2 vols., 1855, I have also looked through in vain. Will our French friends, as I some time ago suggested (3rd S. x. 147), aid me in the search after this quotation? For the present I call it so, although I am more and more inclined to believe, as I formerly stated, that the supposed "quotation," which does such good service to all deriders of the English, is a piece of *modern antique*, and not to be found in any old French chronicles at all. I have formerly disposed of Froissart and Sully, and now Philippe de Comines is put aside. Can any one start me on a fresh scent? JAYDEE.

"RIDE A COCK-HORSE" (3rd S. xi. 36.)—See *Archæology of our . . . Nursery Rhymes*, by J. B. Ker, Esq. (vol. i. p. 274), London, 1837; and *Supplement to . . . Archæology, &c.*, by the same author (p. 290), Andover, 1840.

JOSEPH RIX, M.D.

St. Neots.

PENAL LAWS AGAINST ROMAN CATHOLICS (3rd S. x. 356, 440, 518.)—On one section of this subject, your correspondent will do well to consult *A History of the Penal Laws against the Irish Catholics from 1689 to the Union*, by Sir Henry Parnell, M.P. This was published during the Catholic Emancipation agitation, and went through several editions. It gives an exhaustive account of the various enactments against the Irish Catholics, and pleads for their removal in a manly earnest spirit:—

"The constitution," says Sir Henry, "rests upon the foundation of every subject of the King having an interest in protecting it; in every subject being in possession of full security for his person and his property, and his liberty against all invasions, whether of arbitrary power or popular outrage. This principle of universal admission into the rights of the constitution, makes the principle of its preservation universal; and every exception of it, in place of securing a safeguard, creates a real danger."

WM. E. A. AXON.

Strangeways.

Miscellaneous.

NOTES ON BOOKS, ETC.

Some Account of the Life and Opinions of a Fifth-Monarchy-Man, chiefly extracted from the Writings of John Rogers, Preacher. By the Rev. Edward Rogers, M.A. (Longman & Co.)

The turbulent theological hero who is the subject of the present volume was one of the family of presumed descendants from the proto-martyr in the days of Queen Mary. His principal works are essentially autobiographical. Their interest lies in their explaining the principles of the dangerous fanatics amongst whom he was a leader; in their relating with great minuteness the incidents of his persecutions, and especially in their giving an account of an extraordinary interview which he had with Oliver Cromwell whilst he was Protector. The author of the present volume has skilfully seized upon this autobiographical peculiarity, and in a pleasant manner, and with a sufficient amount of explanatory connexion, has strung together such extracts as present us with a complete picture of a Fifth-Monarchy-man painted by himself. The book is a valuable addition to our materials for the history of the Cromwellian period, and is rendered peculiarly so by the careful way in which the author has illustrated his materials from the best authorities upon the subject. Of course, like all autobiographies, the narratives of John Rogers must be read with sufficient allowance for the tendency which exists in all such narrators to represent themselves as heroes, or martyrs, and their opponents as entirely inexcusable.

Songs of Innocence and Experience, with other Poems. By W. Blake. (Pickering.)

The admirers of William Blake as a poet, and they are a rapidly increasing number, owe much to Mr. Pickering for this reprint of Blake's

" happy songs
Every child may joy to hear,"

in their integrity, the recent republications of them in 1839 and 1863 having been improved by their respective editors. In addition to a verbatim reprint of the *Songs of Innocence and Experience*, the present handsome little volume contains the Miscellaneous Poems reprinted from Blake's own MS. in the possession of the publisher.

Critical Notes on the Authorised English Version of the New Testament. Second Edition. By Samuel Sharpe. (J. Russell Smith.)

This little volume is intended as a companion to the author's translation of the New Testament; and the writer's design in it is to show the desirability of a New Version, by reason of the improved Text which we now possess, the incorrect scholarship of the Jacobean translators, and the changes which since their time have taken place in the English language. His arguments cannot be gainsaid; his criticism is trenchant, and his alterations are often improvements. But not unfrequently also he betrays the doctrinal bias which leads him to favour a new rendering, and rejoices to display his contempt for authority or old-fashioned orthodoxy. He thus exhibits the difficulty, as well as proves the desirability, of a fresh Authorised Translation.

Mr. Thomas Purnell's new work, *Literature and its Professors*, is announced to appear next week.

DEATHS OF DR. FISHER AND MR. D'ALTON. — It is with great regret that we announce the death on the 17th instant, at his house, 5, Appian Way, Lesson Street, Dublin, of THOMAS FISHER, Esq., M.D., Deputy Librarian of Trinity College, Dublin, aged sixty-six years.

DR. FISHER was a frequent and valuable contributor to our columns under the signature of 'Athena'. — JOHN D'ALTON, Esq., Barrister-at-Law, whose name and contributions are familiar to our readers, and who was widely known by his curious editions of *James the Second's Irish Army Lists*, and his extraordinary Genealogical Collections, died also, we regret to say, on the 20th instant, at his residence, 48, Summer Hill, Dublin, aged seventy-four.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent first to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LADY ANN HAMILTON'S SECRET HISTORY OF THE COURT OF ENGLAND. 2 Vols. 8vo, 1632.

Wanted by William J. Thomas, Esq., 40, St. George's Square, Belgrave Road, S.W.

STEVENS' TRANSLATION OF PORTOBUOY'S ARMA. 8vo, 2 Vols. London, 1695.

Wanted by Mr. Howell, Bookseller, Starcross, near Exeter.

MARCO POLO'S TRAVELS. 4to, boards, by Mervin. CHRISTOPHER'S LETTERS, by Mahon. Vol. I. 1845.

NEAL'S NEW ENGLAND. 2 Vols. 8vo.

MILL'S INDIA. Vol. II. 1848.

Wanted by Messrs. Willis & Sotherton, 54, Strand.

BEWICK'S BIRDS. 2 Vols. Imp. 8vo. 1804.

QUADRUPES. Large paper, Imp. 8vo.

SCOTT'S FIELD SPORTS. Imp. 8vo. Uncut.

GRIMALDI'S LIFE. Plates by Cruikshank. 3 Vols. Uncut.

OSMEROD'S CHESHIRE. 3 Vols. Large paper.

SPENCER'S WORKS, by Todd. 8 Vols. Large paper.

SHIRLEY'S PLAYS. 8 Vols. Large paper.

Wanted by Mr. Thomas Reed, Bookseller, 15, Conduit Street, Bond Street, London, W.

NOTES AND QUERIES. Vol. VII. First Series, 1853.

Wanted by Mr. J. H. W. Cadby, 74, New Street, Birmingham.

Notices to Correspondents.

We are compelled to postpone until next week Mr. Hart's *Junius* paper, "Q. in the Corner;" *Chafin's* Cranborne Chase, and many other papers of interest.

E. A. B. The passages in *Shelley* to which Tennyson is supposed to refer are Queen Mab, *and* *finem*: Revolt of Islam, canto xii. stanzas 171 and Adonais, stanzas 39, 41, &c.

D. Allan Cunningham's "Twelve Tales of Lyddalcross" appeared in *The London Magazine* of 1832, vols. v. and vi.

IGNORAMUS (Kendal). Robert Browning's poem is not founded on any historic event. See "N. & Q." 3rd S. N. 1. 136.

L. R. S. Mackaroni Fables, 1768, are the production of John Hall Stevenson, the *Enigma* of Sterne, and the author of *Crazy Tales*.

LOUISA JULIA NORMAN. For the translations of *Montesquieu* consult *Watt's* Bibliotheca Britannica, and *Loveland's* Bibliographer's Manual.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d., or, free by post, direct from the publisher, for 1s. 6d.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued bi-monthly parts. The Subscription for STRAIPED COLUMNS, six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 25, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

AMATEURS OR UNDER-LIBRARIAN.—A Gentleman, with some knowledge of English literature, and an elementary acquaintance with the French, Italian, and German languages, wishes to hear of an appointment of the above nature. Is an expert cataloguer, and can correct the press.—Address X, 3, Somerset Villas, Jasmine Grove, Fenge, S.E.

Three Hundred and Fifty-seven PERSONS died of diseases of the throat and lungs in London alone last week. It is not too much to say (humanly speaking) that one-half might have been spared, and all relieved, by the timely use of Dr. LECOCK'S PULMONIC WAFERS, which stop a cough in a few minutes, as we can testify from our own experience; while their taste is so agreeable that children take them with avidity. No praise is too great for this truly wonderful remedy for all disorders of the chest and lungs.

LONDON, SATURDAY, FEBRUARY 2, 1867.

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Notes.

HANNAH LIGHTFOOT.

On looking into that barefaced and impudent pretended marriage of Dr. Wilmot toincess Poniatowski, to which I called the on of the readers of "N. & Q." in July last x.), I found the name of Hannah Light-mixed up with the affair that I could resist the conviction that the *Fair Quaker* — mythical a personage as the Polish Prin-

publication of Mr. Jesse's amusing *Memoirs of Life and Reign of George III.* has brought the public once more the alleged connection marriage between George III. and Hannah Jesse.

Jesse, however, gives to some of the au-s which he uses an amount of weight and which a little consideration will show they means deserve. I propose, therefore, to ut upon what a mass of contradictory state-the scandal is founded, in the firm conviction if my readers do not go the length of ig the story altogether, they will pause they even believe that George III. intrigued Hannah Lightfoot; and will feel thoroughly ed that there is not a shadow of truth in

Fair Quaker," not Quakeress, was the name by the young lady was generally designated.

this alleged marriage, in which Mr. Jesse seems disposed to believe.

The first thing that strikes one as remarkable with regard to this piece of scandal is that no allusion to it will be found in any historical, political, or satirical work published during the lifetime of George III. Walpole, whose industry in collecting gossip equalled the delight with which he disseminated it, has no allusion to a story which he never could have known and kept secret; but, on the contrary, speaks of Prince George at the very time when this *liaison* must have existed, if it ever did exist, as "bigoted, young, and chaste." But from the year after that in which George III. died, the story has been continually reappearing in one or other of the many varied forms which it has assumed.

The subject is probably of sufficient interest to justify my reprinting such notices on the subject as have not already appeared in the columns of "N. & Q." In the first, from *The Monthly Magazine* for April, 1821, it will be observed the lady is spoken of as a Miss Wheeler.

A.

"All the world is acquainted with the attachment of the late King to a beautiful Quakeress of the name of WHEELER. The lady disappeared on the royal marriage in a way that has always been interesting because unexplained and mysterious. I have been told she is still alive, or was lately. As connected with the life of the late sovereign, the subject is curious; and any information through your pages would doubtless be agreeable to many of your readers."

B.

Monthly Mag. April 1, 1821, vol. li. p. 523.

In the reply which this inquiry brought forth in the July number of the magazine, the lady becomes a Miss Lightfoot; and the story is set forth with some incidents which I here content myself with printing in italics: —

B.

"*Reminiscencia of remarkable Characters of the last Age:*

HANNAH LIGHTFOOT
(The Fair Quaker).

[In consequence of the enquiry relative to this celebrated lady, in a late number, we have been favoured with the following letter from a respectable gentleman at Warminster, and we are promised further information. On enquiring of the Axford family, who still are respectable grocers on Ludgate Hill, we traced a son of the person alluded to in the letter, by his second wife, Miss Bartlett, and ascertained that the information of our correspondent is substantially correct. From him we learn that the lady lived six weeks with her husband, who was fondly attached to her, but one evening when he happened to be from home, a coach and four came to the door, when she was conveyed into it and carried off at a gallop, no one knew whither. It appears the husband was inconsolable at first, and at different times applied for information about his wife at Weymouth and other places, but died after sixty years in total ignorance of her fate. It has, however, been reported that she had three sons by her lover, since high in the army; that she was

buried at Islington under another name, and even that she is still alive.]

"Your correspondent enquires (in your magazine for April) for some account of the Fair Quaker who once engaged the affections of Prince George. Her name was not WHEELER, but HANNAH LIGHTFOOT. She lived with her father and mother at the corner of St. James' Market, who kept a shop there (I believe a linendraper's). The Prince had often noticed her in his way from Leicester House to St. James', and was struck with her person. Miss Chudleigh, late Duchess of Kingston, became his agent.

"The royal lover's relations took alarm, and sent to inquire out a young man to marry her. Isaac Axford was shopman to Barton the grocer on Ludgate Hill, and used to chat with her when she came to the shop to buy groceries.

"Perryn of Knightsbridge, it was said, furnished a place of meeting for the royal lover. An agent of Miss Chudleigh called on Axford, and proposed that on his marrying Hannah he should have a considerable sum of money.

"Hannah staid a short time with her husband, when she was taken off in a carriage, and Isaac never saw her more. Axford learnt that she was gone with Miss Chudleigh. Isaac was a poor-hearted fellow, or, by making a bustle about it, he might perhaps have secured to himself a good provision. He told me when I last saw him, that he presented a petition at St. James', which was not attended to; also that he had received some money from Perryn's assignees on account of his wife.

"Isaac lived many years as a respectable grocer at Warminster, his native place, but retired from business before his death, which took place about five years ago, in the 86th year of his age.

"Many years after Hannah was taken away, her husband, believing her dead, married again to a Miss Bartlett of Kevel (N. Wilts), and by her succeeded to an estate at Cheyrevett of about 150*l.* a-year. On the report reviving, a few years since, of his first wife's being still living, a Mr. Bartlett (first cousin to Isaac's second wife) claimed the estate on the plea of the invalidity of this second marriage.

"It was said that the late Marquis of Bath, a little before his death, reported that she was then living, and the same has been asserted by other gentlemen of this neighbourhood.

"Hannah was fair and pure, as far as ever I heard; but report says 'not the purest of all pure' in respect to the house of Mr. Perryn, who left her an annuity of 40*l.* a-year. She was indeed considered as one of the beautiful women of her time, and rather disposed to *embonpoint*.

WARMINSTERIENSIS.

"Warminster, 30 April, 1821."

Monthly Mag. July, 1821, vol. li. p. 532.

This statement did not appear satisfactory at least to one reader of the magazine, and accordingly WARMINSTERIENSIS was invited to explain the following contradictions in his statement; but no such explanation appears to have been offered:—

G.

"You and your readers, I feel no doubt, are particularly obliged by the communication of your intelligent correspondent *Warminsteriensis*, but as he has not been sufficiently explicit upon some points, I hope for my curiosity he will answer the following questions:—

"1. Can your correspondent assign any reason for the Fair Quaker being sometimes called *Wheeler* and sometimes *Lightfoot*?

"2. What was the motive that induced Miss Chudleigh to offer 'a considerable sum of money' to Isaac Axford to marry Hannah Lightfoot?

"3. When and where did the marriage take place of Hannah Lightfoot, a Quaker, to I. Axford, and where is the evidence that she was the same Quaker who lived at the corner of St. James' Market, and was admired by Prince George?

"4. Where was she carried off from in the coach and four?

"5. Where and at what time was the law-suit?

"6. Did Mr. Bartlett succeed in his suit, and if not, why?

"7. Is Mr. Bartlett living, and where?

"BRENTFORDIENSIS.
Brentford, 12 July, 1821."

Monthly Mag. Sept. 1821, vol. lii. p. 109.

But in the same number of the magazine we have the following additional statement:—

"* * * Another correspondent writes to the following effect:—

D.

"Isaac Axford never cohabited with her. She was taken away from the church door the same day they were married, and he never heard of her afterwards.

"Miss Chudleigh (the late Duchess of Kingston) was the agent employed to get Isaac to marry her, with a promise of a small sum of money. Isaac was then a shopman to Bolton the grocer on Ludgate Hill, and she lived with her father and mother at the corner of St. James' Market, and the King frequently saw her at the shop door as he drove by in going to and from Parliament, &c.

"A Mr. Perryn of Knightsbridge was a relation of hers, and at his death left her forty pounds a-year, which Isaac had.

"Axford presented a petition to the King himself about her in the Park on his knees, as directed, but obtained but little redress."

The next account from *The Monthly Magazine* for October deserves especial attention, not only because it gives a precise date and a precise locality for her marriage, but from its peculiarity of style, which smacks of the florid, if not elegant, style of Olivia Wilmot Serres:—

E.

"Further Particulars of Hannah Lightfoot, the Fair Quaker.

"Hannah Lightfoot, when residing with her father and mother, was frequently seen by the King when he drove by going to and from the Parliament House. She eloped in 1754, and was married to Isaac Axford at *Keith's Chapel*, which my father discovered about three weeks after, and none of her family have seen her since, though her mother had a letter or two from her, but at last died of grief. There were many fabulous stories about her, but my aunt (the mother of H. Lightfoot) could never trace any to be true.

"The above is a copy of a cousin of H. Lightfoot's letter to me on inquiry of particulars of this mysterious affair, and who is now living and more likely to know the particulars than any one else. The general belief of her friends was that she was taken into keeping by Prince George directly after her marriage to Axford, but never lived with him.

"I have lately seen a half-pay cavalry officer from India, who knew a gentleman of the name of Dalton who

married a daughter of this H. Lightfoot by the King, but who is dead, leaving several accomplished daughters, who, with the father, are coming to England; these daughters are secluded from society like nuns, but no pains spared in their education; probably on the arrival of this gentleman more light will be thrown upon the subject than now exists. The person who wrote the above letter is distantly related to me, and my mother (deceased some years) was related to H. Lightfoot and well knew her. I never heard her say any more than I have described already, except that she was short of stature and very pretty.
AN INQUIRER.
"Herts."

Monthly Mag. Oct. 1821, p. 197.

At the risk of trespassing somewhat heavily on the patience of the readers of "N. & Q." and its limited space, I must before I close this branch of my subject call attention to a still fuller and more curious statement derived from the same source:—

F.

"Further details relative to the Fair Quaker.

"The accounts published in your magazine relative to the Fair Quaker protected by the late King, differing in some respects from that which I have received from my relatives, who were her father's neighbours, I here give you their account.

"St. James' Market, now pulled down, and absorbed in the improved state of the space between Pall Mall and Piccadilly at the end next the Haymarket, consisted before its dilapidation of two parts—a daily flesh market, and an open oblong space, on the east side of the other, called the country market for poultry and other country produce. Mr. Wheeler's house was the eastern corner-house, and on the south side of this open part and abutting upon Market Lane, a narrow lane which ran out of Pall Mall at the back of the Opera House, the lower end of which, as far as where Wheeler's house stood, is now covered over and made into an arcade. I well remember the shop, which after the decease of the old folks was kept by their son until the recent destruction. It was a linen-draper's, and, as the principal part of the business lay with the country market people, the proprietors were accustomed to keep a cask of good ale, a glass of which was always offered to their customers.

"At that time the ravages of the small-pox, unchecked by inoculation, left but few women who were not marked by its destructive powers; and the possessors of a fair uncoloured face were followed by crowds of admirers. Such was the case of the Misses Gunning, who paraded the Mall in St. James' Park, guarded by a troop of admirers with drawn swords, to prevent the populace from encroaching on this hallowed spot sacred to gentility. The case of Miss W. as she passed to and from the meeting in Hemming's Row, St. Martin's Lane, was as numerous.

"Being before the American War, the spirit of democracy had not introduced its levelling principles, and the royal family, the nobility, and even the gentry, were beheld with a kind of awe, which rendered the presence of troops or constables necessary for their protection. The royal family proceeded to the theatres in chairs, preceded only by a few footmen, and followed by about a dozen yeomen. When they went to the Opera they entered at the back door in Market Lane, which was near the country market; and therefore to avoid the length of that narrow passage, they passed up St. Alban's Street, skirted half the south of the market, and had then only a few paces to go down the lane. On these occasions the linens were taken out of the eastern window, and Miss W. sat

in a chair to see the procession. The fame of her beauty attracted the notice of the Prince, and there were not wanting those who were ready to fan the flame and promote the connection.

"One M—— and his wife then lived in Pall Mall; their house was the resort of the gay world, and the master and mistress were equally ready to assist the designs of the gamester or the libertine, and to conceal the gallantries of a fashionable female. To this man, familiarly known about the court by the name of Jack M——, the taking away of the Fair Quaker was committed.

"Having received his orders, he proceeded to a watchmaker's shop on the east side of the country market, which commanded a good view of Wheeler's house, in order to reconnoitre. Repeating his visits, under pretence of repairing or regulating his watch, he discovered that a female named H—— frequently went to Wheeler's, and was well acquainted with the daughter; and the skilful intriguer was not long before he discovered that this woman was precisely fitted for his purpose.

"Mrs. H—— had formerly been a servant at Wheeler's, since which she had been in service at one Betts', a glass-cutter in Cockspur Street, a large house facing Pall Mall, afterwards occupied by Collet, who married his widow, and before the recent destruction divided into two or three tenements—one a toolmaker's, another a watchmaker's. She had then been lately discharged from Betts'. Instead of going into another service, being a handsome woman, one of the apprentices named H—— married her, and she was almost immediately afterwards laid hold of by Jack M——, and readily engaged in procuring the Fair Quaker for the Prince, which her previous familiarity rendered easy. As the parents allowed their daughter to go out with Mrs. H——, interviews were thus obtained between the parties; and, on the elopement, it was found that her clothes and trinkets had been clandestinely removed. Old Mrs. Wheeler never recovered from the shock, and it was said she descended the grave with a broken heart.

"A handsome reward was no doubt given to Jack M——; and, on the arrival of the Queen, a relative was, through his interest, appointed her English teacher, and another has gradually proceeded since to the bench of bishops. Mrs. H—— was said to have received 500*l.* for her share in the business. Whatever might be the sum, her husband was by means of it enabled to go into partnership with a fellow-apprentice, one S——, who had then just returned from the East Indies, whither he had been sent to one of the Nabobs along with some lustrous to unpack and put them up, and had thus accumulated a small sum. The one was a parish apprentice, the other the son of a poor clergyman. They opened in opposition to their former master a shop at the corner of Cockspur Street and Hedge Lane, afterwards called Whitcomb Street, which has also suffered dilapidation, but the shop has reappeared in splendour.

"Such is the history of this elopement, which I received from my mother's relations, who had peculiar means of knowing the facts; as also from a fellow-apprentice of H——'s, one Stock, who afterwards kept the Lion and Lamb at Lewisham, and whose wife (who afterwards married a Mr. Peter White of that village) had also been a fellow-servant of H——'s wife while at Betts'.

"It was generally reported that the Fair Quaker was kept at Lambeth, or some other village on the south of the Thames; a notion which probably arose from its being most customary with the Prince to ride out over Westminster Bridge; but I have heard it said that she resided at Knightsbridge, at a farm which supplied the royal family with asses' milk. The house being retired from the road, and less than a mile from the palaces, was well adapted for the purpose of private visits.

"It is scarcely worth while to notice, that those who say the King saw her as he passed to and from the Parliament House can have no knowledge of that part of London, and the situation of her father's shop.

"Was not Mrs. H——'s maiden name Lightfoot? * This might probably be ascertained by the register of St. Martin-in-the-Fields. As the Wheelers would naturally use that name in relating the story, as being that by which they could best designate her, has not some confusion arisen between the two females concerned in the elopement?

"T. G. H.

"* * * We shall be glad of the anecdote of Osborne. We give ready insertion to the above, but still rely on the communication from Warminster, which described her as Wheeler's niece and the wife of Axford."—*Monthly Mag.* July, 1822, vol. liii. pp. 517-8.

This letter from T. G. H. brought a further communication from W. H. of Warminster, who having, as he says, begun the debate, claimed the privilege of the last word. But this and another short extract from the same periodical I must postpone till next week. WILLIAM J. THOMS.

HUMAN SACRIFICES IN ORISSA.

The famines and visitations of disease in Orissa, concerning which so much has lately been published, are not the only evils which have afflicted the people of that part of India. Some years ago it was ascertained that the practice of sacrificing women and youths prevailed extensively in the highlands of the Zemindary of Goomsur in Orissa, called Khondistan. It was my fortune to be attached to a column of the army which in 1836 entered Goomsur to suppress a rebellion of the rajah. This column fought its way through the mountains to the country of the Khonds; and while on this service the officers learnt the following particulars of the human sacrifices, and rescued several women and girls intended for immolation. The sacrifices took place annually at the time of seed-sowing. The unfortunate victims, who had been purchased or kidnapped from neighbouring districts, were on the fatal day conducted from their place of confinement to a post, to which they were bound with iron chains, certain prayers being pronounced at the time by the presiding priest. The agriculturists of the district assembled on the spot, holding knives; at a signal from the priest, they rushed upon the captive, previously stripped naked, and cut the flesh from her frame until nothing more than the skeleton remained. In this horrid rite the Khonds endeavoured to prolong the life of the sufferer as long as possible, in order that the flesh dedicated

to their Ceres might be sown in the fields to propitiate a fruitful harvest, while it still quivered with life. At Koladah, below the Ghauts, there was a shrine to the goddess Doorga, where many iniquitous and bloody scenes were enacted under the Rajah of Goomsur. The effigy of the goddess stood on the margin of a deep pool, darkly embowered in a thick jungle; her form was human, with the exception of the head, for which an inverted skull was substituted; the feet touched a stone altar, stained with human blood. At this place, it was said, the rajah offered to the goddess the lives of those of his concubines he was desirous to be rid of, with ceremonies too cruel to be narrated. At the completion of the rite, the bodies were thrown into the pool for the alligators inhabiting it. The following legend is supposed to embrace the origin of the Meriah, or human sacrifices of the Khonds:—Tari Pennu, the earth goddess, spilt some drops of her blood on the muddy unproductive earth, which then became hard. She desired the lookers on to observe the beneficial change, and bade them cut her body in pieces to complete it. The Khonds, thinking her one of themselves, preferred obtaining victims by purchase or kidnapping from other peoples, and after the first sacrifice the knowledge of agriculture dawned upon mankind. Since the Goomsur war, through the exertions of the Government agents, among whom the most conspicuous have been Captain Macpherson and Colonel J. Campbell, this revolting practice has been nearly, if not altogether, suppressed in Khondistan and the adjoining districts where it prevailed. "Sketches of the Goomsur Campaigns, by Captain H. Corgreve of the Madras Artillery," in the *Asiatic Journal*, 1842, may be referred to for a fuller account of the Khonds of Orissa and their customs. See also "An Account of the Religion of the Khonds of Orissa, by Capt. S. C. Macpherson, Madras Army," in the *Journal of the Royal Asiatic Society*, 1852, and Major-General J. Campbell's, C.B., *Thirteen Years Service amongst the Wild Tribes of Khondistan*, 1864. H. C.

DR. THOMAS FISHER.

[From a Correspondent.]

A valuable contributor to "N. & Q." cannot be allowed to pass away without a brief notice. Dr. Thomas Fisher, for upwards of twenty years Assistant Librarian of Trinity College, Dublin, died in that city on Jan. 17, 1887, aged sixty-six; his death was sudden, but painless, caused, as is supposed, by bronchitis combined with heart disease. A paper from his pen appeared in the last number of "N. & Q." under his usual signature, 'Αλλεως. (3rd S. xi. 59.)

Dr. Fisher was a native of Limerick, and was educated at Ballitore School, co. Kildare, the

* * By a communication in *Monthly Mag.* for August, 1822, it appears Mrs. H——'s maiden name was Ann R * * * n, and that when young she was called Nancy R——. Her mother was one of the sisters of Mr. Samuel M * * * n, a respectable Quaker in Swallow Street."

ent at which Edmund Burke and other men received the first elements of learning. In his earliest years he was remarkable for his industry in the pursuit of knowledge. He was a student of medicine at Edinburgh, but soon, from conscientious scruples, renounced medicine and supported himself for a time as a writer. In 1846 he was appointed to the library of the University of Dublin, where he remained to his death, and which he discharged to the entire satisfaction of every one with that institution. His extensive knowledge, his habits of accuracy and punctuality, his kind and obliging disposition, and the thoroughness with which he imparted his knowledge to those who consulted him, rendered him an assistant to all students in search of information.

He was originally a member of the Society of Friends, but afterwards became a devoted member of the Church of England, in whose doctrine he was deeply versed. His spirit was his piety unaffected and unobtrusive, his character remarkable for purity, simplicity, and modesty. Of him it might have been most truly said that he was without guile.

Left behind him no literary remains except may be found in the pages of "N. & Q.," where he was a contributor from its commencement. There is, however, in the hands of Mr. G. Gould, an interleaved copy of the *Biographie*, in which he has enriched in his remarkable handwriting with copious notes, additions, corrections, bibliographical as well as general. He gave invaluable assistance in the preparation of the printed catalogue of the University of Dublin, of which a volume was issued under the superintendence of Dr. Jones. His bibliographical knowledge enabled him to render important service to Mr. Jones of the Bodleian Library, Manchester, in that gentleman's edition of Peck's Catalogue of the Tracts against Popery written in the time of James II.

Readers will no doubt readily guess from what contributor of "N. & Q." we have received this notice of his "close companion and friend."—"Q."]

NEW UNDER THE SUN.—Mr. S. Barber, in his pleasant book, *Myths of the East* (pp. 135, 136), refers to the story of a wife who, locked out by her husband, threw herself into the well; by which means she threw out her obdurate spouse, and, in her turn, locks him out in her turn. This Gould says, he found related in a Sussex tale as having really happened at Lewes

Remembering sundry places where this story occurs, I opened, among other books, *The Seven Sages* (Percy Society, vol. xvi.), and to my surprise found the editor, Mr. Thomas Wright, referring, like Mr. Gould, to a recent version of the same tale:—

"It is a singular proof of the long duration of the popularity of such stories, that within a few days I have heard the same story told in a small country town, as having happened to one of the townsmen," &c.—*Introduction*, p. liii.

The same story (with differences) is to be found in Molière's *George Dandin* (Act III. Scenes 8 to 11).

Appropos of Molière. As far back as I can remember, I was accustomed to hear from two eye-witnesses a story how, in London streets, a man and his wife were quarrelling; how the husband struck the wife; how a passing stranger interfered, and how the wife turned round and flew at this philanthropic stranger, saying, "He is my husband, and he has a right to strike me if he likes!"

Now this incident exactly occurs in Molière's *Médecin Malgré Lui* (Act I. Sc. 2.) The scene is too long to quote. I give only one sentence of wife and husband:—

Wife. "Voyez un peu cet impertinent, qui veut empêcher les maris de battre leurs femmes!"

Husband. "Je la veux battre, si je le veux; et ne la veux pas battre, si je ne le veux pas."

I vouch for the truth of my eye-witnesses.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

SIR SIMON ARCHER.—I have in my possession a copy of Dugdale's *History of Warwickshire*, folio, 1656, to the fly-leaf of which is pasted an autograph letter of Sir Simon Archer, of which I send you a copy:—

"MR. CLARKE,—

"There is one Mr. Dugdale, a lover of Antiquities, who peradventure you know intendeth to publish an History of Warwickshire, whom both by my own and my friends' help I would gladly assist wherein I may; if you therefore have any knowledge in blazoning of Arms I would desire your furtherance in these particulars following—First, I would entreat you to inform me what arms are in the church windows about you and the blazon of them, and in what windows or panes of the windows they are placed; whether they be in the chancel or in the church; whether of the east, west, north, or south side thereof. And likewise what monuments or gravestones are in the churches or chancels, and what is engraven upon them. And what manors are in the several parishes, and what lands are therein, and who are seized of them, and what Court Barons or Court Leets are belonging to them, and what decayed townships are in them, and in what parishes they lie; who are patrons of the churches, whether it be a parsonage or a vicarage and a parsonage; who has the gift of them, and what they are in the King's Books, and to what saints the churches were dedicated. And what else you know by help of your own deeds or of your own knowledge conducing to matters of Antiquities not hurting any man's right I should

"HAMBLETONIAN" AND "DIAMOND."—About half a century ago, there was often to be seen in the public rooms of inns, an engraving of a horse-race between "Hambletonian" and "Diamond," the former being represented as winning by half a neck. Does it appear in the annals of sporting or otherwise, when and where this took place? and were these horses celebrated for speed? G.

Edinburgh.

HISTORICAL PICTURES AT DENHAM COURT.—In Murray's *Handbook for Berkshire, Buckinghamshire, and Oxfordshire*, at p. 101 is a notice of Denham Court, near Uxbridge:—

"Here," says the compiler, "Charles II. was concealed in various ways by Lady Bowyer, and 4 curious panel pictures still preserved in the house commemorate the event. The 1st represents him dressed as a scullion in the kitchen; the 2nd hidden among the rushes in the moat; the 3rd the turkey, bleeding at the head, which she hung over the panel behind which he was concealed, to keep off the bloodhound which was tracking him; the 4th is a fine portrait of Lady Bowyer herself. The house has been much modernized, but retains its ancient moat."

To what part of Charles II.'s adventures does this story refer? The *Boscobel Tracts* show that he, after the battle of Worcester, fled to White Ladies and Boscobel, houses on the borders of Worcestershire and Staffordshire. Thence through Bristol to Trent House, near Yeovil in Somersetshire. From thence he tried to escape by sea from Bridport, but, not succeeding in getting away, came back to Trent House; moved after a time to Hole House, between Salisbury and Stonehenge; and thence travelled across the southern part of Hampshire and Sussex to Brighthelmston, where he met Captain Tattersell, who took him to France in his vessel. He could not, therefore, in his flight after Worcester, have been within very many miles of Denham House. Do these paintings refer to adventures of his at some other time or at some other place, or do they portray the perils of some other Cavalier gentleman in hiding? C. W. BARKLEY.

MACARONIC DESCRIPTION OF A FRIAR.—Some five-and-thirty years ago, one of the most promising "honourable members" of the Oxford Union Society, who, though he has long occupied a still more honourable position, has not quite attained the prominence of some of our contemporaries, quoted, or professed to quote, in a debate there, a macaronic description of a friar, which commenced, I think, with the words—

"Legere brevium taliter qualiter."

Can he, if he chances to read this query, or any other of your readers, direct me to its origin? C. W. BINGHAM.

MÉNMAITH.—In examining some court-rolls of a manor in the Isle of Ely, I observe that a

copyholder was admitted to property of the following description:—

"4 Menmaths, late Tetherells, held at the yearly of 2s."

Can any of your readers inform me what "menmath" is? A CONSTANT READER.

MOONWORT.—I shall be greatly obliged to of your correspondents learned in folk-lore would kindly inform me, through the column "N. & Q." of the properties attributed by our folks to the herb "Moonwort." In what part of England does it bear the name *Honesty*, and what is the bearing of so fair a name? I have read that this herb was formerly called Devonshire "Unshoe the horse," and that it so called because of its power to attract from horses' feet; and one great instance of strange power is thus narrated—that a par horse having been drawn up on the White D (where this herb grows), *thirty* horse-shoes, being new, were found the next day. Is it believed in the fairest of English counties that a frail instrument can work so foully? or is story of extraction a mere detraction? I

OCCURRENCES IN EDINBURGH, 1688.—Are any diaries, or records of events, in existence (published or unpublished), containing accounts above, by eye-witnesses or contemporaries? F. N.

SONG.—A friend of mine possesses an exercise book headed "Mathematical Class, Glasgow University, April 5th, 1790," on which are scribbled the following lines:—

"When Adam was laid in soft slumber,
'Twas then he lost part of his side;
And when he awakened, with wonder
He beheld his most beautiful bride.

"She was not made out of his head, Sir,
To rule and to govern the man;
Nor was she made out of his feet, Sir,
By man to be trampled upon."

Can any one name the author of these or complete the ballad. They apparently part of a song, which may have been sung in Glasgow Theatre, and written down from me by the student. J. G.

ROLL OF PHYSICIANS.—On consulting Munk's *Roll of the College of Physicians*, we professes to supply "a complete Series of the laws, Licentiates, and Extra-licentiates of College from its foundation in 10 Hen. VIII. am amazed to find no mention of six physicians out of the eight I looked for. The missing ones of M.D.s are:—Dr. Oliver Hakluyt, 1590; Edward Radclyff, physician to King James I. Robert Eade, 1660; Dr. Hoogan of Lyme R. 1672; Dr. Cranmer of Kingston, 1716; Dr. C. Chester, 1737. It would be interesting to know

whether these omissions are due to the imperfection of the roll or of the editor. TEWARS.

TABLE-TURNING.—Have the spiritualists noticed the following extraordinary reason which Jeremy Bentham gives to a lady of Lord Lansdowne's family upon his delay in sending her a note?—

"I had scarce put the seal to it when my seven tables, together with your old acquaintance the harpsichord, and the chairs that make up the society, set up a kind of saraband, moving circularly round the centre of the room, but without changing their relative positions. They composed themselves, however, after a short dance, nor have they had any such vagaries since. . . . What was the object of this extraordinary, and by me never-before-experienced interposition, I submit to your omniscience."

Bentham apparently wrote this from a farmhouse at Hendon in 1788 or 1789. See Bentham's *Works*, edited by Bowring, vol. x. p. 187.

N. W. T.

TORCHES.—Can any of your correspondents tell me how torches were usually made before the introduction of lamps and gas in our streets? In a recent torch-light procession we burnt, in iron sockets, tow dipped in paraffine oil; but they very soon burnt out. W. H. S.

Yaxley.

OLD VALENTIN says—"Non omnes dormiunt, qui clausos et conniventes habent oculos." Can you give me any information as to who the Valentin is that says this? What was his Christian name? An exact reference to the quotation would much oblige T. H. T.

WHEY.—Where is this recommended as a sure and infallible cure for rheumatism? P. J.

Queries with Answers.

THE WOODEN HORSE.—

"Two soldiers were this day (Thursday, Dec. 19, 1644,) tied for running away from their colours. The one was a trooper, and was sentenced to ride the wooden horse in the Palace of Westminster, and to have two muskets tied with match to each leg, and there to sit for the space of one hour; and the sentence against the other was repeated."

I met with this extract in the King's Pamphlets in the British Museum, E. xvii. No. 12, 4to. I shall be glad if any of your contributors can give an account of this military punishment. The name of the soldier is stated. He was a trooper in Sir William Waller's forces. G. F. T.

[Riding the wooden horse was a punishment formerly much in use in different military services. The wooden horse was formed of planks about eight or nine feet long, nailed together so as to form a sharp ridge or angle; this ridge represented the back of the horse; it was supported by four posts or legs, about six or seven feet long, placed on a stand made moveable by trucks; to complete the

resemblance, a head and tail were added. At length, riding the wooden horse having been found to injure the men materially, and sometimes to rupture them, it was discontinued. Grose's *Military Antiquities*, ed. 1801, ii. 106, where there is an engraving of it.]

MURILLO'S PAINTING.—"A view in the mountains of the Tevia (or Levia) Norvice in Spain, the ruins of a convent, in which is introduced the story of Daniel in the lion's den, by B. Murrillio (or -is)," is the description, and a tolerably correct though an imperfect one, pasted on the back of a picture purchased some time since by a friend of mine. Could any reader of "N. & Q." give any information as to the painter or the scene of the picture? I can find no such names as Levia or Tevia or Norvice in the *Gazetteer*. R. M.

[The locality represented in the picture is probably that of Sierra Morena (Brown Mountain Range), which abuts against the central table-land of Spain on the south, rising above it, and forming a natural boundary between Andalusia and the provinces of La Mancha and Estremadura. Most dictionaries contain some account of the celebrated Spanish painter, Bartolomé Estevan Murillo, and a catalogue of his works will be found in Stirling's *Annals of the Artists of Spain*, ed. 1848, iii. 1413 to 1448.]

EVANS'S "GEOGRAPHY."—A small Geography (an abridgment) was much used in schools about fifty or sixty years since, and it was a most able work, written by a Rev. — Evans, M.A., of some proprietary academy near London. Can any of your readers supply the name of the author correctly, and whether such a Geography is now in print? E. P.

[The editor of *An Epitome of Geography* (12mo, 1801, 2nd edit. 1802) was the Rev. John Evans, LL.D., well known as the author of *The Sketch of the Denominations of the Christian World*, of which no less than 100,000 copies were circulated during his life. Mr. Evans conducted a seminary for the education of youth at No. 7, Pullin's Row, Islington, and was pastor of a congregation of General Baptists meeting in Worship Street, Shoreditch. He died at Islington on January 25, 1827. His *Epitome of Geography*, we are inclined to think, can only now be procured from the second-hand booksellers.]

A QUERY FOR CELTS.—I met with an anecdote the other day beginning thus: "A negro from Mountserat or Marigalente, where the Hiberno-Celtic is spoken by all classes." Is this statement true, and where is the place? I cannot find any mention of it in the *Geographical Dictionary*.

VA DRAIGHNEN.

[The place is Montserrat, one of the Leeward Islands, in the West Indies, where in 1632 a colony of Irish settled, whose descendants, and some persons from other countries, are its present inhabitants; but the common language is Irish, even amongst the negroes.]

APOSTLE: REVOLUTIONISTS OF HOLLAND.—MRS. IRVING ROUGEMONT requests the favour of answers to the following questions:—

1. How many requisites were necessary to constitute an apostle?

2. What were the first revolutionists of Holland called?

65, Gloucester Terrace, Hyde Park.

[1. The word *ἀπόστολος* signifies properly an ambassador or messenger. The name was applied primarily to the twelve disciples whom our Lord selected as the first preachers of his Gospel. The apostles of the circumcision were called the *Twelve*, according to the number of the tribes of Israel. Two requisites were required to become a member of this college of apostles; namely, lawful commission, and a personal witness of the whole ministerial course of our Lord from the baptism of John till the day when He was taken up into heaven. (Matt. xxviii. 18-20; Acts i. 22.) The name, however, was given also to other preachers of the Gospel, who assisted the apostles properly so called, in establishing or confirming churches, such as St. Paul, St. Barnabas, Philip, Titus, Epaphroditus, Andronicus, and Junia. See Bingham's *Antiquities of the Christian Church*, book ii. chap. ii. sect. i., article entitled "All Bishops at first called Apostles."

2. Our correspondent's second query has reference probably to the outbreak in Holland in 1666, on the appointment of Margaret, Duchess of Parma, as Governess of the Netherlands. The confederate nobles of Brabant, headed by the Baron of Brederode, presented a petition to the Duchess against the introduction of the Inquisition, on which occasion one of her council called the deputies *Gueux*, Beggars. At a feast given the same evening by the Baron of Brederode, where nearly three hundred guests were present, the expression being repeated, was eagerly caught up, and echoed from mouth to mouth. "It was no shame," they said, "to be beggars for their country's good." "Live the Gueux!" resounded from all sides of the apartment. Brederode appearing shortly after, with a wooden vessel such as pilgrims and mendicant monks were wont to carry, pledged the whole company to the health of the "Gueux," and the cup went cheerily round.]

SKINNER FAMILY.—William Skinner, merchant, was alderman, and in 1664 mayor, of Kingston-upon-Hull. Was he the brother of Cyriack (*antè*, p. 12), or were the two in any way related? One of the alderman's descendants married the grandson of Admiral Sir Jeremiah Smyth. Perhaps K. P. D. E. ("Notices to Correspondents," *antè*, p. 48), or some other correspondent, will favour me with direct information, for which purpose I give my address.

W. CONSITT BOULTER.

The Park, Hull.

[According to the pedigree of the family, Cyriack Skinner had an elder brother named William; but whether he became Mayor of Kingston-upon-Hull is not

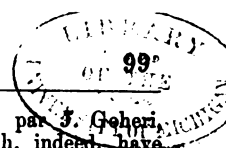
certain. Writing from memory (*antè*, p. 48) we stated that the pedigree of the Skinners of Thornton was printed in Joseph Hunter's work on *Milton*; we find, however, is given by Dr. Sumner in the Preface to *Milton's Thesis of Christian Doctrine*, 4to, 1825, p. v.]

ANECDOTE RESPECTING THE AUTHORIZED VERSION OF THE BIBLE.—In *Cæsar Morgan On the Trinity of Plato*, ed. Holden, p. xi. we read that one of the translators of the Bible, on hearing five reasons given for the translation of a certain passage in a particular way, different from the rendering in the Authorised Version, told the fault-finder that the five reasons to which he alluded had been duly weighed by the translators, but that thirteen others, more forcible, had induced them to render the passage as it stood in the then new translation. Is it known (1) what was the translator meant, (2) who the object, (3) what the passage, (4) what the reasons on each side?

P. J. F. GANTILLON.

[The anecdote is related by worthy Izaak Walton in his *Life of Bishop Sanderson*, who has not given us the text under discussion. He tells us that "Dr. Kilbie was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made professor of it in Oxford University; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and that this Doctor and Mr. Sanderson had frequent discourses, and loved a father and son. The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company: and they going together on a Sunday with the Doctor's friend to that parish church where they then were, found the young preacher to have no more discretion than to waste a great part of the hour allotted for his sermon in exceptions against the late translation of several words, not expecting such a hearer as Dr. Kilbie, and showed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the Doctor's friend's house, where after some conference the Doctor told him 'He might have preached more useful doctrine and not have filled his auditors' ears with needless exceptions against the late Translation: and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said he and others had considered all of them, and found thirteen more considerable reasons why it was translated as now printed:' and told him, 'If his friend, then attending him, should prove guilty of such indiscretion, he should forfeit his favour.' To which Mr. Sanderson said 'He hoped he should not.' And the preacher was so ingenuous as to say, 'He would not justify himself.'" Dr. Kilbie was one of the seven Oxford divines appointed to translate the four greater prophets, with the Lamentation and the twelve lesser prophets.]

BIBLIOTHECA PISCATORIA.—In the *Biographiæ Dramaticæ, or Companion to the Playhouse* (edit



ol. i. Introduction xiv. and p. 353), I find notice of one John Hoker, who in 1535 is have written a piece entitled "Piscator; Fisher Caught," but which was not printed. Reader of "N. & Q." acquainted with the bouts of this MS., if it still exists, or with one of the pieces?—
 ing-book collectors may feel interested in owing announcement from New York:—
 fly ready, A Bibliographical Description of a an, or Fishing Library. Edition, Three Hundred of which Fifty will be on Large Paper."

T. WESTWOOD.

"Piscator, or the Fisher Caught, Warton (*Hist. of Poetry*, edit. 1840, iii. 88), says, "As Latinity have been the author's object, I suspect this to have been in Latin, and to have been acted out of his college." The late president of Magdalen College (Dr. Routh), of which Hoker was fellow, Dr. Bliss that this comedy is not existing among the papers. Wood's *Athenæ*, edit. 1813, i. 138, & Q." 3rd S. viii. 406.]

Replies.

PHILOLOGY (PÆTUM).

(3rd S. x. 494.)

authority for the use of this word is equal which can be claimed for the more frequently better-known *Tabacum*. Like this latter, Latinised form of a term which had been the herb by the natives of one of those in which it was originally found. De his *Historia Brasiliana*, 1590, says, "This called *Petun* by the Brasilians;" and in his scarce and valuable *Essay on Tobacco*, 1840, among his "synonymes of" (forty-three in number), has "Petum," and "Petmne (Bohem.)." Dr. Everard, *De Herba Panacea, quam alii Tabacum, unum, aut Nicotianum vocant brevis Commentarius* (Ultrapet. 1644), says—

unus *Petum* et *Tabaco* dicitur, ab ejus nominis qua primò inventa est, ubi magna copia crescit, omen sortita est.—P. 14.

so in the prefatory "Description of Tobacco" (nothing more nor less than a close translation of the *Tabacologia* of Joan. Neander), which is the little volume entitled—

sea; or the Universal Medicine, being a Description of the Wonderful Vertues of Tobacco, taken in a its Operation and Use both in *Physick* and *Py*, 12mo, London, 1659," [we read] "Those of it *Petun*, so do almost all the people that live he *Antarctic Pole*, or *Piccielt* as *Monardus* holds, *semuc*, as *Ovidius* will have it (yet this is not the me for Tobacco, but is ascribed to some other ant by authors, and it differs from Tobacco, as to me)," &c.—P. 2.

is also a treatise in the French language,

"*Instruction sur l'Herbe Petun*, par J. Gohier, 8vo, Paris, 1572." The French, indeed, have made a push to naturalise the word. Scarron has—

"Ce ne fut quasi que tout un,
 Fors quelques preneurs de *petun*"
 (*Virgile travesti*, l. 6),

and elsewhere inflects it as a verb—

"Aujourd'huy l'auengle Fortune
 Est pour qui boit, pour qui *petune*;
 Pour le ioleur, pipeur fut-il,
 Pour le poisson du mois d'Auril," &c.
 "Epistre Chagrine à Monsieur Rosteau."
 (*Œuvres de Monsieur Scarron*, 1659).

We have made no such attempt, so far as I know, to introduce the word into our own vernacular. By the modern Latin poets, however, it has always been in favour as a convenient spondee. To the ancients of the classical era we cannot, alas, refer. Anacreon celebrated the God of Wine in deathless verse, but the mantle of the Teian hung unused upon its peg for some two thousand years before the long parturient womb of Time gave birth to this

"Brother of Bacchus, later born"—

(as Charles Lamb has it)—to seek in degenerate days and a baser dialect for a worshipper and a laureate. And did not the young and yet part-known godling find one meet in *thee*—

"Prime pater Poeti, fumantum gloria, THORI.
 Non fumum ex fulgore, sed ex fumo dare lucem
 Cedule . . . ?"

in whose *Hymnus Tabaci*—"de Poeto seu Tabaco," (Lond. 1628), we may find the constant indifferent use of the two words. And just for the sake of bringing in another compound, I may point to some elegant hexameters addressed to this poet—"Juvenilia Resegmina in *Pætolegiam* Raphael. Thorii," in the *Momenta Desultoria* of Constantine Huguenius, *Hagæ Com.* 1655.

By the way, if the Muse should suggest an epigram to ourselves, are we to write "*Tabacum*" or "*Tabâcum*?" The latter doubtless, as we accentuate the penultimate vowel in our Anglicised word, and double the consonant. Thorius has it always long:—

"Nec pudent certa salvos à morte fateri
 Cœlitus ostenso vitam debere *Tabaco*."
Hymnus Tabaci.

Authorities are, however, not wanting for contrary usage; take the following epigram:—

"Os patris, matris nasum te dicit habere
 Quilibet, et matri par similisque patri.
 Nec mentitur in hoc. *Tabacum* bibit ille, bibisque:
 Nare trahit *tabacum* hæc, tu quoque nare trahis."

Among my *Nicotiana* is a very curious book, entitled—

"*Raptus Ecstaticus in Montem Parnassum, in eoque visus Satyrorum Lusus, cum Nasis tabacophoris, sive Satyricon Novum Physico-Medico-Morale in modernum*

tabaci sternutatorii abusum. Autore Joanne Henrico Cohausen, Hildesio Saxone. Amstel. 8vo, 1726."

I cite this to enable me to excerpt from the appendix or vocabulary at the end the following explanations:—

"*Pætum*, est herbæ tabaci synonymum. Passim apud rei herbariæ scriptores sic appellata hinc varia nova vocabula deduxit author.

"*Pætopota*, *Pætiwendulus*. Ubi *nugi*-et *pætiwendulus*, qui nugas et tabacum habet venalia.

"*Pætonasi*. Nasi pæto indulgentes; vernaculâ, *Ta-backs-neuzen*."

A great deal more than enough has been said to satisfy SCISCITATOR as to the authority for the use of the word in question, and if he has condescended to follow my *desultoria* thus far, he probably regrets that he ever committed himself to the question. It is pleasant, however, to gossip on the subject, and perhaps, as he is evidently a reader of the poems of the simple-hearted usher of Westminster, he may like to meet with an epigram from a collection to which Bourne himself was a contributor, especially as it is headed with the name of another great *pætophilus*:—

"Aldriccius nobis nomen memorabile, Pæti

Omnia qui novit commoda, sic cecinit.

Pætum mane viget, marcescit nocte, caditque:

Primo mane viget sic homo, nocte cadit.

Ut redit in cineres incensum; mortuus omnis

Sic redit in cineres, sitque quod ante fuit."

Lusus Westmonasterienses, ed. 1770, p. 24.

Just as one last instance of the use of the word, I may point, as ample authority in itself, to a "Lemma," among the exquisite Lenten exercises of the Westminster and Eton students of Christ Church, known as the *Carmina Quadragesimalia*, 1723-48. Here the question is discussed "An Natura agat frustra? Negatur." For the lines following, commencing with—

"Quot bona suppeditat *Pætum* mortalibus ægris?"

I must not venture to ask insertion, and refer the curious *miso-* or *philo-tobacist*, as the case may be, to the book itself.

WILLIAM BATES.

Birmingham.

RANDOLPH.

(3rd S. x. 438, 458, 499.)

The recent discussion respecting the facts of Thomas Randolph's life prompts me to transcribe the fine epitaph which is engraved on his tomb in the church of Blatherwycke, Northamptonshire, where he died after a hard drinking-bout at the hall, then the residence of the Staffords:—

"*Memoriæ Sacrum THOMÆ RANDOLPHI*, inter pauciores felicissimi atque facillimi ingenii juvenis, necnon majora promittentis, si fata virum non invidissent sæculo.

"Here sleepe thirteene together in one tombe,
And all these great, yet quarrell not for roma.

The Muses and the Graces here did meete,

And graved these letters on the churlish sheete:

Who, having wept their fountains dry,
Through the conduit of the eye,

For their Friend who here doth lye,

Crept into his grave and dyed.

And soe the riddle is untied.

For which this Church, proud that the
queath

Unto her ever honoured trust

Soe much and that soe precious dust,

Hath twined her temples with an Ivy wre

Which should have laurel been,

But that the grieved plant, to see him dea

Took pet and withered.

"Cujus cineres brevi hæc (quâ potuit) imi donat Christophorus Hatton, Miles de Balneo et amator, illius vero, quem deflemus, supplendâ c quæ marmoris et æris scandalum manebunt pei

It was not unreasonably conjectured as local antiquaries that Ben Jonson comp epitaph on his friend and boon compa appears, however, from Wood's *Athenæ O.* that the verses were the work of R friend, Peter Hausted of Cambridge.

Knowing that some of the readers of "are fond of such trifles, I submit to th ment an attempt to render the verses i hexameters:—

"Tres simul atque decem nunc cippus contegi
Illustres omnes, sed nec nimis arcta querente
Busta dari. Tu sic solvas ænigmata, si non
Certa loquor: nempe hoc Muse, Charitesque
Convenero loco; tum quas nunc cernis iniqui
Literulas urnâ sculperunt; atque ita, fonte
Postquam siccârunt, lacrimarum, tramite m
Deductos oculis, capiti libamina caro,
Commune hoc unâ petierunt morte sepulcrum
Quocirca magni reputans quod fata tulissent
Tantos tamque graves cineres, dulcissima cu
Et fidei monumenta suæ dum sæcla manebu
Nostra caput contortâ hederâ circumdedit æ
Et lauro sanè, virides nisi laurus (acerbum
Indignata viri casum) posuisset honores."

C. G. P

Garrick Club.

JUNIUS: Q. IN THE CORNER.

(3rd S. xi. 36.)

I have great pleasure in responding WILKINS's appeal in your impression of inst. respecting Junius, though I am afr cannot give a full answer to the questi I have examined the Treasury Minute l the year 1770, and find there the delibe their lordships upon the appointment of f of White Pines in America. I have them, and your readers will find them l length at the end of this note. There se no mention of a noble lord interfering t Mrs. Allanby being browbeaten on exa but it is possible that this may appear informations and examinations which the refer to as being deposited among the the Treasury. I will have a hunt for long; they may tell us something in

However, the accompanying extract may perhaps be of service to MR. WILKINS until I can find something more to the purpose.

One thing with regard to Junius is very strange, and I hope and believe that some day it will be explained—how did he get his intelligence of Treasury transactions, which he says, and I think truly, that he drew “from first sources and not from the common falsities of the day”? To obtain such information as Junius possessed could only be done by a Treasury *employé*; or, if not, treachery was at work somewhere. Your correspondent MR. WILKINS, who in a former communication opened or suggested the best clue to Junius which has ever been thought of, may perhaps be able to enlighten the readers of “N. & Q.” upon this point.

Junius will one day turn up in *propria persona*, I feel satisfied. Sources of information are now open to us which were unknown to former commentators on the subject; and, if we work them well, the fox will be unearthed, and the readers of “N. & Q.” will be in at the death.

“WHITEHALL, TREASURY CHAMBERS, 6TH JUNE, 1770.

“Present:

“Lord North, Mr. Jenkinson, Mr. Dyson, Mr. Townshend.

“My Lords take into consideration the appointment of Surveyors of White Pines in America.

“Read the Report and Order of Council in regard to the preservation of White Pine Trees in America, and directing this Board to give the necessary orders for carrying the same into execution.

“Lord North informs my Lords that he has been given to understand that some undue and improper methods have been made use of in order to procure appointments to these offices, and that he is of opinion that enquiry should be made into the matter before the Board; and he further informs my Lords that Mr. Bradshaw having heard that his name had been mentioned in the informations received concerning this business, and that he is desirous that the enquiry may be entered into immediately, as he understands the person by whom his name had been so mentioned was upon the point of embarking for America.

“My Lords direct that Mrs. Allanby and Mr. John Patterson, who are ready, as their Lordships are made acquainted, to give information touching this matter, be desired to attend this Board to-morrow morning.

“WHITEHALL, TREASURY CHAMBERS, 7TH JUNE, 1770.

“Present:

“Lord North, Mr. Jenkinson, Mr. Dyson, Mr. Townshend.

“Mrs. Allanby attends and is called in; and being acquainted by my Lords that they have been given to understand that she complains that her husband, Mr. Allanby, had been disappointed of the office of one of the Surveyors of the White Pines in America by some improper methods said to have been practised for procuring appointments to such offices, and that my Lords are ready to hear anything she may have to say on that subject:

“She informs my Lords of all she knows or has heard relative to the matter, and is examined in order to explain some parts of her information. (*Vide* her informa-

tion and examination deposited among the papers of this Office.)

“Mrs. Allanby having informed my Lords that she had met Mr. Pugh this morning on the Parade, and that upon telling him she was going to attend the Board upon this matter, he said he was ready and willing to attend if called upon, and my Lords being made acquainted that Mr. Pugh was actually waiting in order to be called in.

“Let Mr. Pugh be told that if he thinks fit to attend to-morrow morning, my Lords will be ready to hear anything he may have to say.

“Mr. John Patterson attends and is called in.

“My Lords acquaint him that he is desired to attend the Board to explain a transaction in which he is said to have been concerned in making an offer of money for obtaining an appointment to one of the intended offices of Surveyor of the White Pines in North America.

“The minutes of Mrs. Allanby's information are read to him, and he is heard thereupon, and relates to my Lords all he knows relative to the said transaction, and is examined touching the same. (*Vide* his information and examination deposited as before.)

“WHITEHALL, TREASURY CHAMBERS, 8TH JUNE, 1770.

“Present:

“Lord North, Mr. Jenkinson, Mr. Dyson, Mr. Townshend.

“Mr. Pugh attends and is called in.

“He acquaints my Lords that he would be glad to know if any person had reflected on him or his character.

“Mr. Patterson's examination is read to him, and he is heard thereon and withdraws.

“Mr. Pugh is called in again, and being asked whether he wished that Mr. Patterson should be called in in order to ask him any questions before the Board, he desired Mr. Patterson might be called in.

“Mr. Patterson is called in accordingly, and answers Mr. Pugh's questions.

“Mr. Pugh and Mr. Patterson withdraw.

“Mr. Bradshaw acquainted the Board that he never heard nor suspected that any money had been offered to his sister till one day last week, when Mr. Patterson, in consequence of being told by Mr. Cooper that Lord North had been informed of an improper transaction, in which he was said to be concerned, in order to procure one of the offices of Surveyor of White Pines, came to Mr. Bradshaw, and gave him an account of the whole affair. That he immediately sent for his sister, and upon his taxing her with it, she gave him a narrative, a letter from Mr. Patterson to her, and her answer to it, all which he delivered into the Board. He also acquainted my Lords that he obtained from Mr. Patterson a note from his sister to Mr. Pugh, together with a copy of a second letter from Mr. Patterson to her, and her answer thereto, which he also delivered in.

“All these papers are read.

“And with respect to the allegation in the last of them that his sister was not upon terms to speak with him, Mr. Bradshaw desired to assure the Board that there never was the smallest difference between his sister and him; for as he was ignorant of the motives upon which she had recommended Mr. Patterson, he had no reason to be angry with her, but had only told her that he would never take upon him to recommend any person to the Duke of Grafton; and that in truth she has been as often at his house within the last twelve months, as she was used to be at any time within these twelve years past.

“It appears to my Lords that Mr. Bradshaw was not in any respect privy to the negotiation alleged to have been carried on by Mr. Pugh and Mr. Patterson with his

sister Miss Bradshaw, and that there is no foundation for any imputation upon Mr. Bradshaw.

"Transmit the foregoing examinations to Mr. Attorney and Solicitor-General, and desire their opinion whether there appears to them to be in the said examinations sufficient matter for grounding any prosecution against any person therein mentioned; and as Mrs. Allanby, whose evidence may be necessary in case it be thought right to institute any prosecution, is on the point of embarking for America with her family, and waits in England on this account only, my Lords desire their opinion upon the question with all convenient dispatch.

"WHITEHALL, TREASURY CHAMBERS, 12TH JUNE, 1770.

"Present:

"Lord North, Mr. Jenkinson, Mr. Dyson,
Mr. Townshend.

"Read the Report of the Attorney and Solicitor-General upon the examination of Mrs. Allanby, Mr. Patterson, and Mr. Pugh, in which they give it as their opinion that no prosecution can be grounded upon the facts as they stand, because, though it be sufficiently immoral to solicit another to commit a misdemeanour, yet where the crime has not been actually committed, the mere act of soliciting it is not a substantial offence in estimation of law.

"The Board being acquainted that Mrs. Allanby is desirous to hear the minutes of the evidence given by Mr. Patterson and Mr. Pugh on Friday last read over to her, in order that if they contradict her account, she might have an opportunity of being confronted with them, and that she is attending for that purpose; she is called in.

"Mr. Pugh's and Mr. Patterson's examinations are severally read to her, and she is heard thereupon. (*Vide* her observations and examination deposited as before.)

"Mr. Pugh, at the desire of Mrs. Allanby, is called in and confronted with her.

"Mr. Bradshaw then asked him, whether he had ever heard that he was to have received any money?

"Mr. Pugh said, No.

"Mr. Bradshaw asked him, whether he had reason to think that he, Mr. Bradshaw, knew of his sister's being to have money?

"Mr. Pugh said, No, never, and he had said so before.

"Mr. Bradshaw asked him, whether he had reason to think he ever gave advice, or entered into a plan with Mr. Fitzherbert for procuring Mr. Patterson to be recommended to the office?

"He answered, None in the world.

"Mrs. Allanby and Mr. Pugh withdraw."

W. H. HART, F.S.A.

Folkestone House, Roupell Park, Streatham, S.

I think that I can give the Franciscans a nut to crack. Sir P. Francis furnished Almon in 1791 with the report of a speech spoken by Lord Chatham on the motion on the address delivered at the opening of the session, *January 9, 1770*. It contained these words—

"That the Americans had purchased their liberty at a dear rate, since they had quitted their native country, and gone in search of freedom to a desert."

Junius once wrote, "They left their native land in search of freedom, and found it in a desert."

It is said that Sir P. Francis wrote the Letters of Junius because the same expression occurs in one of them and in the report of a speech spoken by Lord Chatham and reported by Francis.

If this proves anything, it surely proves that Chatham, rather than Francis, was the author of the Letters. The Franciscans are not aware that the expression occurs in the celebrated letter to the king printed under date *December 19, 1769*; twenty-one days before that it was borrowed without acknowledgment by Chatham. *Sublato fundamento tollitur opus*. The report of this speech was the *ὑπερφύψις κίονος* of the Franciscan superstructure.

Again, in the same speech, Lord Chatham is represented as saying—

"That on this principle he had himself advised a measure which he knew was not strictly legal, but he had recommended it as a measure of necessity to save a starving people from famine, and had submitted to the judgment of his country."

Junius is said to have copied these words when he wrote in his 60th Letter, October 15, 1771—

"My Lords, I knew this proclamation was illegal, but I advised it because it was indispensably necessary to save the kingdom from famine, and I submit myself to the justice and mercy of my country."

On this occasion Junius reiterated himself. He had written as "Poplicola" on May 28, 1767—

"Another gentleman upon that occasion had spirit and patriotism enough to declare, even in a respectable assembly, that when he advised the proclamation he did it with the strongest conviction of its being illegal, but he risked his defence upon the unavoidable necessity of the case, and submitted himself to the judgment of his country."

The context shows that this gentleman was *not* the Earl of Chatham. The undoubted facts of the case are these:—Junius published antecedently upon two separate occasions, two distinct and unconnected paragraphs, which Lord Chatham subsequently imported into one speech, according to the report of it taken by Francis and published from his notes.

Will any Franciscan explain to me how the fact of Francis having reported a speech of Lord Chatham's, in which he borrowed two periods from Junius, proves that Francis wrote the two letters from which these periods were taken?

JOHN WILKINS, B.C.L.

Cuddington, Aylesbury.

PIFFERARI.

(3rd S. x. 474.)

These musicians go about the streets of the Italian cities at Christmas, singing what we should call "Carols." There are always three, and some times more. One plays a small sort of pipe with a reed like that of an oboe, one a large bagpipe or *zampogna*, and the third sings. The drone of the bagpipe is the bass. I have before me the most popular of all their songs, which I brought over from Rome. It has been written out by the German composer Landsberg, and is in A four flats.

The time is $\frac{3}{4}$, and it is marked *Allegretto*, though played much faster than would suit our notions of that time. The motion, however, strongly resembles those of the *alla Siciliana* of both Handel and Corelli; but these last are usually played very much slower. Let me only instance the "Let me wander" of the former in *L'Allegro* and *Il Penseroso*, and the celebrated finale in G major in the violin solo of the latter. As we all know, the "Pastoral Symphony" in the *Messiah* is marked *Larghetto*, and played very slow.

The *Cantata dei Pifferari* which I allude to begins with a chord, and then a short prelude of the air itself. Then commences the *canto*, the words of which are as follows:—

"Tu Vergine e figlia di Sant' Anna,
Che in ventre tuo portasti il buon Gesù;
Che in ventre, &c.

Ritornello e Adagio.

E l' partoristi sotto capennella,
Dove mangiava il bue e l' assinella;
Dove, &c.

Ritornello, &c.

Gl' Angeli chiamvan Venite Santi!
Nato è Gesù bambino alla capanna;
Nato è, &c.

Ritornello, &c.

E San Giuseppe, e Sant' Anastasia,
Si trovarono al parte di Maria;
Si trovarono, &c.

Ritornello, &c.

Venite tutti, quanti voi pastori,
Venite a visitar Nostro Signore;
Venite, &c.

Ritornello, &c.

La Notte di Natale è tempo santo
Al Padre, al Figliuolo, e Spirto Santo;
Al Padre, &c.

Ritornello, &c.

Quest' Orazione che abbiain cantata
A Gesù bambino è rappresentata;
A Gesù, &c.

Ritornello, &c."

The Ritornello is a variation of the same air, it played in quick triplets. Then follows an *adagio*, which is played very slowly, and which begins with two bars, in $\frac{3}{4}$ time. Then there are two in $\frac{3}{4}$ time; one more in $\frac{3}{4}$, two in $\frac{3}{4}$, and then entry in $\frac{3}{4}$ time. The effect is most quaint and rising, though a musical ear longs for some truer bass than a perpetual droning dominant.

The learned archæologists of Rome suppose the *cantate* to have been the successors of the songs of the shepherds and hunters who used to come down into the city of Rome to chant the praises of Diana:—

"Qua sæpe solebas
Stridenti stipulâ miserum disperdere carmen."

Be this as it may, the airs are probably of the latest antiquity. The words, however, cannot be very early, as they name Sant' Anastasia. Perhaps some other readers may be enabled to give further information the subject. A. A. Poets' Corner.

BLOOD IS THICKER THAN WATER.

(3^d S. xi. 34.)

First it is necessary to determine the *right* meaning of a proverb. I do not know how *The Times* used this in the way of *argument*; but strictly I take it to mean that blood relations are closer and better to a man than the outer world. It is an old-world protest against modern cosmopolitanism and universal benevolence, that spreads as far and is as weak and useless as the threads of a summer gossamer. A brother is better than a stranger, that is the pith of it; and you are to show him all manner of affectionate and honest preference. Let us try to make the proverb fit this. Blood stands in it for traceable and admitted consanguinity—water for the colourless and chilled fluid that flows through the veins of the rest of mankind, who are *homines homini lupi*. The cold interest they take in the well-being of a stranger causes the fluid coursing through their hearts to appear to the proverb-maker all one with water. Water, too, in our early writers, was symbolical of looseness, inattachment, falsity. Take that passage in *Henry VIII.* Act II. Sc. 2:—

" for these you make friends,
And give your hearts to, when they once perceive
The least rub in your fortunes, fall away
Like water from ye, never found again
But where they mean to sink ye."

"She was false as water."—*Othello*, Act V. Sc. 2.

"Unstable as water," is the Scripture phrase. In *Timon of Athens* it is called "too weak to be a sinner." So much for the meaning of "water." As for "thicker," it signifies greater consistency and substance. Hence closeness of attachment and adhesiveness. "As thick as thieves," as close as bad men are when banding for evil enterprise. Blood is always thought binding. Conspirators have signed to the bond with their own blood; similarly, martyrs their attestation of the truth. It is a stock phrase with historians, "He cemented the union of the two families by marriage and all the ties of blood"; and to quit metaphor for a physical fact, the blood as well as the hair of oxen has been used to bind mortar and give it greater consistency than mere water will, as is reported on the White Tower of the Tower of London. How appropriate then! How remote from *absurdity* is the deep old proverb, holding tight by stubborn fact, and yet true to subtlest analogy! Beware of pronouncing a proverb meaningless; corruption of the market, evil use, and the lapse of time, may have obscured it somewhat, but a right reading will ever bring it back to reason, and perhaps even disclose to view a thing full of human pregnancy and beautiful insight.

C. A. W.

In this adage the word *thick* is used in the same sense as it is in the phrase "a thick-set hedge,"

close or near. The meaning of the saying is that relations by blood or consanguinity are nearer than those connected only by what Lord Stair styles *ecclesiastical affinity*, i. e. the relation between god-fathers or godmothers and those for whom they have stood sponsors in the sacrament of baptism. By the canon law, inter-marriages between persons standing in these relations and in the nearer degrees of their descendants were forbidden almost as strictly as in those of the former class.

GEORGE VERE IRVING.

"ANECDOTES OF CRANBOURNE CHASE," BY WILLIAM CHAFIN, CLERK. (2nd Ed. Nichols, London, 1818.)

(3rd S. x. 494.)

This little volume, which Sir Walter Scott intended to have reviewed in the *Quarterly*, from its merits as the literary production of a fox-hunting parson in the last century, has happily been again brought before the public in "N. & Q.," supplemented by the Editor with a brief memoir of the author. The Rev. William Chafin, M.A., was rector of Lidlitch, co. Dorset, not "Redlinch," as he states, and died, æt. 86, at Chettle, in 1818; a mansion-house, or rather a substantial brick edifice, so unpicturesque that even George Robins failed to gild it in his puff-advertisement at the sale of the property after Chafin's decease. The best he could say was, "in the style of Sir John Vanbrugh," an architect for whose grave this epitaph was said to have been composed:—

"Lie heavy on him, earth, for he
Laid many a heavy load on thee."

On the borders of the Chase, not far from Chettle, is the mansion of the Sturts, Critchill, occupied by the Prince Regent at the time he went over to Chafin, the magistrate in that district, to obtain a search warrant for stolen goods. Critchill was vacant through the absence of Humphrey Sturt, like his neighbour Chafin, "mad after sport," a modern Actæon that was eaten up at last by his own dogs, or, as was said of a celebrated Irish fox-hunter—

"Owen More has run away,
Owing more than he can pay."

It was during Humphrey's absence that Critchill was let to the Prince Regent as a hunting seat in the noted sporting county of Dorset. During his brief sojourn among us, there were several curious stories current about the royal visitor, besides the remarkable circumstance recorded by Chafin. But before I touch on these, let me finish the local history of the author of *Cranborne Chase*. Chettle was not the mansion of his ancestors till about the year 1610. At that date the Chafins removed from Folke, where they had previously settled in the manorhouse as land-

owners in the parish, and patrons of the rectory, and of the rectory of Lidlitch, a few miles further on, in the Vale of Blackmoor. The Rev. William Chafin was incumbent of Lidlitch, whilst the Rev. Robert Froome, a near connection of the family, held Folke, and was curate to Mr. Chafin, who resided at Chettle, for the parish of Lidlitch. Robert Froome's wife was Miss Butler,* an old Dorsetshire family, sister of the noted hunting parson called to this day by fox-hunters "Billy Butler," to distinguish him from his brother "Tom Butler," a clergyman in the Vale, of some literary and scientific eminence in days when Dorsetshire parsons were not remarkable for learning. My knowledge of these and other circumstances connected with bygone history as to the Vale of Blackmoor is derived from personal information; for I was myself, about 1820, a curate in that district, and was intimately acquainted with the principal families, lay or clerical, in every part of the Vale, especially with Bob Froome and Billy Butler.

It was the fashion in the beginning of this century to call everybody by the abbreviation of their Christian name, particularly when they happened to be several brothers in a family. Hence the Rev. William Butler was always called "Billy." I am not sure that he did not get the name from the author of *Cranborne Chase*, with whom he was on the most friendly terms, from congeniality in taste, even to "hunting rats on a new principle." The proof of my assertion would be too long a story for "N. & Q." But I would crave space to show that Billy Butler had a talent for anecdotes in conversation, though he lacked the literary merit of William Chafin, acknowledged by Sir Walter Scott a story-teller *par excellence*.

Among other post-prandial tales which Butler was wont to narrate at the social board of fox-hunting squires, was his first introduction to the Prince Regent, after he came to reside at Critchill. Without pretending to catch the finest delivery of the jolly sportsman, or to depict the brilliancy that lighted up his handsome coun-

* Rev. Robert Froome, Rector of Folke, married Miss Butler: his sister Mary, Rev. P. Hawker, Vicar of Wareham—all for many years the most intimate friends of me and my family. Froome was Chafin's curate at Lidlitch (eight miles from Folke) for many years till Chafin's death. The exact connection between Chafin and Froome, or the Butler family, I do not remember; or whether Chafin was ever married—I never heard of a wife. Chettle, at Chafin's death, was alienated to Chambers the banker; and through the stoppage of his house in London, the estate was thrown into Chancery for many years, and finally became the property of Castleman of Wimborne.

The costume of Billy Butler, both in the hunting-field and at Court, is described from ocular demonstration, so that it must be a tolerably correct delineation of the parson in either of his two characters.

tenance, I shall try to give the substance of the narrative, not less remarkable than Chafin's anecdote. As he was returning leisurely after a blank day (various covers in the Vale having been drawn without success), he was overtaken by a stranger of aristocratic bearing, mounted on a clever hunter, who pulled up and joined him in his leisurely pace homeward. The two sportsmen (prince and parson) soon fell into the usual talk of fox-hunters; this was soon exhausted, and then the stranger began to inquire about all the gentry and clergy resident in that part of the country—of their social habits, of their love of port wine (for claret was not again predominant in England till the close of the Peninsular War), and whether they indulged in it to any excess; and then he named a squire living at no great distance from the road they were passing through, and asked whether the rumour of his being nightly a three-bottle man had any truth in it. The gentleman was a hospitable entertainer of Butler, who at once clenched the truth of the report by exclaiming, "Three bottles, Sir! a mere nothing; I have often seen him, after a long and successful run, indulge in nightly potations till he was as drunk as a prince." At this point of the conversation they reached the road where Butler turned off for the Vicarage at Sturminster Newton, while the stranger bore away to the right for the downs where Critchill lies. As he rode away, he bowed his adieu with much dignity, adding that he was not till then aware that a prince was the *ne plus ultra* in *arte bibendi*. It flashed upon Butler's mind at once, that the lately stranger was the royal occupant lately come to Critchill; and his supposition was verified not many days after, when there was a grand meet in the Vale, and he saw the same aristocratic sportsman in friendly converse with the master of the hounds.

The Prince Regent's occupation of Critchill was of no very long duration, nor during his sojourn did he join often in the social circle of the peers and clergy in his neighbourhood. Butler, therefore, had no other opportunity of being familiar with the royal stranger. Indeed, the next time they met face to face was at Court, at the death of George III., by the advice of a friend, Billy Butler doffed his hunting-coat and top-boots, and dressed in gown and cassock, with black stockings and silver buckles in his shoes, was presented at the first levée of George IV., and no dignified ecclesiastic did he appear.

The Butler family, sons and daughters, were distinctly of the Anglo-Saxon race, tall in stature, light animated countenances, with fresh and fair complexions. When the Rev. William Butler, full clerical costume, was announced for introduction to his Majesty, George IV. scanned him with attentive eye, and as he passed, audibly exclaimed, "I can never forget the Rev. William

Butler;" nor did he. Several years after, a valuable crown living in Dorsetshire became vacant, and the prime minister was directed to send the presentation to the Rev. William Butler in that county. In the celebrated lectures on the four Georges, which at the time created a great sensation, such exaggerated obloquy fell on George IV., that I would fain record one trait in his character, which I can vouch for from my own personal information, to prove he was not so entirely selfish as he was painted:—

"How far that little candle throws his beams!
So shines a good deed to a naughty world."

QUEEN'S GARDENS.

EALING GREAT SCHOOL (3rd S. x. 449).—The site of this school was purchased by the Conservative Land Society, and sold in allotments several years ago. George F. Nicholas, the Doctor's eldest son, died rector of Haddiscoe in 1860. Had W.'s notice appeared before that time, I could have obtained many names from his memory and memoranda. At this moment the following names occur to me:—William Henry Ireland, the forger of Shakspeare; Sir Robert Sale, Charles Knight, Dr. Newman and his brothers, Charles and Francis Newman. It was the T'otherum* of Godfrey Thomas Vigne, the traveller in Cabul; of Dr. Selwyn, Margaret Professor; of G. A. Selwyn, Bishop of New Zealand; of Charles Francis Adams, the present Minister from the United States at London; and of William Arnold Bromfield, M.D., an eminent botanist. If Thackeray was there I do not remember him, but I was with him at the Charter House. Dr. Burrows of St. Bartholomew's was there too, and the Westmacotts, Robert, Richard (F.R.S.), and Horatio.

GEORGE E. FRERE.

Roydon Hall, Diss.

WALTON AND COTTON'S "COMPLEAT ANGLER" (3rd S. x. 495).—JAYDEE is, no doubt, correct in the orthography he claims for the river Amber. Drayton corroborates him in the twenty-sixth song of his *Polyolbion*, published fifty-four years previous to Cotton's work:—

"Brown Ecclesborne comes in, then Amber from the east,
Of all the Derbian nymphs of Darwin loved the best."

Cotton's orthography, however, may not have been altogether a misprint. I am unacquainted with the Derbyshire dialect, but may not amber be pronounced by the natives of that county *Awmer*, and by a contraction *Awber*? Any Derbyshire reader of "N. & Q." will be able to say yea or nay to this. The occurrence of *Awber* on the same page, would seem to indicate an intentional use of that form of spelling. I possess copies of every known edition of Walton and

* A Carthusian noun substantive signifying "my other school."

Cotton, and find the only deviation from *Auber* occurs in Moses Browne's reprints, in which the stream figures as "Aber."

T. WESTWOOD.

VON EWALD (3rd S. x. 431).—Your correspondent has transposed the initials of Ewald's name, which should be "H. G. A.," and not "G. H. A." The name of this distinguished scholar being Henry George Augustus von Ewald, it is quite correct to call him either H. Ewald, or H. G. A. Ewald; and he is mentioned by both styles in the "*Dictionnaire des Contemporains*, par Vapereau, 1858," where there is an interesting notice of his life.

WILLIAM E. A. AXON.

Strangeways.

EXTRAORDINARY ASSEMBLIES OF BIRDS (3rd S. xi. 10).—S. P. will find, in the last edition of Lowndes' *Manual*, under "Battle," *Wonderful Battel of Starlings fought in the City of Cork, in Ireland, the 12th and 14th October, 1621*: London, 1622, 4to. This is reprinted in No. 3 of Morgan's *Phœnix Britannicus*. There is a copy of the pamphlet in the British Museum, under the heading "Cork." It is, I think, mentioned in Smith's *History of Cork*. In Windele's *Guide-book for Cork* (Cork, 1843, 12mo, p. 8), the Battle of the Stares is referred to as having taken place in 1629, and a writer named Thomas Carue is quoted. It will be found also in the *Cork Remembrancers*, by Fitzgerald, Edwards, and Tuckey.

JOHN POWER.

3, College Terrace, Cambridge Road,
Hammersmith, W.

[An article on this marvellous combat of starlings at Cork appeared in "N. & Q." 1st S. ix. 303; see also *The Court and Times of James the First*, ii. 302.—ED.]

SHELLEY'S "ADONAI'S" (3rd S. xi. 44).—With all respect to J. W. W., I do not think Shelley could possibly have alluded to Wordsworth under the title of "The Pilgrim of Eternity." In the first place, Wordsworth had no great appreciation of Keats's poetry (it is well known that he termed *Endymion* "a pretty piece of Paganism"): it is not therefore likely, that Shelley would have placed him amongst the "mourners" for poor Keats? In the second place, the whole description of the "Pilgrim" is quite inapplicable to Wordsworth, whose "monument" is undoubtedly "enduring"; but no one conversant with the history of his poetry could call it an *early* one, seeing how many years of obloquy and contempt Wordsworth had to endure before his genius was truly appreciated. Besides, how could any one apply such a phrase as "the *lightnings* of his song" to the calm meditative strains of the high-priest of Nature? This phrase is, however, most applicable to the fiery rapid flow of Byron's verse. The latter poet had a great admiration for the poetry of Keats, as was evinced by his somewhat

exaggerated criticism of *Hyperion*, viz. seemed actually inspired by the Titans, as sublime as Æschylus." His brot might therefore, with great propriety, be a "mourner" for the deceased poet.

As Severn attended his unhappy friend last illness, and nursed him like a brother J. W. W. is very probably right in his comment that verse 35 refers to him: for the reason in my last letter on this subject, I thought likely that Leigh Hunt or Chas. Cowd was referred to. I still do not think that "taught the departed one," so appropriate to Severn as for C. C. Clarke. The very forecasting of Shelley's own fate in the lines of *Adonais*, which J. W. W. alludes to, pointed out by that very thoughtful and accomplished critic, the late Henry Reed, of Philadelphia, U.S., in his *Lectures on English Literature from Chaucer to Tennyson* (p. 183, where he speaks of it as "one of the remarkable coincidences to be found in lit-

JONATHAN B.

5, Selwood Place, Brompton, S.W.

PASSAGES IN CAMOENS AND SPENSER (66.).—I know *The Faery Queen* pretty do not remember any such passage. Camoens is—

"Não erão senão premios, que reparte
Por feitos immortaes e soberanos
O mundo, co' os barões, que esforço e a
Divinos os fizeram, sendo humanos:
Que Jupiter, Mercurio, Phebo, e Marte.
Eneas, e Quirino, e os dous Thebanos,
Ceres, Pallas, e Juno, com Diana,
Todos forão de fraca carne humana."

Os Lusíadas, canto ix. st. 91. O
mões. Lisbon Occidental, 1720.

The above is quoted, with very difference in Blacklocke's *Letters concerning Mythology*, 1748, p. 231.

U. U. Club.

"DEAF AS A BEETLE" (3rd S. xi. 34).—In reply to MR. BLADE'S query, I should say, saying, "As deaf as a beetle," does not mean the insect at all. In Suffolk a large wood with a handle from two to three feet called a *beetle*, and is specially used for wedges into wood for the purpose of splitting it. "As deaf as a beetle" refers to this wooden instrument, than which can be nothing much deafer.

"A beetle and wedges" (generally can be found in almost every household in Suffolk.

The above use of the word *beetle* is from Bailey, who likewise gives another form, "boytle," which is a nearer approximation to the Saxon origin.

T. W.

Wakefield.

LORD-LIEUTENANT'S CHAPLAINS (3rd S. xi. 34.)

There is no limit to the number of chaplains that may be appointed by the Lord-Lieutenant of Ireland, and His Excellency alone is the judge of their qualification. It is to be presumed that he will generally select those whose opinions on Church matters agree with those of his own party, but he is not bound by any restrictions. The privileges of the office consist in preaching in the Chapel Royal once or twice a year; and as this is usually followed by an invitation to dinner, the chaplain has an opportunity of developing his views to the Viceroy, and thus establishing a good reputation or otherwise in the mind of the dispenser of ecclesiastical preferment.

The office of Dean of the Chapel Royal is, I believe, of no very great antiquity; but it seems to have existed in 1783, when the Order of St. Patrick was first instituted. Dean Graves, however, will probably be able to define the exact date of its first appointment. SEBASTIAN.

CHRISTMAS BOX (3rd S. x. 470, 502.) — DR.

KEMALL's derivation of this word from the Persian *bakshish* during the Crusades is, I think, correct. C. A. W. gives a different derivation, and says that the word is most likely older than the eleventh century. Can he quote any work in which it is used in this sense at an earlier period? MERMAID.

BUTTERMILK (3rd S. xi. 20.) — LOUISA's communication from Brussels on the names of streets suggests a different etymology for buttermilk from that commonly received,—milk from which the butter is extracted,—namely, *battre*-milk, milk beaten with the churn-staff. Is it so? D. E. F.

Pews (3rd S. xi. 46.) — Your correspondent P. E. M.'s dictum, that before the Reformation seats of any kind were exceptional in churches, is a mere assertion. Numbers of original open benches, from the thirteenth to the sixteenth century, exist or did exist until the present horrible vandalism under the euphemistic name of Restoration put in. To mention one case near London: the original old black oak benches were only removed from Heston Church, Middlesex; which, alas, has now been entirely destroyed through the obstinacy and ignorance of the authorities, in the beginning of this century, and were transferred to the west gallery. What has been done with them now, I do not know. There were also, till quite lately, some at Birchington, near Margate. In the neighbourhood of Oxford there are several. There is scarcely a doubt that in the English church *fixed* seats were the rule before the Reformation. When the regular close pew came into fashion, these were not unfrequently worked up and transformed by addition of some wainscot and doors. J. C. J.

HORNS IN GERMAN HERALDRY (3rd S. x. 198, 239, 367.) — None of your correspondents who have written on this rather puzzling subject appear to have consulted Rietstap's *Armorial Général*, 1861. In the glossary of heraldic terms at the beginning of the volume he says, under the word "Proboscides": —

"Trompes d'éléphant. Les Allemands portent fréquemment en cimier des cornes de buffle, qu'on représente communément, quoiqu'à tort, sous la forme de proboscides. Pour cette raison nous avons conservé cette désignation dans la description des armoiries. Il est bien entendu toutefois que ces prétendues proboscides ont la signification réelle des cornes."

MR. BONE (p. 367) cites the crest of Zolrayer as being a bird, "standing on a pair of horns extremely like elephants' trunks." Rietstap thus describes the crest of this family: "La cicogne entre deux proboscides de gueules."

Most of the illustrations occurring in heraldic works are too small to enable one accurately to determine the real construction of these so-called "horns;" but a woodcut now before me, representing a coat of arms surmounted by two horned crests, is drawn on so large a scale (eight inches high), that the details can be plainly made out. The arms are those of the Elector of Saxony, and cover the second page of one of the queerest old books I know. It is an extremely rare work on diseases of the eyes, by Bartisch (folio, Dresden, 1583), entitled "ΟΦΘΑΛΜΟΔΟΤΑΕΙΑ, das ist Augendienst," &c. I say thus entitled, but the actual title extends over a whole closely-printed page. The "horns," which curve upwards on each side of the helm, have the lyre-like arrangement noticed by F. C. H. Each ends not in a point, like the natural horns of an animal, but in a cup-shaped expansion, with a double rim, like the mouth-piece of a trumpet. In one of the crests, surmounted by a pyramid, charged with the arms of Saxony, and terminating in a peacock's tail, the staves of little flags are inserted into the expanded apertures of the horns. Are these horns met with only in heraldic representations? or are they found attached to any helmets in the rich collection of old German armour in the Zwinger Palace at Dresden, or the Ambras collection at Vienna? If found there, the real import of these strange-looking appendages could probably be determined. J. DIXON.

P. S. MR. DAVIDSON's paper (3rd S. x. 520) contains a remark I do not understand. He says it appears that the "horns" he describes "are differently represented, according as they are borne on a shield or on a helm;" but his German quotation says just the reverse—that both forms are similar (*desgleichen*).

EARLY ENGLISH BARRACKS: "DOG LODGINGS" (3rd S. x. 492.) — May not the latter expression be

one of contempt at the way our soldiers were accommodated in barracks at the period named? They were very badly lodged so late as the latter part of the last century. An old officer, who accompanied me on a visit of inspection through certain rooms in the Royal Barracks, Dublin, about twenty years ago, on my saying that sixteen beds were too many for a certain room, replied: "In 1798 I was quartered here, and this room bedded nearly one hundred men."

It appears the walls were lined with tiers of beds from floor to ceiling, like berths in a ship, and certainly they must have been lodgings only fit for dogs. Our pet criminals, in 1867, are ordered 1000 cubic feet of air each!

GEORGE LLOYD.

Darlington.

AUTOGRAPHS IN BOOKS (3rd S. x. 505).—Your correspondent's note on *Poems on Several Occasions*, by a Lady, Edinburgh, 1797, has caused me to remember and search for a memorandum of mine to the following effect:—

"In a copy of Potter's *Æschylus*—To Lady Charlotte Campbell as a token of the respect of
1818. H. E."

The letters "H. E." were joined together diphthong-wise.
W. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Correspondence of King George the Third with Lord North, from 1768 to 1783. Edited from the Originals at Windsor, with an Introduction and Notes. By W. Bodham Donne. In Two Volumes. Published by Permission of the Queen. (Murray.)

History is gradually doing justice to one who was for many years the best abused man in the three kingdoms—George the Third. The readers of Lord Stanhope (Mahon's) *History of England* will remember how much additional interest and value were lent to that work by the extracts from George the Third's Letters to Lord North, which the noble historian had the advantage of introducing. They will, therefore, readily believe that the present volumes, which contain accurate copies of the King's Correspondence with his most trusted and favoured Minister during a most eventful crisis, must be of the highest importance, not only as illustrating the eventful history of the period, but the personal character of the Sovereign. Mr. Donne, who has edited these Letters with great care and great ability, prefacing them by an admirable Introduction, and accompanying them by most useful explanatory notes, takes a somewhat lower view of the King's epistolary style than that entertained by Lord Stanhope, who characterises them, we think justly, as "earnest, plain, and to the point." But Mr. Donne seems to us, in forming his judgment, not to have sufficiently borne in mind the fact which he has so fairly stated, that they were, "with very rare exceptions, written in haste, and sometimes with impetuosity." Language may have been given to men generally to conceal their thoughts; but George the Third did not avail himself of the gift; and the result is, we believe,

that these two volumes of his Letters, among important contributions to the history of the time have yet been given to the world, will have the elevating very considerably the public estimate of memory and character of George the Third.

BOOKS RECEIVED.—

Beautiful Thoughts from French and Italian with English Translations, Lives of the Author. Craufurd T. Ramage, LL.D. (Howell, Livery).
An admirable companion to the author's well known volume of *Beautiful Thoughts from Latin Authors*.
The First Latin Parsing Book. By John T. White &c. (Longmans.)

Bradley's Cornelius Nepos, with Grammatical Notes. By John T. White, D.D., &c. (Longmans.)

Bradley's Eutropius, with Grammatical Notes. John T. White, D.D., &c. (Longmans.)

Bradley's Select Fables of Phædrus, with Grammatical Notes, &c. By John T. White, D.D., &c. (Longmans.)

It was obvious that the *Public School Latin* was incomplete without supplementary rudiments. These are here usefully supplied.

The *Parsing Book* has for its object the gradual ing of the structure of the Latin language in accordance with the rules laid down in the *Syntax* of the while in these new editions of *Phædrus*, *Eutropius*, *Cornelius Nepos*, Dr. White has altogether remodelled notes and adapted their grammatical portion to

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Wanted by William J. Thoms, Esq., 40, St. George's Square, Belgrave Road, S.W.

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DIRDIN'S TYPOGRAPHICAL ANTIQUITIES. Vols. I. & II. PETTIGREW'S BIBLIOTHECA ROMANICA. Vol. II. ORVAL'S WORKS. 18mo. 1799. Vol. III. Print: Coronation of the Virgin, after Flinck, for Orelli & Co. of Engraving.

Wanted by Mr. C. F. Tootal, College Villas, Wakefield.

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Wanted by Mr. Thomas Beut, Bookseller, 15, Conduit Street, London, W.

Notices to Correspondents.

G. H. of S. We must refer our correspondent to The *newspaper of December, 1869*, for the discussion on the *alias line* in The *Christian Year*. Dr. Pusey's letter defending appeared in The *Times* of Dec. 13, 1869.

G. P. Lysons's *Britannia Depicta* made six parts, ending in shire.

TRIPES. The *Educational Times* is published by Wesley Fleet Street, price 6d., stamped 7d.

J. A. (Oxon.) The lines occur in Keats's "Ode to a Greek

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PEERS' RESIDENCES IN 1689.

g the following list of the residences
in the year 1688-9 among some old
I thought it might not be unworthy to be
d in "N. & Q." The original is a small
in a large plain hand. I have retained
ling as an evidence of the pronunciation
of the titles and localities, such as "Jar-
nd "Jarmyn Street." "The Prince" was
t Prince George of Denmark, created Duke
berland in 1689: —

*List of the Peers' Houses and Lodgings this
Sessions, Dec. 1688.*

f Cant. att Lambeth.

ndon att Fulham.

dsey att Chelsea.

emarie att Kinsington.

Normonby att Arlington House.

down in Petty France, West.

orester in Carteret Street.

arr in Dartmouth Street, Westminster.

- Assaph in Stable Yard by Deans Yard, West.

oster in Stable Yard att Mr. Chaton's by Dean's

ochester }
inceln } in Dean's Yard, West.

burnham

marvan att Linsey House.

nton by the House of Peers.

sterborough in Chanell Rowe [Canon Row?].

dehaven }
David's } in Manchester Court, Chanell Rowe.

down near Westminster Markit, King Street.

place in Charles Street, West.

D. of Leeds }
E. of Scarsdale } in Duke Street, West.

Ld. Lymster

E. of Oxford

E. of Rochford } in Downing Street, Westminster.

E. of Granum

E. of Rochester

Ld. Raby }
D. of Ormond } in the Cockpitt by Whitehall

E. of Arran

Bp. of Litchfield

E. of Essex

E. of Portland }
E. of Bradford } in Whitehall

Ld. Cornwallis

Bp. of Oxford

D. of Somersett att Charing Cross.

D. of Northumb^d in Spring Garden.

E. of Tankerville

D. of Southampton }
D. of Scorborge } in the Pell Mall.

Bp. of Durham

E. of Scarborough in the Haymarket.

Ld. Lexington near the Jocolett [Chocolate] House by
St James's.

The Prince

E. of Marlborough }
E. of Bath } in St James's House.

B. of Salisbury

Ld. Godolphin by St James's Stables.

Ld. flerrers

E. of Bridgewater } att Cleveland House by St Jameses.

Ld. Barkley in Park Place by St. Jameses.

D. of Boulton in St Jameses Street.

Ld. Brook

E. of Kinston

Ld. Gillford }
Ld. Cholmundly } in Arlington Street by St Jameses.

E. of Peterborough

E. of Torrington in Park Place, St Jameses.

Ld. Willowby of Brook in Stratton Street by Devonshire

House.

D. of Devon att Devonshire House.

E. of Carberough [Scarborough?] in Dover Street.

E. of Burlington in Piccadilly.

D. of St Albans }
E. of Anglesen } in Jermyn Street,

E. of Manchester in Duke Street, St Jameses.

Ld. Howard of Esc[rich], in King Street by St Jameses

Ld. Ousulston }
Ld. Haversham } in Golden Square.

Ld. Rockingham in Sherwood [Sherrard] Street by

Golden Square.

Marq. of Hallyfax

E. of Komney

E. of Pembroke

E. of Radnor

E. of Kent

D. of Norfolk

E. of Barkley

E. of Sunderland

Bp. of Norwich in Charles Street by St Jameses Square

E. of Scarborough in the Haymarket

E. of Suffolk }
Ld. Jarmyn } in Dean Street by Soho.

E. of Mackelsfeld

E. of Warrington

Ld. Wharton

Ld. Jefferees

Ld. Abergavenny

Ld. Dartmouth

Ld. Herbert

} in & by Leicester Square.

Ld. Herbert

Ld. Colepeper in Porter Street by Leicester Square.
 Ld. Fitzwater in Newport Street.
 E. of Bolingbrook }
 Ld. Vis^t Longueville } in Soho Square.
 E. of Yarmouth }
 E. of Carlisle }
 E. of Thanett } in Great Russell Street by Blamesbury
 E. of Mountague } Square.
 E. of Northampton }
 E. of Chesterfield } in Blamesbury Square.
 Ld. Willowby of Erris[by] } in Red Lion Square.
 Ld. Barnard }
 D. of Newcastle in Great Russell Street by Southampton
 Square.
 Ld. North & Grey in Southampton Street by the Square.
 E. Rivers in Southampton Street.
 Ld. Vis^t Heriford in Warwick Court by Grays Inn.
 Ld. Eure over against Grays Inn Gate att an apothecary's.
 Bp. of Bristol in Grevell Street by Holborn.
 Bp. of Elleys att Elley House, Holborn.
 Bp. of Chichester in Great Kirby Street, Hatton Garden.
 D. of Newcastle att Clarkenwell [erased].
 E. of Leicester att St Jameses.
 Bp. of Gloucester near Cripplegate.
 E. of Denbigh in flanchurch Street att S. Ruzell[?] [Russell?] firebrase.
 Ld. Lucas in the Tower.
 E. of Nottingham in the Temple.
 Ld. North & Grays in Castle Yard, Holborn.
 Ld. Vis^t Townsend in Essex Street.
 Marq. of Carmarthen in Boufort Buildings, Strand.
 E. of Dorset } in Lincolens & Feilds [Lincoln's Inn
 Ld. Chancellor } Fields.]
 Ld. Leigh in Great Queen Street.
 Ld. Craven in Drury Lane.
 E. of Stamford in Bow Street, Coven Garden.
 E. of Orford in the Peaza, Coven Garden.
 D. of Richmond in Long Aiker.
 D. of Bedford in the Strand.
 E. of Hormington in St James Place.
 Bp. of Chester in Deans Yard.
 Ld. Byron in Suffolk Street."

E. P. SHIRLEY.

Lower Eatington Park.

HANNAH LIGHTFOOT.*

These are the last words which W. H. claimed the privilege of having; and in which the Fair Quaker is no longer Wheeler or Lightfoot, but Hannah Whitefoot.

G.

"It is certain that the Fair Quaker's name was Hannah Whitefoot, and not Wheeler. I showed to Axford's own niece only yesterday the account given by T. G. H. She admits all he says about the situation of the shop, and the way Prince George got a sight of her in his frequent visits to the Opera House. To put a stop to these visits was the reason of her being married to Axford, who had paid her some attentions while he was shopman at a grocer's on Ludgate Hill. Mrs. S—, his niece, told me yesterday, that after they married they cohabited for a fortnight or three weeks, when she was one day called out from dinner, and put into a chaise and four and taken off, and he never saw her afterwards. Mrs. S— says it was reported that the Prince had several children by her, one or two of whom became generals in the army."

[* Continued from p. 89.]

"When Axford, many years after, married wife, and it was reported that Hannah was still the late Lord Weymouth on enquiry asserted that not then living.

"Warminster, July 5."

Monthly Mag. Sept. 22, vol. li

In *The Monthly Magazine* for Dec. 1822, p. 410, the discussion is carried on by a correspondent signed "Curiosus, Clapham, Sept. 1" after stating that he had dealt with Axford, grocer at the corner of the Old Bailey for half a century—"a heavy and silent man" would never communicate a word on the subject"—says that the marriage with Axford was a matter of arrangement through the mediation of a certain eminent surgeon of that day, and the cohabitation after the ceremony. There were a few children—one who was in the army but never became a general officer, was however seen in company with Dr. M. Paris at the commencement of the French Revolution, the Doctor well knowing him and his story. "Curiosus" then refers to some Quaker lady who had a strong hold on the affections of the royal Adonis, but the "attendant" instantly and peremptorily discountenanced the lady."

Thus ends the history as far as *The Magazine* is concerned.

Our next extract—a long one—is from a philet published in 1824, written by some one who had obviously been behind the scenes during the exciting period of the Queen's trial. It is in a better style than some other pieces of history which we shall have occasion to notice.

H.

"The Queen at this time laboured under a very and to me unaccountable, species of delusion. She believed herself in reality neither a queen nor a wife. She believed her present Majesty to have been actually to Mrs. Fitzherbert; and she as fully believed late Majesty George the Third was married to Hannah Lightfoot, the beautiful Quakeress, prior to his marriage with Queen Charlotte; that a marriage second time solemnized at Kew (under the cold evening's entertainment) after the death of Miss Lightfoot; and as that lady did not die till after the death of the present King and his Royal Highness the Duke of York, her Majesty really considered the Duke of York as the true heir to the throne. Her Majesty thought that the knowledge of this circumstance by the late King was the true cause of George the Fourth's retaining the Tory administration when he came into power."

"How the Queen came seriously to entertain romantic suppositions as these, it is not for me to say. It may be perhaps regarded as a melancholy principle and abilities of some persons surround personages; but that she did entertain them I know, and let any of her Majesty's friends contradict me. If they do, and they require me to mention an author, I will do so if called upon in a proper manner in a proper place."

"Indeed I was myself requested to call upon Mr. Cock to make enquiries relative to what she might

object, as she had the pleasure of being intimate with Lightfoot. I was also requested to see the styles herself (whether justly or unjustly sigle to the subject) Princess of Cumberland, to any of her real or presumed documents contained to that subject.

Having no knowledge of Mrs. Hancock, who, I understand is a highly respectable lady, I could not pre-empt so great a liberty as to call upon her upon so extraordinary. But knowing a friend who was lately acquainted with the latter, I requested a question which I felt I could have no right myself. The answer was, 'that all her documents were in her own possession.' This reply I sent to the effect I have so often alluded to, and I also transcribe following intelligence, with which Sir William is so obliging as to favour me; viz. That Miss Lightfoot, when young, lived with her father, who at the time of Prince George's residence at the latter House, kept a linen-draper's shop at the St. James's Market.

When the Prince went to St. James's, the coach passed that way, and seeing the young lady at work occasionally, he became enamoured of her, and employed Miss Chudleigh, afterwards Duchess of Devonshire, to concert an interview. From this time meetings were secured at the house of a Mr. of Knightsbridge, who was, I believe, Miss Lightfoot.

The Court is said to have taken alarm at these circumstances; and Miss Chudleigh, seeing the danger which ensued, privately offered to become a medium of the young lady married. With this view she was acquainted with a person who was a friend of the family, named Axford, and who lived at that time in the neighbourhood of Hill. This person consented to pay his visits to Miss Lightfoot, and even nominally to support her upon the assurance of receiving with her a considerable dowry.

Lightfoot is supposed to have given in to the suggestion, and she was married at *Keith's Chapel* in 1754, the marriage was never consummated; for Miss Lightfoot, who had contrived the match (probably with the connivance of all parties), took her into a coach as she was going to the church door, and the husband pocketed the money, but never saw his wife afterwards. The fact was heard from the daughter once or twice she died, and Axford made enquiries after her at Windsor, and Kew; and once is even said to have presented a petition to the King on his knees as she was riding one day in St. James's Park, but no account of her was ever known from the period of her marriage day.

As taken, it is supposed, under the protection of Prince George under an assumed name, and is said to have been a daughter subsequently married to a gentleman named Dalton or Dalston, who afterwards obtained an appointment from the East India Company, and whither he went, and where he died, leaving children.

Axford, in the meantime, not hearing anything of her, and probably considering his marriage not binding, since it had never been consummated, married another lady, named Bartlett, then living at North Wiltshire; and, after the expiration of a few years, died without ever being able to obtain intelligence of his first bride.

These things are very remarkable in the history of this lady, that she was never personally known to the Prince, that her residence while alive was never publicly known, and that so strict a secrecy was observed at her death that it is nowhere upon known record, though it

has been said that she died of grief in the parish of St. James, and was buried under a feigned name in the parish of Islington, where probably she may rest without a stone to tell the history either of her life, death, guilt, innocence, splendour, or misfortune."—*An Historical Fragment relative to Her late Majesty Queen Caroline*, pp. 44–50.

There are one or two points in this statement which deserve notice. First, it is clear that as early as 1824 Mrs. Wilmot Serres was mixed up with the story; and next, what could Mrs. Handcock, who was only a friend of this mysterious Hannah Lightfoot, mean by "her documents were in her own possession?" What documents could she possibly have? Has not the writer rather confounded Mrs. Wilmot and Mrs. Handcock's replies, and was it not the former who spoke of "her documents?"

Eight years after this—namely, in 1832, the scandal was revived in that notorious collection of libels *The Authentic Records of the Court of England for the last Seventy Years*, where, after telling how the Prince of Wales, when passing through St. James's Street and its immediate vicinity, "saw a most engaging and prepossessing young lady dressed in the garb usually worn by the female Quakers," it states he became so enamoured of her that—

"At length the passion of the Prince arrived at such a point that he felt assured his happiness or misery depended upon his receiving this lady in marriage. Up to this period the Prince had at all times exhibited and expressed his high regard for all virtuous undertakings and engagements; but he well knew that virtue could seldom be found in a court."

"One individual only was the friend of the Prince on this occasion, and in the year 1759 the Prince was legally married to this lady, Hannah Lightfoot, at Curzon Street Chapel, May Fair. The only positive witness of royal faith was the Prince's eldest brother Edward, Duke of York, &c. &c., who at all times was the adviser or friend of George, and whose honour the Prince knew was inviolable."—Pp. 2 and 3.

But terrible events followed, says the *Authentic Recorder*—

"The ministry soon became aware that some alliance had been formed, and their irritation was soon followed by exclamation!"

Nay, not only did they cry "Oh fie, you naughty boy!" which is, I suppose, what the writer means by "followed by exclamation," but they made him marry another wife, and

"Miss Lightfoot was disposed of during a temporary absence of his brother Edward, and from that time not any satisfactory tidings have reached those most interested in her welfare. One thing only transpired, which was, that a young gentleman named Axford was offered a large amount, to be paid upon the consummation of his marriage with Miss Lightfoot, which offer he accepted."

"The King was greatly distressed to ascertain the fate of his much-loved and legally-married wife, the Quakeress; and he entrusted Lord Chatham to go in disguise and endeavour to trace her abode; but the search was fruitless, and again the King was almost distracted." Pp. 5–7.

But according to this *Authentic Recorder* not only was the King distracted but the Queen, who knew his secret, was no less so; and, in 1705, insisted upon being again married, and "DR. WILMOT!! by his Majesty's appointment, performed the ceremony at their palace at Kew. The King's brother Edward was present upon this occasion, as he had been on the two former ones!"

The book we have here quoted contains many other passages equally clear and consistent, but it detracts perhaps from its value as an authority, that the publisher of it was indicted for a libel of revolting character upon the Duke of Cumberland, contained in a "deposition" which a certain individual "was inclined to give." The very individual on whose pretended deposition the libel was founded was, however, produced in court and utterly denounced it, and the publisher was consequently convicted. The book is then said to have been suppressed.

But the story we have just told from the *Authentic Records* is repeated in another work of similar character, which also bears the date of 1832; though, as it will presently be seen, there is reason to believe it was not circulated, for it can scarcely be said to have been published, till a year or two after. This is *The Secret History of the Court of England, &c. By the Right Honorable Lady Anne Hamilton, Sister of his Grace the present Duke of Hamilton and Brandon, and of the Countess of Dunmore.*

Mr. Jesse speaks of these two literary productions as being composed by persons not ill informed in the secret history of the court—a point on which we by no means agree with Mr. Jesse; and we are surprised that, as he seems to have especially consulted them, it never struck him that, as Puff says in *The Critic*, "when these" writers, not ill-informed in the secret history of the court "do agree their unanimity is wonderful," and that having the books before him he should not have discovered that *The Secret History* (with which the lady whose name appears on the title-page had no more to do than Hannah Lightfoot herself) is only *The Authentic Records* newly revised.

This *The Quarterly Review*, in reviewing the latter, showed as long since as April 1838 (vol. lxi. p. 406): where the Reviewer, after expressing his belief that the publication of the *Authentic Record* and *Secret History* was not "instigated so much by individual malice, as by a reckless and shameless desire of gain acting upon slow, brutal, and malignant natures," tells us how the books were circulated, not published:—

"The former publication, which is about the size usually sold for seven or eight shillings, was circulated, under the cloak, at the modest price of 1*l.* 1*s.*, and the extravagance of the sum was a decoy to make the credulous suppose that there must be something very piquant in so dear a volume. The present work is—on the same principle—retailed by a woman, who in the dusk comes

to the door and offers *Lady Anne Hamilton's Journal* the same modest price of one guinea per volume."

We presume the game was not very profitable for some years afterwards the remainder of the book was offered by, probably the very same woman, to a well-known bookseller, who decline the purchase, and copies were to be procured few years since at a very trifling price.

Mr. Jesse refers then to Mr. Beckford's confirmation of some of the statements in these libels but I must defer my remarks upon this point until next week.

WILLIAM J. THOMES.

REMARKABLE PAINTINGS ON ROODSCREENS IN NORFOLK.

I have lately met with two very unusual representations of a saint, occurring on roodscreens in Norfolk churches, one at Suffield, the other at North Tuddenham. The figure at Suffield is that of warrior in armour, wearing a helmet, and holding a falcon in his left hand, while with his right he holds up a priest's black cassock thrown over his suit of armour, but so as to display one arm and leg encased in armour. The other figure occurs on the south side of the roodscreen at North Tuddenham. It represents a priest in his cassock holding a falcon, like the other, upon his left hand.

These paintings both represent St. Jeron, priest and martyr. Few particulars of his history are known, but I will put together all that is recorded. St. Jeron, otherwise Hieron, was a native of Scotland, according to some authors; though others say of England, or indefinitely of Great Britain. He was of noble blood, but renounced the world, and became a priest. Out of zeal to spread the Gospel in Holland, he went over to that country, and preached the Christian faith there, suffering many painful trials and much persecution for many years. His labours, however, were blessed with great fruit in the conversion of many from Paganism. At length, when the Danes and Normans made incursions into Holland, he was martyred by them, out of hatred to the Christian faith, which he had so zealously preached, being beheaded in, or about the year 856, at the town of Noortwyck. His body was solemnly translated to Egmond, and there honourably deposited in the Benedictine Monastery of St. Adalbert, by the devotion of Thierry, the second Count of Brabant. St. Jeron is commemorated in the *Belgic Calendar*, and in the *Gallican Martyrology* on August 17. Some notices of him will be found in the *Kerkeliche Historie* of M. Lambrecht, Bishop of Bruges; in Wilson's *English Martyrologe*, who refers to Molanus, Cratepus, Wion, and others; in Cressy's *Church History of England*, who refers to the Centuriators of Magdeburg; and in Bp. Chaloner's *Britannia Sancta*.

In that useful work, *Die Attribute der Heiligen*, St. Jeron is described as a priest, holding a falcon on one hand, and a sword in the other. In the figures above described, we have the saint represented as a warrior and a priest, and holding a falcon. Thus his early career as a nobleman is indicated by the armour and the falcon, his subsequent labours by the priestly cassock, and his martyrdom by the sword.

F. C. H.

A "LECTURESHIP."—Any deterioration of the English language on the part of a learned body ought to be "noted" and reprobated. I do not know how far the University of Dublin may be responsible for the diction of the *Dublin University Calendar*; but I am surprised at finding in that work an established use of the word "lectureship," meaning the office of a lecturer. One is familiar with this corruption in the newspapers; but if it is to receive the sanction of Queen Elizabeth's University, the sooner that body reverts to her old appellation of the "silent sister" the better for our language. If we are to say *lecture-ship* for *lecturership*, we ought by analogy to say *sermonship* for *preachership*.

C. G. PROWETT.

Carlton Club.

A HIDEOUS SUPERSTITION.—I cut the following from *The Standard* of Saturday, Dec. 8:—

"*The Fremdenblatt* of Vienna has the following most extraordinary statement: 'At Rechnitz, in Hungary, a man has committed a horrible act through superstition: he has successively assassinated four children, and eaten their hearts raw, believing that he would become invisible when he had done the same to seven. The crime was discovered before he had time to arrive at the end of his atrocity, and the man is in custody.'

Is it worth making a "note" of?

WM. CHANDLER HEALD.

THE ROSE OF NORMANDY.—As you have often admitted in your periodical notes on tavern signs, may I ask you to favour the following communication with a few inches space?

The "Rose of Normandy" is the sign of a public-house in the High Street, Marylebone. In my *History of Signboards* I have not attempted to offer an explanation of that sign, as no obvious one occurred to me. But since that work was published I have met with a political poem written on the Battle of Towton (1461), in which Edward IV., then Earl of March, is called the Rose of Rouen, on account of his being born in that city.

* Now is the Rose of Rone grown to a gret honoure,
Therefore sing we euerychone, I-blessid be that floure!
I warne ye euerychone, for [ye] shuld understonde,
There sprange a Rose in Rone, and sprad into Eng-
londe," &c., &c.*

* See *Archæologia*, vol. xxix. p. 348.

From this manner of designating the prince, it seems not improbable that the Rose of Rouen, or of Normandy, may have become a popular sign when he mounted the throne. Now, though the house in question does not date from that time, yet it is said to be the oldest in the parish. It is therefore possible that, at the first opening of this tavern, a sign was adopted for it; which, though already antiquated, was then perhaps not quite so unusual as it is now.

JACOB LÆWOOD.

CORK PERIODICALS.—A Cork bookseller named Bolster published a magazine to which he gave his own name. He applied to a literary friend of mine to contribute, but offered so slender a remuneration that his proposal was declined. "However," said my friend, "I will furnish you with a suitable name." "What is it?" eagerly inquired the bibliopole. "Call it 'The Cork Screw!'"

It was in this that Dr. Maginn (afterwards so distinguished in London as a contributor to *Blackwood* and *Fraser*) made his début in literature.

WATERFORDIENSIS.

OLD TEMPERANCE STANZAS.—The enclosed may interest some of your readers, more especially Mr. George Cruikshank. Written about the year 1470:—

"W^e littill fode content ys nature
And beter y^e bodi fereth w^t a lite
Then when it charged ys oute of mesure
Loke what thing may y^e body profite
And y^e sonne shalt in y^e same delite
What thing it distempereth and diseseth
The soule it hirteth for it God displeseth.

"Wynes delicat and swete and stronge
Causeth full many an inconveniense
Zif y^e a man outragly hem fonge
Thei biriyn wyt and forbede silence
Of counsell yei outragen pacience
Thei kyndelt yre and firen lecherie
And causen bothe bodi and soule to die."

M.S. Brit. Mus. Reg. 8, A. xxi.

STUART A. MOORE.

Erith, S.E.

SIR PHILIP VERE BROKE AND WASHINGTON IRVING.—In a review of Washington Irving's recently published *Remains*, I see it stated that the accomplished American has recorded an opinion that Broke's memorable challenge to Captain Lawrence of the Chesapeake was prompted by a mere thirst for reputation.

I grew up among naval officers, Broke's contemporaries, the majority of whom had won reputations of their own under Howe and Nelson. They spoke with the greatest imaginable freedom of the men whom they had known, and they were certainly the last persons in the world to approve of any military action unworthily undertaken. My distinct recollection is that all spoke of Sir Philip Broke and his gallant action in

terms of the most enthusiastic and unqualified admiration. The fact that his wounds, sustained on the deck of the Chesapeake, were a permanent cause of suffering and of disqualification for further service, was always mentioned with expressions of sympathy and of regret that so brilliant a career had been prematurely arrested.

My late father (who, although a brother officer, had never met Captain Broke) frequently wrote little sea-songs which gained some popularity in Plymouth Dock and on Common-Hard. At the commencement of hostilities with America, he published one which contained these lines:—

"As the war they did provoke,
We'll pay them with our cannon;
The first to do it will be Broke
In his gallant ship the Shannon."

In describing the action thus foretold, Mr. Joyce Gould, editor of the *Naval Chronicle*, quoted these lines, saying that Captain Broke had fully realised the prediction of "the prophetic bard." This little fact may be considered useful as evidence of the esteem in which the captor of the Chesapeake was held by his service, and of the expectations which a knowledge of his previous character and career had led them to form of the part which he was likely to take in that war. As the son of a poet I may be pardoned for quoting two more lines from the lays of "the prophetic bard." They formed part of a nigger melody descriptive of the action—

"Yankee got good dinner hot;
But himself did go to pot!
Yankee doodle," &c. &c.

CALCUTTENSIS.

OLD PACK OF CARDS.—I have a curious old pack of cards, and should like to know their age. They are roughly coloured, and the margins filled with representations of birds, dragons, bats, butterflies, &c. In the centre of each is an oval containing either verses or different kinds of letters. At the top of the card is a diamond or heart, as the case may be, and a figure on the side to denote its value. I give some specimens of the verses:—

"A Queen whose heart's to love inclin'd,
A Jewell is to women-kinde."

"Play faire,
Do not sweare,
From oaths forbear."

"First learn to know
The *Cris cross row* (q.v. ?),
And then to spell
Your Letters well."

"If you play, lay no more
Than you can freely give the Poore."

"Cards may be used
But not abused,
And they used well
All games excell."

"When land and livings all are spent,
Then learning is most excellent."

"Play not for coine in these regards;
Men loose, and then they curs the Cards"

Upon the Queen of Spades—

"Where Queens by vertue treuly swaide
No evill can their minds invade."

On the King of Spades—

"The greatest King by sithe and spade
Must equal in the Dust be laid."

On the King of Hearts—

"A trusty heart suits to a King,
And subjects true in every thing."

On the Queen of Diamonds—

"True virtues are
As diamonds fair,
Fit to be seen
In any Queene."

JOHN PIGGO

BEN RHYDDING.—Mr. Taylor, in his *and Places*, refers (p. 232 and elsewhere) name as "apparently a vestige of the Gael across England." That passage has been very recent, as the name did twenty years ago. Its origin may as chronicled in "N. & Q." as a caution to etymologists. About 1843, a number of us in the water-cure subscribed together to a hydropathic establishment on a hill near Leeds and gave to it the name of Ben Rhydding. It happened one day to be in conversation with one of the most active of the founders, and as how it was that, when they fixed on the name they did not call it Pen Rhydding in Ben Rhydding, and I referred to Penritghar, Penistone, &c. "Oh," he said, "that of the term was much simpler. We were, of course, some name; and looking into our old records we found that the field on which we had our establishment was conveyed to us as Ben Ridding; and we just struck out the *r* in word, and metamorphosed the second *y* into *h*y, and so we made 'Ben Rhydding'."

Leeds.

Queries.

ADVERTISING.—Can any one inform me and in what country, the custom of advertising of whatever kind, began? If there be any in existence treating of its origin and progress, should be thankful to be informed of the same. E

BOULTON'S "VINDICATION OF A COMPLETE HISTORY OF MAGIC," 1722.—Where can the complete History, of which the above is a translation, in reply to Scot, be seen? It is in the British Museum. RALPH T

s.—Who were the authors of the following? —

or a Protestant Dissent . . . principally the writings of Phileutherus Cantabrigiæ. 1755, 8vo, pp. 60.

ers on Systematic Taste [on Dr. Young's *lulous*]. Lond. 1755, 8vo, pp. 58.

Wise and Wealthy. By a Merchant. pp. 62.

WM. E. A. AXON.

NTE "is a thing of the past. There English translations" (*Saturday Review*), what are they, and which is the best?

M. Y. L.

s.—Bubb Doddington (*vide* his *ary* 1, 1753) "Went to the House erty to import champagne in bottles. ough moved it, Mr. Fox seconded it. uestion—Ayes 74, Noes 141." How n imported then, if not in bottle?

J. WILKINS, B.C.L.

Aylesbury.

ADDRESS TO CLARENDON."—Can any ers direct me to, or enable me to see, n of Dryden's *Address to the Lord trendon*, published in 1662?

CH.

ELIN CHRISTIAN INSTRUCTOR," ETC. efore me twenty-two monthly num- vo periodical entitled *The Dublin ructor, and Repertory of Education*, in Dublin by M. Goodwin, 29, Den- rom January, 1818, to October, 1819. me whether any more numbers ap- ho was the editor? I cannot find of it in the *List of Irish Periodical y* John Power, Esq.

ABHBA.

PISTOLS.—Were the guns and pistols ountry during our great civil war, furnished with flints, or were they ly? I think the latter, but require

A. O. V. P.

HALKET'S "MEMOIRS."—Where copy of the *Life of Ann Murray* Edinburgh, 1701?

ow the copy which Bindley had, ld to Rodd at Heber's sale, and ed her portrait drawn on vellum? I have been informed, an Auto-

WILLIAM J. THOMS.

LEY, LL.D.—This gentleman, who of Sidney, Sussex, and Magdalen bridge, was brother of the Rev. Pro- the same university. He published, *rtations on the Pernicious Effects of ling, and Suicide*. He is also the *Captive Monarch*, a tragedy, &c., &c. rinted at York two short dramas:

Honour and Love, a dialogue in two acts for five persons; and *The Shelter*, written for a private family. As only the titles of these pieces (which are named in the *Biographia Dramatica*) are known to me, would any reader of "N. & Q.," who may have a copy of the volume, give me the names of the *dramatis personæ*? The book seems to have been privately printed. What is the date of the author's death?

R. I.

TOM LEE, THE CRAVEN MURDERER.—I have for some time past been engaged on a new edition of my *Stories of the Craven Dales*, published by Tasker of Skipton, and long out of print. I am desirous of obtaining full particulars of what is called in Craven "The Cross-wood Murder." The murder was committed towards the close of the last century (I think about 1786), and the victim was a *Doctor* Pettyt, a village surgeon. Lee was tried at York and executed there. According to the practice of those "good old times," his body was gibbeted on the spot where he committed the murder. I have tried in vain to obtain information. Perhaps some collector of broadsides may have a "Complaint," or "Last dying speech." If so, I shall feel obliged by any information in "N. & Q." I shall call the new edition of my book "*Chronicles, &c.*" and not *Stories*.

S. JACKSON.

The Flatts, Malham Moor, Yorkshire.

HENRY MARTEN.—Does any portrait of Henry Marten exist besides the portrait at St. Pierre, Chepstow, which, on the authority of Coxe, is now generally supposed to be his?

H. A. E.

MARRIAGE RING.—What sects, other than the Society of Friends, object to the use of wedding rings?

JOSEPHUS.

MUSICAL BIOGRAPHY.—Was Dr. Thomas Campion of the seventeenth century, a graduate in music?—Who was the Rev. John Darwell, author of several hymn-tunes about 1780?—Who was — Collins, composer of "Bromsgrove," "Stoughton," and other hymn-tunes about 1800?

PSALMODIST.

QUOTATIONS WANTED.

" . . . Images and gentle thoughts,
Which cannot die and will not be destroyed."

H. FISHWICK.

"His frigid glance was fixed upon my face,

And well I knew that it had so been set

Since I had entered into that dim place,

By the far watching gesture he had yet.

Those eyes! those eyes! they pierce my very brain,

Their keen look forcing ice through every vein!"

W. S.

Are the following lines taken from the works of any known author? They appeared anonymously in a periodical which used to be published

in Liverpool, and they formed the commencement of a satirical sketch. They refer to the Roman Curtius:—

"Imperial Rome, victorious o'er the Gauls,
Hath scarce appeared once more her war-wrecked walls,
When, like a pall that wraps the livid dead,
Wide o'er the city proud a cloud hath spread," &c.
M. R.

JOHN POTENGER, Esq.—Will your correspondent C. W. B. be kind enough to inform me who was this gentleman, whose memoirs were edited by him, as appears from a note on p. 400 of Roberts's *Social History of the Southern Counties*?

W. W. S.

PIG-TAILS.—By what European nation, and at what period, was the use of pig-tails first introduced into Europe? The Vāna-Vānsi Rajas of Poor-bunden, i. e. the City of Monkeys, on the Guzrat coast of India, are styled Poodreira, or long-tailed, and boast their descent from the king of the monkeys, the allies of Ramachandra in his conquests of India. May not the custom have been borrowed from these worthies by the Portuguese, and so introduced into Europe? Vide Tod's *Annals of Rājasthan*, vol. i. p. 114.

MERMAID.

ROMAN TAXATION LEVIED PER TILES AND ROOFS OF HOUSES.—In a paper which was read by Dr. J. K. Walker before the members of the Huddersfield Archæological and Topographical Association assembled at Slack on April 13, 1866, on the discoveries which had been made at that place, the supposed Cambodunum of the Romans, the following statement occurs:—

"We are told that when war was declared against Antony, the Senators were taxed, not according to their property, or by the number of their windows, but at the rate of so much per tile on their houses. When, however, in order to evade the tax, larger tiles were introduced, they rated by the roof."

Dr. Walker affirmed that the substance of this statement appeared in some periodical published in 1834, the title of which he could not recollect; that its accuracy was not questioned at the time, and that its soundness has passed current since.

Will some archaeologist who may recollect it supply the title of the periodical in which the foregoing statement appeared, and also mention the original authority on which it was founded?

LLALLAWG.

PRICE OF SALMON IN 1486.—At the Feast of the Brotherhood of Corpus Christi at Maidstone in that year, 6s. 8d. was given for "one fresh salmon." This salmon did not come from the Medway, for in the account of the expenses of the feast occur the items "carriage of the salmon from Shene to Gravesend, 6d.;" "one horse and my man to Gravesend, 8d.;" but it probably came from the Thames near Richmond. Six years previously, 2s. 6d. had been paid for six pigs for

the feast. Can it be explained why the Broth of Corpus Christi had to get their salmon from above London, and why they had to pay about twenty times the cost of pork for their fish? the above rate, salmon ought to be now 19s. a pound.

TRETANI

STONOR FAMILY.—Sir William Stonor, Knt., Oxfordshire, by his wife Anne Nevill (daughter of John Nevill, Marquis of Montagu, and Isabel daughter and heiress of Sir Edmund Ingolde thorpe of Borough Green, co. Cambridge), has issue a daughter and heiress, Anne Stonor, who married Sir Adrian Fortescue, Knt.

Required, the date of decease and place of burial of Sir Wm. Stonor and Sir Adrian Fortescue.

J. J. H.

VIEUX-DIEU.—A little way from Antwerp, the road to Malines, is a village and railway station bearing the profanely sounding name Vieux-Dieu. What is the origin of the appellation?

J. WOODWARD

Queries with Answers.

SIR ISAAC NEWTON.—Did this philosopher hold Antitrinitarian views? This was mentioned to me by a Unitarian minister. Perhaps "N. & Q." will settle this point.

SAME

Liverpool.

[The theological opinions of Sir Isaac Newton have been so frequently discussed, that we can merely state a few lines the principal works to be consulted on this tender subject. The Postscript to Bishop Burgess's *The Bible, and Nothing but the Bible* (8vo, 1815) is entitled "The Anti-Socinianism of Newton and Lock." Consult also the *Gentleman's Magazine*, lxxxv. (ii.) 8419, for other papers by the Bishop on this subject. Brewster, Newton's principal biographer, in the second edition of his *Memoirs of Sir Isaac Newton*, ii. 339, makes the following statements respecting the religious opinions of this great man: "Although a traditional belief long prevailed that Newton was an Arian, yet the Unitarians claimed him as a friend, while the Socinians by republishing his *Historical Account of Two Notable Corruptions of Scripture* (1 John, v. 7, and 1 Tim. 16) under the title of *Sir Isaac Newton on the Trinitarian Corruptions of Christianity*, wished it to be believed that he was a supporter of their views. That he was not Socinian is proved by his avowed belief that our Saviour was the object of worship among the primitive Christians, and that he was 'the Son of God, as well by resurrection from the dead, as by his supernatural birth of the Virgin.' In the absence of all direct evidence had no hesitation, when writing the *Life of Sir Isaac Newton* in 1830, in coming to the conclusion that he was a believer in the Trinity." M. Biot had previously arrived at the same opinion. "There is absolutely nothing," he says, "in the writings of Newton which

can justify, or even authorise the conjecture that he was an Antitrinitarian." (*Biog. Univ.* tom. xxxi. p. 190.) A different opinion, however, is taken by the writer of the following work: *Sir Isaac Newton's Views on Points of Trinitarian Doctrine*: his Articles of Faith, and the General Coincidence of his Opinions with those of John Locke; a Selection of Authorities, with Observations, by Henry Green, M.A. Lond. 8vo, 1856.]

"DICK SWIFT."—I have before me a spiritedly engraved portrait, folio size, lettered "Dick Swift, Thief-taker of the City of London, Teaching his son the Commandments," published in 1765. Old Catchpole has a most villanous look while he points to "Thou shalt steal"; and young hopeful is listening and picking his father's pocket; the hangman's cord with its ready noose pendant over his head! The print is probably well known to collectors. Is there any printed account of this worthy, who, from the size and Hogarthian style of his likeness, must have been notable in his day? D.

[This portrait was a caricature of another print published about the same time, of "Arthur Beardmore, citizen of London, teaching his son Magna Charta," designed by Pine, and engraved by Watson. Beardmore, it will be remembered, was one of the writers in *The Monitor*, and when Under-Sheriff, was sentenced to two months' imprisonment and fined 50l. for neglecting to perform his official duties towards Dr. Shebbeare, who was condemned to stand in the pillory for an hour.

"Where is Shebbeare? O let not foul reproach,
Travelling thither in a city coach,
The pillory dare to name; the whole intent
Of that parade was fame, not punishment,
And that old, staunch Whig, Beardmore, standing by,
Can, in full court, give that report the lie."

Churchill, *The Author*, l. 301.

Dick Swift was a notorious highwayman and burglar, who was twice sentenced to transportation. See the *Gentleman's Magazine* for 1765, pp. 144, 196, 197.]

SARDINIAN STONE. — I find in some letters written by an ancestor in 1740, a reference to a "Sardinian Stone," which he had lent to some ladies, and from which they, being apparently ill, had derived some benefit. What is this stone, and for what purpose was it used?

QUERCUBUS.

[The Sardinian Stone, known in different languages as Carneol, Sarder, Cornalina, Carnalina, Corneolus, Carneolus, Sardius Lapis, Sarda, Cornaline, &c., is simply our own Cornelian, formerly, and perhaps more correctly, spelt also Carnelian. (See Ash, *English Dict.*, 1776.) It was supposed to possess various medicinal properties, which Zedler details under "Carneol," v. 898. The purpose for which the Sardinian stone was lent by our correspondent's ancestor to his female friends was probably peculiar to an interesting season—to preserve

and benefit the expected baby; for which purpose it was to be worn on the stomach. ("Auf den Bauch gebunden, die Frucht erhalten und befördern soll.") The stone was also used as a remedy against hemorrhage, diarrhoea, and heartburn, and was considered not amiss against witchcraft. In the more modern *Materia Medica* of Pereira it disappears.]

THOMAS MILLES, BISHOP OF WATERFORD. — Can you give me information respecting the family of Thomas Milles, Bishop of Waterford and Lismore, who was born in Hertfordshire and educated at Oxford? He was author of several theological works. I should like to know if he was ever married; if so, what issue he left, and date and place of burial? A. H. M.

Campfield.

[Thomas Milles, D.D. (not Mills, as sometimes incorrectly spelt) was born at his father's rectory, Highclear, in Hampshire. He was a graduate at Oxford, where he became Regius Professor of the Greek language. In 1707 he attended the Earl of Pembroke, Lord-Lieutenant, into Ireland, by whose influence he was advanced to the sees of Waterford and Lismore, and was consecrated at St. Patrick's, Dublin, on April 18, 1708. He died at Waterford on May 13, 1740, and was buried in the cathedral. It does not appear that he was ever married, for he left the greater part of his fortune to his nephew, Dr. Jeremiah Milles, Dean of Exeter.]

REMBRANDT.—I have just seen a fine picture, said to be the work of this great artist; but on close examination I found this in one corner: "RL. 1629." The biographies of artists I have looked through do not give the name of any artist corresponding with this monogram. If any of your readers can inform me of the name of the artist, it will not only be interesting to myself, but also to others who take any interest in art. W. B.

Surrey.

[The monogram is one used by Rembrandt, and occurs on many of his etchings. The date also suits perfectly well, as Rembrandt was born in 1606.]

G. M. WOODWARD. — Can you give me any particulars of the Woodward who, about 1790, published *An Eccentric Excursion in England and Wales*? Are copies of this book (coloured or uncoloured plates) to be met with easily?

H. A. E.

[In Bohn's *Lives* the date of this work is 1796-8; but the only copy in the British Museum has that of 1807. It is entitled *Eccentric Excursions, or Literary and Pictorial Sketches of Countenance, Character, and Country, in different parts of England and South Wales, interspersed with curious Anecdotes. Embellished [by Geo. Cruikshank] with upwards of one hundred Character and Illustrative Prints.* By G. M. Woodward. Lon-

Published by Allen & Co., 15, Paternoster Row, 1807, 4to. The work is somewhat rare.

"Woodward," says William Henry Pyne, "was one of the mirth-inspiring school of art, if art that may be called which did out-Herod Herod in these whims, and put the mask on caricature itself. No one like him could outrage truth, and give to monsters such additional monstrosity, and yet bewitch the imagination into laughter, even to the dubbing of these wild chimeras with the rank and title of humanity. Yet, shall generations hence of sucking babes, when long past their teething, show their white teeth, and grin in loud concert over a folio of his fun." Poor Woodward himself was a strange and eccentric character, and died in a most obscure manner at the Brown Bear in Bow Street, Covent Garden, where he lodged.]

Replies.

LUTE AND LUTENIST.

(3rd S. x. 414, 518.)

Will your correspondent MR. JOHN HOSKYNs-ABRAHAM, JUN. permit me to ask where he has found such unusual mediæval Latin for a lute as "*lutana*, or *lutina*"?

He states that the English word "lutenist" is derived from the mediæval Latin *lutaniſta*, and that *lutaniſta* comes in turn from *lutana* and *lutina*.

Hitherto the generally received opinion as to one difference between pure and mediæval Latin has been, that when words were wanting in the former, because they expressed things unknown to the Romans—such as a *gown* (the morning-gown opening in front, in contradistinction to the toga), the *lute*, and others—that these were supplied in the middle ages by giving Latin forms and Latin terminations to words of the Celtic or Teutonic stock. So *gumna* has been supposed to be derived from *gown* (unless from the earlier Anglo-Saxon *gin*, open, or *ginan*, to open or yawn) and so *lutaniſta* from *lutenist*. It would be indeed curious if your correspondent should invert this position.

Again: he says, in "Old Dutch and Middle High German, *lute*." Perhaps he will add his authorities for this, and for his rejection of *luyt* and *luyte*, which appear to be at least more common forms.

It would be no bad rule for "N. & Q.," if every correspondent tendering definitions should be requested to give at the same time his reasons or his authorities. Such a rule would have saved the space these queries now occupy. Moreover, a mere dictum upon antiquarian subjects is rarely satisfactory to inquirers.

And next, as to the supposed root of the word "lute":—Your correspondent rejects the authority quoted in Richardson's Dictionary, viz. Wachter, who derives the German name of the

instrument from *lauten*, sonare; and adds: "In Anglo-Saxon *hlydan*, the past participle of which is *hlyd* or *hul*." MR. HOSKYNs-ABRAHAM prefers to "run the word to earth in the Arabic *al ud*, the wood."

I think your readers will have considerable hesitation in accepting such a derivation as the last: where the prefix of the vowel *al*, for "the," and the sinking of the hard guttural letter *uine* (the eighteenth of the Arabic alphabet) before *ud*, are both necessary to make up any resemblance of sound. When complete, too, what does it mean? Is it a name peculiar to any musical instrument? No; according to Catafago, it means "wood, timber, the trunk or branch of a tree, a staff, a stick; the wood of aloes; a lute or harp"—in fact "wood," or an instrument made of wood.

This theory has been broached before, and it was then asserted that the western nations borrowed the instrument at some undefined period during the Crusades, but no attempt was made to prove it. I omitted even to take a note of the book, for it struck me that the Crusade story was only a necessary tag to the derivation. Perhaps it was first guessed because musical instruments with long necks are known to be common in the East; but they were also common in the West long before the Crusades. The Anglo-Saxon cittern is a case in point. A drawing of that instrument may be seen in the Harleian MS. No. 603; and it has been copied in Strutt's *Sports and Pastimes*, and recently in Wright's *History of Domestic Manners and Sentiments* (p. 34, No. 25). Dr. Bosworth, in his Anglo-Saxon Dictionary, gives the same English meaning for the words *hearpe* and *citere*, translating both "harp;" but *citere* means *cittern*. I have no doubt that his authority for this was some Anglo-Saxon interlineation of a Latin Psalter: for in them psalteries is sometimes glossed by *hearpe*, and then cythara by *citre* or *citere*. So, for instance, I found it in the Lindisfarne Psalter of the end of the seventh or commencement of the eighth century (Cotton MS. Vespasian A. 1). This does not, however, prove that the instruments were one and the same—indeed, *cetera* and *cetra* remained in the Italian language to express the English cittern down to the last century. "Fu la cetera usata prima tra gli Inglesi," says Galilei, in his *Dialogo della Musica antica e Moderna*, 1581. In Junius's *Nomenclator Englished by Higgs*, 1585, "Cithara" is rendered by "a lute, a cyterne, or gitterne." The difference between citterne and gitterne was that the first was strung with wire, and the latter, like the lute, with catgut. Harps of gut and wire were both used by the English. That is proved, not merely by drawings of the instruments, but by such passages as—

"Ant toggen o the harpe
With is nayles sharpe"

in the romance of *Child-Horn*, proving wire strings; and "fibras tetendit" in the *Gesta Herwardi Saronis*, proving gut.

The distinguishing features of the lute were the long neck and the shape of the body. The latter may be likened to a pear cut in half from the stalk to the crown. This, too, is the shape of the Anglo-Saxon *fidēl* or *fidēle*, as may be seen by any one who will compare the drawing of such a fiddle in the Cotton MS., Tiberius, C. vi., or the copies which have been made from it by Strutt, and, with particular care as to the instrument, in my *Popular Music of the Olden Time*, p. 761.

It does not surely then require any great stretch of the imagination to suppose that, by giving a long neck to the fiddle, and playing on it with the fingers instead of a bow (just as they did upon the cittern), the English, or some one familiar with these instruments, should have formed a lute. Boethius was the great authority for music in the middle ages, and the notes of the scale were then measured on the monochord, which alone must have taught every one the uses of a long neck. The Lindisfarne Psalter proves that the long-necked cittern is anterior to the first conquests of Spain by the Arabs.

WM. CHAPPELL.

Stanninghill, Berks.

DUTCH AND OTHER LANGUAGES: THE IRISH LANGUAGE.

(3rd S. xi. 25.)

Many young students of languages must feel grateful to MR. WALTER W. SKEAT for the list he has supplied of elementary books (the least extensive that can be obtained) "for those about to begin (to learn) a new language." In this list are included, and very properly, Mæso-Gothic, Velah, and Icelandic manuals. The omission of any notice of elementary works on the Irish language is, to say the least of it, strange; and the more so as I conclude, from the extent of his usual pursuits, MR. SKEAT must be a philologist, and aware of how much the English language owes to far older languages owe to the Keltic—of which, it is admitted by the most competent authorities, the Irish is the oldest, purest, and best classic dialect, and the richest in olden literary treasures of any spoken in the British Isles. The more anxious that this omission should be supplied, as "a reaction in favour of the Irish language is of late fast gaining ground among the higher and more enlightened classes at home;" and the patriotic liberal enterprise of "The Irish Chæological and Celtic Society," "The Kilmeny and South-east of Ireland Archæological Society," "The Ossianic Society," and "The Keats Society," are giving to the public those valu-

able Irish manuscripts the existence of which, until very recently, was known to very very few. The recognition of the value of the Irish language to the philologist, ethnologist, and antiquary, by such eminent scholars as Pelloutier, Peyron, Leibnitz, Pictet, Bopp, Mone, Garnett, Latham, Murray, the Grimms, Zeuss, Newman, Todd, and Mac Hale, is enough to rescue it from neglect, to vindicate its primitive character, and to distinguish it as the fount whose rivulets have contributed to fertilise many tongues ancient and modern.

In a former paper (3rd S. vii. 345) I gave a list of Irish grammars; but shall now restrict myself to naming a few works introductory to the Irish language, with which I propose to supplement MR. SKEAT's list. They are—

1. Bourke's Irish Grammar. This work in a few years (since 1856) has reached a third edition.
2. Bourke's Easy Lessons in Irish. On the plan of Ahn's Grammar.
3. O'Reilly's Irish-English Dictionary. Last edition, with Professor O'Donovan's Supplement.
4. Foley's English-Irish Dictionary. For the use of students in the Irish language.

J. EUGENE O'CAVANAGH.

Lime Cottage, Walworth Common.

BETTING.

(3rd S. x. 448, 515; xi. 66.)

Although instances of wagers occur here and there in Greek as well as in Latin authors, we find in the classics scarcely a trace of any but *even* bets. There were wagers in classic days, no doubt; but, so far as we can ascertain, there was nothing that exactly corresponds to what we now call giving or taking the *odds*,—two to one, five to four, &c. Your correspondent A. A., therefore, very naturally inquires respecting the earliest mention of a calculation of odds. But though nothing, or next to nothing, is to be learnt upon this subject in the records of Greece and Rome, something that bears upon it may yet be traced in old Teutonic lore—that venerable source from which we derive so much. Jacob Grimm, in his *Deutsches Rechts Alterthümer*, 1828, p. 621, treating on the subject of betting (Wette), says expressly, "It was not requisite that both parties should stake the same amount; one might bet higher, the other lower," which comes very near to our idea of odds. ("Es war nicht nöthig, das beide Theile dasselbe setzten, einer dürfte höheres, der andere geringeres verwetten.") And of this he adds a droll example—"Playing at chess with the Queen, Morolf staked his head, against which she staked 30 golden marks." Odds, and great odds, if a man's head is to be taken at his own appraisement!

It is remarkable that, as bearing upon

subject of the uneven wagers of the ancient Germans ("eine hierher gehörige Stelle"), Grimm cites from Tacitus (*Germ.* 24) a passage in which the historian states that the Germans, in dicing, when they had lost all beside, would stake on a last throw their own personal freedom. "Aleam, quod mirere, sobrii inter seria exercent, tanta lucrandi perdendive temeritate, ut, cum omnia defecerunt, extremo ac novissimo jactu de libertate et de corpore contendunt." Some persons, however, may think that this is not quite a case in point. The broken gamester staked his own person and liberty, not so much as offering odds, but rather as having nothing to offer besides.

So far as regards the use of the *term*, the word "odds" seems to have passed into its present meaning in connexion with betting very gradually indeed. "Oddes," with Cotgrave, 1650, was "Noise, debat, estrif, contention"; "to fall at oddes, noiser." Odds, in Littleton, 1678, was "Lites, inimicitie"; odds, in Bailey, even so late as 1736, "difference, disparity, advantage." Neither of these lexicographers comes any nearer than this to our present idea of odds, as connected with a bet not even. Yet Prince John in Shakspeare, 2 *Hen. IV.* Act V. Sc. 5, offers to "lay odds," plainly intending a bet; and from Shakspeare downwards similar authorities for the use of the word (in South, Swift, &c.) are not far to seek.

Neither are we at a loss for repeated recognition of the *practice* of uneven wagers, or betting the odds, any more than for the use of the word itself in a betting sense. An instance has already been given from an Italian writer of the sixteenth century ("N. & Q." x. 515), where Luc' Antonio bets Fabricio 100 ducats to 50, or 2 to 1. Again, in the well-known epitaph on Mister Combe, by some attributed to Shakspeare, the writer, whoever he was, ventures 100 to 10, or 10 to 1:—

"Ten in the hundred lies here engraved;
'Tis a hundred to ten his soul is not sav'd."

And be it remembered, even if the question of authorship remains undecided, it is at any rate certain that similar lines appeared in print during Shakspeare's lifetime. The King's alleged bet in *Hamlet*, on the fencing of Hamlet with Laertes (Act V. Sc. 2), six Barbary horses against six French rapiers with their appendages, is possibly to be taken as a mere pretence, or it may have been designed as an even bet; but it looks more like staking a greater value against a less, which comes to the same thing as giving odds. And though the wager in *Cymbeline* (Act I. Sc. 5) between Iachimo and Posthumus appears ultimately to assume the form of an even bet—"I will wage against your gold gold to it"—yet Iachimo offers in the first instance what he considers a larger stake against a smaller:—"I dare

thereon pawn the moiety of my estate to your ring, which, in my opinion, overvalues it something."

SCHN.

The following passages, quoted in Liddell and Scott, s. v. *περιβιδουαι*, will perhaps assist in the inquiry:—

1. Homer, *Iliad*, xxiii. 485. Ajax and Idomeneus wager a tripod.
2. Homer, *Odys.*, xxiii. 78. Eurycleia wagers her life to Penelope that Ulysses has returned.
3. Aristoph. *Eq.*, 791; *Ach.*, 772, 1115; *Nub.*, 044.

As parallels, Mitchell quotes the passages from Homer in his note on *Ach.* 1013 (*ed. suae*).

P. J. F. GANTILLON.

BATTLE OF BAUGE, AND THE CARMICHAELS OF THAT ILK.

(3rd S. x. 335, 498.)

J. R. C. is totally wrong in asserting that, at the period of the battle of Baugé, 1421 or 1422, the Carmichaels of that ilk in Lanarkshire were represented by a Sir William. We have a William Carmichael in 1410, and his grandson of the same name in 1437; but in the interval there is John, the son of the former and the father of the latter, and he it is who claims the honour of having tamed the crest of Clarence's Plantagenet, while there can be no doubt that his arms strongly support his claim. To say nothing of the crest with the broken spear, you have the shield itself, with the *fess tortile*, azure and gules. Does not this represent the *wreath*, or, to use the French term, *tourtile*, worn by the duke on his helmet? The wreath was always composed of the two principal tinctures in the paternal shield. Now, Thomas Duke of Clarence carried as his arms France and England, quarterly, with a label of three points *ermine*, each charged with a *canton gules* for Clare. Consequently his wreath was composed of the *azure* of France and the *gules* of England.

Knowing the crowded state of the columns of "N. & Q." at this season, I abstain at present from entering on the discussion of the pedigree of the Carmichaels of Meadowflat, who were the hereditary keepers of the royal castle of Crawford, but could never, in strict language, be described as of *Castle Crawford*. I should, however, be glad to learn where J. R. C. finds the Charters of 1417, 1420, and 1427, and the notarial instrument of 1420 to which he refers, as I should wish to consult them *in extenso*.

I may add, that although, for the reasons stated above, I claim for Sir John Carmichael the honour of taming the crest of Clarence's Plantagenet, I by

deny that of the Earl of Buchan and Sirinton to have shared in the exploit. At the battle of Bauge, the conspicuous crest of a leader on the one side was sure to attract the eyes of the most adventurous knights on the other, as witness the charge of Bohun on the Bannockburn. In fact, during the days of chivalry, leaders were as much individual knights as the nation, their distinguishing cognizance was as the *guidon* of their followers as flags or banners were at a later period. Thus Macaulay tells of the mouth of Henry IV. of France the words—

where you see my white plume shine amidst
ranks of war,
your oriflamme to-day the helmet of Navarre.”
It is therefore more probable than the
battle of Bauge the splendid crest of
net should have drawn upon its wearer the
of Sir John de Carmichael, Sir William
ton and the Earl of Buchan, and that
his overthrow should be attributed to all
in the manner described by Michel.

GEORGE VERE IRVING.

GLASGOW.

^a S. x. 330, 361, 397, 457; xi. 42.)

get the variety of opinions expressed re-
the second syllable of this word, it may
be interesting to quote the explanation given by
in his *Caledonia*. In allusion to Glas-
writes:—

the expressions of *gaw* and *go*, the erudite
forms us that the *cav*, *ca*, and *co*, signify a
emple; also, a cave or hollow, near which the
the deity was founded. Some nations used it
extended sense, and by it denoted a town,
or any habitation at large. It is found in this
among the ancient Celts and Germans: hence
ordgau, Turgow, Westergow, Oostergow; * and
1, Glasgow, Lithgow—and hence, *Glasgow* may
mean hollow, habitation, village, or town.”—
iii. 612; vide also pp. 601, 663.

gain, p. 608:—

ow is often called by the Gaelic highlanders
signifying green field; and Glas-gae would be
the ancient British: so Ard-gay, near Elgin,
is high field. *Glas-gae* would refer to the
Glasgow. By substituting, however, *C* for *G*,
the words according to the Gaelic pronuncia-
tion would have *Clais-ghu*, the black or dark ravine:
the gloomy glen which is formed by the
runs by the east end of the high church, the
of this celebrated city. *C* and *G* are uttered
as one organ, as we may learn from the Gaelic

account of Lesmahagow, where the

his *Mythology*, i. 97—117; Holwell's *Abridg-*

origin of the name is traced to its connection with
St. Machute, a note is appended:—

“In a great number of charters, from the twelfth cen-
tury till the epoch of the Reformation, the name of the
place appears in the form of *Lesmachute*; but in others, it
has the form of *Lesmahagu*. In those charters the name
of the saint is, uniformly, *Saint Machute*; but in the
popular language he was usually called *St. Mahagu*.”*

And in regard to the relics of the saint—

“James V. having obtained a bone of Saint Mahago,
expended nearly 20*l*. for having it encased in silver, gilt,
by John Mosman, a goldsmith in Edinburgh.”—*Treasurers' Accounts*, October 9, 1540, *Ibid.*, p. 640.

I also enclose a passage from Camerarius, quoted
in the Preface to the Mass for the feast of St.
Mungo (*Maitland Club Misc.*, vol. iv. pt. i. p. 11),
bearing upon MR. RANKEN's reference to Chris-
topher Irvin:—

“Porro hoc adeo celebre fuit miraculum ut nequando
excidere posset eius memoria, ipsi civitati illi (quæ antea
alio vocabatur nomine) Glasco (quæ vox *lupum* et *ceruum*
significat) indiderint, siquæ in hodiernum diem civitatis
illius nomen *Glasgwa*.”†

In this preface the “diverse miracles whereof
some gave *armes*, and others gave the name
Glasgow to that city,” will be found narrated at
length. W. B. A. G.

TOADS: THE OLD ARMS OF FRANCE.

(3rd S. x. 372, 476.)

Whatever may be the actual facts as to the
date of the assumption by the kings of France of
the three *fleur-de-lys*, I think that the early chro-
nicles are pretty unanimous in ascribing them to
Clovis.

In the *Annales et Chroniques de France* by Nicole
Gilles is an entertaining chapter on the subject.
Clovis the pagan, hard pressed in battle with the
Germans, prays to the God of his Christian wife
Clotilde, and vows to serve Him if he will deliver
him from peril. After the victory he makes ar-
rangements for being baptized by the Archbishop
of Rheims. As he stands naked in the font, the
crowd presses round him, and prevents the priest
who bears the holy oil from reaching him—

“Et demouroit le roy tout nud dedans le fons trop lon-
guement, dont il estoit aucunement vergongneux, de se
voir nud entre tant de peuple, aduint, ainsi qu'on trouve
es histoires de France, qu'un coulomb blanc descendit, et
apporta visiblement deuant tous en son bec, une Ampolle,
plaine de liqueur celestielle, de laquelle luy et ses suc-
cesseurs roys de France ont depuis esté oingtz et sa-
crez,” &c.

Then follows the story of the Hermit, to whom
an angel appeared, telling him that Clovis must

* St. Mungo is also called St. Munghu, p. 614.

† Davidis Camerarii *De Scotorum Fortitudine Doc-
trina et Pietate Libri Quatuor*, p. 82.

efface the three toads, or *three crescents*, from his shield, and cover it with *fleur-de-lys* (semé tout de fleur-de-lys d'or). The holy man tells his tale to Clotilde, who has a shield made in accordance with the instructions of the angel, and sends it to her lord, who is warring against the Saracen near Pontoise! Victory of course accompanies the new escutcheon, and the fleur-de-lys were henceforward held in veneration. For, says Gilles —

“le haut fleuron au milieu, signifie la sainte foy et loy de Jesus Christ; et les deux de moyenne hauteur qui sont l'une à dextre, et l'autre à senestre, signifient sapience et noblesse, lesquelz sont ordonnez pour soustenir, garder et defendre le haut fleuron, qui est entre les deux.”

Wisdom is to perform her part in the defence of the faith by the arguments and skill of the doctors and clerks of the university; whilst *noblesse* is to maintain the right by force of arms in the person of the princes and nobles of the realm.

The subject of the baptism of Clovis is a favourite one with the miniature-painters and wood-engravers of the fifteenth and sixteenth centuries, and there is an extremely spirited engraving of the whole history above related in the *Toison d'Or* of Guillaume de Tournay (fol. Paris, 1517).

Pasquier, in his *Recherches de France* (fol. Paris, 1621), gives it as his opinion that in the early days of the French monarchy each king and each noble bore just those arms which seemed to him best; that they were not hereditary or permanent in their character, and that the stories of those authors who say that the arms of France were at one time *three toads*, at another *three crowns*, at another *three crescents*, at another a *lion rampant*, holding in his tail an eagle, have no other foundation than what may be found in the fact that some king bore each of these devices as his own particular badge, just as Francis I. bore a *salamander*. Which conclusion, I suppose, modern writers on heraldry would endorse. That the heraldic fleur-de-lys was quite different in form from the fleur-de-lys as represented in ornamentation, may be gathered from a citation given by M. de Laborde in his *Glossary of Works of Art*—

“Pour faire et forger une cuillier d'or. dont le manche est esquarterellé de fleurs de lis d'armoirie et de fleurs de lis d'apres le vif,” &c.

In all probability the outline of the early fleur-de-lys was very much like that of the toad “displayed,” and artistic feeling rather than religious scruple or angelic admonition led to the substitution of the flower for the reptile.

J. ELIOT HODGKIN.

THOMAS LORD CROMWELL, A SINGER AND COMEDIAN (3rd S. xi. 74).—There is a passage in Foxe's *Acts and Monuments* (book viii., “History concerning the Life, &c., of Thomas Cromwell,”)

which is of value in reference to MR. PAYNE COLLIER'S queries. When Cromwell was at Antwerp, one Geoffrey Chambers and another arrived there on their way to Rome to procure from the Pope (Julius II.) a renewal of the two pardons belonging to Boston in Lincolnshire; and persuaded him to go with them and undertake the business. On his arrival in Rome—

“Cromwell . . . began to think with himself what to devise wherein he might best serve the Pope's devotion. At length having knowledge how that the Pope greatly delighted in new-fangled delicacies and dainty dishes, it came into his mind to prepare certain fine dishes of jelly, after the best English fashion, which to them of Rome was not known nor seen before. This done, Cromwell observing his time, as the Pope had returned to his pavilion from hunting, approached with his English presents brought in with a *song in the English tongue*, and all after the English fashion. The Pope suddenly marvelling at the *strangeness of the song*, and understanding that they were Englishmen, and that they came not empty-handed, desired them to be called in.”

Foxe adds that the Pope was greatly pleased with the jelly, asked for the receipt, and then sealed the pardons. It was the song, however, which induced the Pope to admit Cromwell to an audience that he might present his dainty dishes, and which was therefore the means by which he obtained the favour—

“Which wan much licence to my countrymen.”

For this line doubtless applies to the pardons (according to Foxe of considerable importance) which the Pope renewed to Cromwell's countrymen at Boston, not to any privileges for the English then residing in Rome.

H. P. D.

“OTHERGATES” (3rd S. x. 446).—The word in the form of “otherguess” is to be found in Diddin, *passim*. It occurs in the song beginning, “Come all hands ahoy for the anchor,”—

“Oh! he'd tell an otherguess story,” &c.

It occurs, also, in the *Ingoldsby Legends*, by Berham,—

“You may deal as you please with Hindoos or Chinese,
Or a Mussulman making his heathen salaam, or
A Jew or a Turk,
But it's other guess work,” &c.

The Lay of St. Gengulphus, p. 241.

It occurs in nautical stories, but is in few of the dictionaries.

Otherguess is a corruption of other-gates (other-ways or other-wise), which occurs once in Shakespeare's *Twelfth Night*, Act V. Sc. 1.)

P.

“U. P. SPELLS GOSLINGS” (3rd S. xi. 57).—This used to be a very common expression in my younger days in Leeds and its neighbourhood, and is still used there with the same signification. The term however should be *goslings*, not *geesings*. It is used in vulgar parlance, when anything is brought to an end or a hopeless standstill, and is quite appropriate in the sense in which it is said to have been employed by Paley. Although

I have heard it used a great many times, I am not able to explain the origin of the term, and am afraid that the search will be as fruitless as that which has been conducted after the origin of many phrases of a similar kind, and which are used every day, and have a meaning well understood by those who use them.

T. B.

HORSE-CHESTNUT, WHY SO CALLED (3rd S. xi. 45.)—It is hardly a proper time of the year for trying the experiment which your correspondent W. W. proposes; and for this reason, and, I must candidly confess, a latent suspicion that he is seeking to impose upon my credulity, I will for the present decline making it. But in justification of my assertion that the word *horse*, when joined to any substantive, is commonly used to denote what is large and coarse, I will beg to quote Dr. Johnson, who assigns this as the fifth signification of the word:—

"Joined to another substantive, it signifies something large and coarse, as a horse-face, a face the features of which are large and indelicate."

So far the great lexicographer; and for examples we may take, in addition to the two or three I gave before, horse-crab, horse-muscle, horse-leech, horse-laugh, horse-mint, horse-play, horse-cucumber, horse-radish, &c.

But, after all, we learn from Miller the true origin of the name, who tells us in his *Gardener's Dictionary*, tit. "Hippocastanum," that—

"the fruit of this tree is very bitter, and of no use amongst us at present; but in Turkey they give them to horses, in their provender, that are troubled with coughs or are short-winded, in both which distempers they are supposed to be very good."

Whether horses are fond of them, I cannot say; cows are supposed to be so, but they do not improve the milk.

W.

DIAL INSCRIPTIONS (3rd S. xi. 33.)—Let me add one placed on a dial at Pisa, which seems worthy recording:—

"Vado, et vengo ogni giorno,
Ma tu andrai senza ritorno."

It may appear bold in an Englishman to criticise an Italian inscription put up in Italy, but should not the latter line be read—

"Ma tu n' andrai senza ritorno"?

W.

SALMON AND APPRENTICES (3rd S. viii. 234.)—How far will the following authorities go towards earning the reward offered by the editor of the *Worcester Herald*? In the *New Statistical Account of Scotland*, art. "Ayr," it is stated that in the ordinances drawn up for the regulation of the work-house at Ayr, in 1751, it is directed that the inmates should be compelled to dine off salmon twice in the week. In Francke's *Northern morial* (1670), in speaking of Stirling, it was

stated that so many salmon were caught in the Forth, that the servants insisted upon their masters observing the old statute which forbade them to consume such food in their household more than thrice in the week. Fuller, under the title "Hereford," wrote that "servants indent with their masters not to eat salmon more than three times per week."

The second and third authorities are valuable, as being in existence "ante litem motam."

I looked in vain for the ancient Scottish statute. Perhaps some more fortunate inquirer can find it. Perhaps also some correspondent at Ayr can see the poor-house regulations, and inform us whether they are as represented above.

J. WILKINS, B.C.L.

Cuddington, Aylesbury.

QUOTATION FROM HOMER (3rd S. xi. 24.)—Your correspondent SCHIN misquotes the second line from *Il. ix.* 313—

"Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ ἐπῆρ,—" which should, of course, be—

"Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει."

W.

[This is a case of various reading, not of misquotation; the line having been taken by SCHIN from Heyne's *Iliad*, a tolerably good authority.]

A satisfactory account of Heyne's reading, ἐπῆρ for βάζει, will be found under βάζω in Rost's ed. of Duncan's (originally Damm's) *Lexicon*. The reading βάζει was introduced by Turnebus; but ἐπῆρ was restored by Wolfius, from the best authorities. Κεύθει for κεύθει is the manuscript reading, and no misquotation.

Heyne's reasons for editing the line as cited by SCHIN may seen in vol. v. of his great work, 1802, p. 591. They were approved, as he remarks, by Bentley.

We regret the accidental misprint of ἐπῆρ for ἐπῆρ at p. 24.—ED.]

CLINTON'S CHRONOLOGY (3rd S. xi. 34.)—The passage is in the third column of *The Times* of Thursday, November 3, 1859, in the article "The School of the Prophets," a review of Elliott's *Horæ Apocalypticae*, Lord Carlisle's remarks on the eighth chapter of the Book of Daniel, and Dr. Cumming's "The Great Tribulation":—

"Have these 6000 years nearly run out? According to vulgar chronology they are short of their end by at least 140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi 4132. This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867. . . . Dr. Cumming quotes in his chapter of 'The Great Tribulation,' headed 1867, an array of names who concur with him in looking forward to 1867 as a great crisis, intersected by the various lines of prophetic dates."

H. A. B.

MULTROOSHILL (3rd S. x. 494.)—Although unable to identify this locality, I may state that

the original form of the name most probably was *Multureshill*, from *multure*, the old term by which the miller's fee for grinding corn was designated. This word is not unfrequently employed as a compound in local names: *e. g.* Multurscheaf, co. Forfar; Multourhous, co. Kirkcudbright; Multowye, co. Sutherland; Multibrughe, co. Wigton.

W. B. A. G.

TANCREDS OF WHITLEY (3rd S. x. 450.)—I believe there is some account of the Tancreds in Gill's *Vallis Ebor.*—but I have not the work by me—and as well as in one or two of Mr. Grainge's works.

EBORACUM.

ITINERARIES OF EDWARD I. AND EDWARD II. (3rd S. xi. 29, 83.)—I see nothing whatever to retract in my remarks on Mr. Hartshorne's "Itineraries." I had not the pleasure of that gentleman's acquaintance, nor yet Mr. Pettigrew's, whose name I never mentioned; and I never saw these Itineraries until shortly before Christmas, so that I think MR. IRVING'S imputation of acrimony and personal feeling is singularly misplaced. I am not going to make a battle-field of "N. & Q.," but I most distinctly decline to take away from what I have said upon the question. The division of the regnal years in these Itineraries is, I repeat, incorrect, grossly incorrect, not merely in one year, but throughout; and I have a perfect right to make this assertion. If, throughout a series of tables, years, whether regnal or otherwise, are made to commence wrongly, they must also of necessity end wrongly; and so the defect is doubled. The regnal years of the English kings were settled for once and for good by Sir Harris Nicolas years ago; and if his rules are departed from, all chronological accuracy ceases. For some reason, which, as MR. IRVING truly says, "cannot now be explained," Mr. Hartshorne adopted a course of his own, which possibly may satisfy a superficial student of English history; but certainly, when dates are in question, I am entitled to ask, Why should any one go out of his way to confuse them? If these tables had been published in the last century, I would not have said a word about them; but all things are changed now, and we have a right to expect that those gentlemen who are admitted with the utmost liberality to the free use of the Public Records, shall at the least refrain from garbling the contents of those Records, and putting them into such a shape, that if their fathers could rise from the dead and behold their disfigured children, they would often scarcely recognise them. With all deference to MR. IRVING, this is not acrimony, but truth, bare and naked truth.

W. H. HART, F.S.A.

A PAIR OF STAIRS (3rd S. x. 393, 456: xi. 46.)—Can any of your correspondents find any

instance in which a winding or a geometrical staircase is called a *pair*? Two pistols are called so; but a double-barrelled pistol, which is as much a *set* as any staircase in two flights, is never called a *pair*. I omitted to notice the pair of bagpipes. This may justly be called so, as there are *two* pipes, the drone and the chanter, besides the bag. A set of chessmen may well be called a *pair*, as there are in fact *two* sets, the black and the white. A pair of cards, in all probability, was the old-fashioned case containing *two* packs, used alternately as they are now-a-days. These cases were of stamped leather, and had a division to prevent the mixing of the sets. As I remember, the single pack was called a *sheaf* of cards. I would once more ask, is there any instance where any article is called a *pair* that has not a duality about it?

A. A.

Poets' Corner.

SHAKESPEARIANA (3rd S. xi. 32.)—Apposite to J. L.'s interesting Gaelic quotation is the passage in *Hamlet*, Act I. Sc. 2:—

"Thrift, thrift, Horatio! the funeral baked meats
Did coldly furnish forth the marriage tables."

In Massinger's *Old Law* there is a like passage:—

"Besides there will be charges saved too; the same rosemary that serves for the funeral will serve for the wedding."—*Old Law*, Act IV. Sc. I.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

BOLEY, ROCHESTER (3rd S. x. 473.)—In reply to your correspondent in "N. & Q.," respecting the election of a "Baron of Bully," I beg to inform him that the custom is long ago numbered with the dead. When discontinued, I am at a loss to determine; but so long as half a century back, no such title was recognised here. It is true, there still remained a large elm tree on Boley Hill, beneath which the mayor, attended by the officers of the corporation, always assembled to issue royal proclamations, &c. Even the tree itself has now disappeared. The residents on the hill (at that time chiefly Quakers) were unanimous as to its removal, fearing lest by a sudden downfall it might occasion injury either to themselves or their houses. Its original position is indicated by an iron plate fixed in the road; which plate, I believe, bears the date of its insertion, but, owing to the frequent and heavy falls of snow lately, my endeavours to clear the surface sufficiently to read the inscription have proved altogether useless.

In the reign of John, Rochester Castle, it is said held out during a siege of six months, and it was during this period that the hill was thrown up. It is situated on the south-west side of the cast. Old inhabitants of the city still say "*Bully Hill*." Its present residents have no privileges or ex-

tooms differing from those of the citizens in general. I am aware that I have not answered all your querist's interrogatories, but the above may perhaps lead him to a further knowledge of this subject.
ELEANORE K.—

MALE AND FEMALE BIRTHS (3rd S. x. 26, 76, 117.)—I think I have somewhere seen it asserted that excess of female births is not only the probable cause, but the certain result of polygamy. Does our census of illegitimate births in any way support this assertion? Or does the experience of the Mormons favour it? Professor Thury, of Geneva, published some time in 1861 a pamphlet on *The Law which regulates the Sex of Plants and Animals*—a subject of great interest to the breeders of live-stock of all descriptions. Attention was called to this pamphlet in the twenty-fifth volume of the *Journal of the Royal Agricultural Society of England*; but I have not yet learned whether the Professor's views have been found correct in relation to the lower animals; and when this has been ascertained, it will still be a moot point whether the human species obeys the same law.
BRYAN REEGED.

JAMES GILLRAY, CARICATURIST, AND THE PENN FAMILY (3rd S. xi. 38.)—"Mr. Richard Penn, the last of the family of the renowned Quaker," says your correspondent Φ . Is the latter correct in saying so? In the will of Mrs. Catherine Francklyn, of Gloster Place, Portman Square (proved in London in 1831), it will be seen that this very Mr. Richard Penn is described as her cousin, and in the same category of relatives as members of two families named Lawrence and her, niece Anne Edgar.

The particular Lawrence family, extinct in the male line, through which Mrs. Francklyn (*née* Lawrence, daughter of Lawrence Lawrence by his wife Susanna, daughter of John Lawrence and sister of Mary, grandmother of the first Lord Abinger), derived her connection with the Penns, is *supposed* (excuse the objectionable word) to be identical with that of the Sir Thomas Lawrence of Iwer, who was Secretary of Maryland under Governor Seymour in 1696; and who is supposed to be buried at Chelsea, although there is proof that the secretary of Governor Seymour died in Maryland.

There was a close relationship between the families of Lawrence, Allan, Mastens, Francis,* and Penn, between 1700 and 1780.

Mrs. Francklyn's paternal family of Lawrence must not be confounded with her maternal family of the same name—they were quite distinct.

I myself possess a very extensive and authentic MS. pedigree of the Penn family, which con-

* The pedigree of Sir Philip Francis would throw a light on this.

vinces me that, although the male line may be extinct, there are many representatives of it in the female.
SPAL.

VALENTINES (3rd S. xi. 37.)—However ancient may be the custom of choosing valentines, that of *sending* them I believe to be of comparatively recent date. Brand, Hone, and all the best authorities on folk-lore, including *Notes & Queries* itself, may be searched in vain for evidence of sending valentines being an old custom. It probably does not date from earlier than the beginning of the last century, when it seems valentines were sometimes drawn by lot, and accordingly in the *British Apollo* for January, 1711 (vol. iii. No. 130), we find a querist asking—supposing he has selected a valentine of the fair sex, whether he or she ought to make the present; and his query, which is in rhyme, proceeds—

"Suppose I'm her choice,
And the better to show it
My Ticket she wears,
That the whole Town may know it."

The *Tickets* here alluded to, whether drawn or selected, were doubtless often sent to the chosen fair, and the transition from such ticket to the present valentine is a very simple one; and in this old custom, therefore, we have, no doubt, the origin of the present fashion.
W. J. T.

POSITIONS IN SLEEPING (3rd S. ix. 474, 522.)—The following may be of interest, though it has but the authority of a newspaper:—

"*A Thing Truly Worth Knowing*.—An old doctor of Magdeburg has discovered the means of living a long time, and has left the information in his will to the world. He died at the age of 108. Here is the recipe of Dr. Fischwetter:—'Let the body recline as often as possible during the day quite flat on the ground, the head pointing due north, and the feet due south, by which means the electric current will pass through the body; but by all means, and in any situation, let the bed be due north and south.'—*South Durham and Cleveland Mercury*, Feb. 3, 1866.

W. C. B.

COCKBURN OF ORMISTON (3rd S. xi. 52.)—For Cockburn of *Arnieston*, read Cockburn of *Ormiston*. The latter is the name of a parish in the county of Haddington, and the estate of Ormiston comprises almost the whole parish. Considerably more than a century ago, the estate was sold by Cockburn to the Earl of Hopeton, to whose descendant it now belongs.
G.

Edinburgh.

THE MOST CHRISTIAN KING'S GREAT GRANDMOTHER (3rd S. xi. 76.)—This princess was born April 11, 1644. Her name was Maria Johanna Baptista. She was daughter of the Duke of Nemours, who was killed in a duel by the Duke of Beaufort, his brother-in-law. She married Charles Emmanuel II., Duke of Savoy, on whose

death she became Duchess Regent during the minority of her son. Her conduct in that high position caused her to be much respected by all crowned heads, who gave her the title of Madame Royale. Her magnificence, affability, and charity gained her the loving affection of all ranks of her people. She died on March 15, 1724, being within a month of eighty years of age, generally and deeply lamented, especially by the poor. She was interred on March 22, in the royal vault of the cathedral of St. John, at Turin. Her heart was conveyed, at her own request, in a silver box, to the convent of Carmelite nuns, to whom she left a legacy of 20,000 livres.

Her son, who had become King of Sardinia, survived her. She was great grandmother to the King of France, and also to the King of Spain. Louis XV. of France had attained the age of fifteen years just before her death. The mourning for her by the king and court of France commenced on April 2 (O. S.), and was ordered to continue for four months and a half. The expense therefore charged by the British ambassador at Paris for putting his family into mourning was rightly incurred, and allowed by George I., as a mark of national respect to the young monarch, with whom we were at the time in close alliance.

W. LEE.

"LIVINGS" (3rd S. xi. 35).—The answer to your correspondent's enquiry about this term involves a description of a state of society and of the arrangements of property which are rapidly becoming of the things that were, but which are so curious that they are worth notice in your "N. & Q."

Many parishes in Dorsetshire and Wiltshire were formerly divided after the following fashion:—

1. A farm of say 800 acres attached to the manor-house, and called the "Lord's farm," or "Manor farm," consisting of meadow, arable land, down, and coppice.

2. A certain number, say twenty-two "livings." Each of these had originally a small farmhouse, a mead, a few acres of coppice, and about twenty-four acres of arable, scattered in small slips of one to four acres, over three large fields, called "tenantry fields." Besides this, each living had four "cow leases," or the right to turn that number of cattle upon the common; also a right to turn forty sheep upon the common down. Also, each holder of a "living" had the right to let his cattle and pigs run "at shack" over the whole of the tenantry fields after harvest. It is a curious question whether these holders of livings were the *bordarii* or *villani* of Domesday-book. They were not copyholders, for no manorial rights extended beyond the manor farm, excepting the right of game and of keeping the pound. The perfect isolation of the manor farm, and the sort

of community of the tenantry, point out a curious state of society.

The glebe consisted of two "livings."

In process of time these livings became consolidated into larger farms, and ultimately the operation of the Enclosures Acts put an end to this curious state of things. Davis's *Survey of Wiltshire* gives a very accurate description of this arrangement.

This parish, until within the last few years, bore the traces of the old system in the curious division of the "tenantry fields" into about three hundred strips, incurring great waste of room and inconvenience in farming.

In this parish the "Lord" retained a half living, that his cattle might have a right to the parish pond. Each living had a name—"Stagshead," "Buddens," &c.—which are still borne by many of the cottages which were formerly attached to the homesteads.

ROBERT HOWARD.

Ashmore, Dorset.

PSALM AND HYMN TUNES (3rd S. xi. 40).—

The answer of T. J. B. in your last number requires, I think, some little supplementing. The first psalm tunes were, as he intimates, named from the numbers of the psalms to which they were affixed. These tunes were, however, soon followed by other tunes not affixed to any psalm particularly. These tunes were called "common" tunes, and the older ones distinguished as the "proper" tunes. The first of the additional tunes seems to have had no other name up to the time of its disuse than that of "the old common tune." The second, probably, was one which bore the name of "the new common tune." As new tunes were added, it became necessary to distinguish them more clearly, and they were named naturally enough, from the place of their first use still, however, unless my memory misleads me they at first bore the full title of "common tunes, as 'London common tune,' 'York common tune.'" Very soon the word "common" was dropped from the name, though still used as descriptive word. Gradually, the proportion of the one kind of tunes to the other changed. The common tunes became numerous; the proper tunes dropped into disuse. This was probably through the circumstance that many of the proper tunes were written in the old modes, and were difficult to harmonise, and when harmonised were difficult to sing. A few of them received a place among the common tunes, and were re-named. The new names in their cases were not local. "Michael," the Old 134th, is one of these; "Edmund's," Old 113th, another; and "St. Bartholomew," Old 124th, a third. There are few, if any others. Some of the proper tunes have been recently brought back, but they generally

Miscellaneous.**NOTES ON BOOKS, ETC.**

The Poetical Works of Charles Churchill, with a Memoir by James L. Hannay, and Copious Notes by William Tooke, F.R.S. In two Volumes. (Aldine Edition.) Bell & Daldy.

When we think how much power, how much genius, Churchill displays in his best Satires, and consider how great was the influence which he exercised, not only on his own age, but on his successors in the field of English poetry, it is remarkable how few have been the editions of his works, how little has been done to make the allusions in those works intelligible to modern readers. The late Mr. Tooke brought out an edition in 1804; forty years afterwards he revised it for the late Mr. Pickering's beautiful series of *Aldine Poets*. But Mr. Tooke's shortcomings were many, and were mercilessly exposed by Mr. Forster in the *Edinburgh Review*. The readers of that article on Churchill, in the expanded form in which it appears in the author's *Historical and Biographical Essays*, and all others who take an interest in Churchill, will rejoice in this new edition. It is beautifully printed; the notes have been freely abridged and carefully revised; Mr. Forster's marked copy has been placed at the disposal of the publishers; the text has been collated with the original editions; and Mr. Hannay has contributed a brilliant sketch of Churchill's life: so that a handsome and creditable edition of the works of this great satirist is no longer a desideratum.

Lyra Britannica. A Collection of British Hymns, printed from the genuine Texts, with biographical Sketches of the Hymn-writers. By the Rev. Charles Rogers, LL.D. &c. (Longman.)

This is by far the completest collection of British Hymns that has yet appeared. Our author tells us it is the produce of nine years' research, and we have every reason to congratulate the religious public on the result of his labours. His aim has been to present his readers with a careful selection of approved and classical hymns, adhering to the original texts without abridgment or alteration, and prefixing slight biographical notices of the writers; and he has carried out his plan in a most satisfactory manner, and has succeeded in producing a volume of great permanent value. Occasionally we may think the general tone of a favourite hymn marred by some uncouth verse or obsolete phrase, which Mr. Rogers' fidelity to his original has induced him to reinstate in the text; but this increases the literary value, if it detracts somewhat from the devotional character of his book. We could only wish that the several authors were placed in order of date instead of alphabetically. If that were done, Mr. Rogers' volume would add to its other merits that of exhibiting the growth of our native hymnody.

Pope Alexander the Seventh and the College of Cardinals.

By John Bargrave, D.D., Canon of Canterbury. (1662-1680.) *With a Catalogue of Dr. Bargrave's Museum. Edited by James Craigie Robertson, M.A., Canon of Canterbury.* (Camden Society.)

Dr. John Bargrave was no "home-keeping" Canon; for not only did he journey to Algiers with a large sum for the redemption of Christian captives, but he four times visited Rome and Naples. On his last visit to Italy he bought a series of portraits of Pope Alexander VII. and his Cardinals. These he was in the habit of lending to his friends for their amusement, and with a view to this he wrote on the margins of the prints, and sometimes also on the back of them, such notices of the

persons represented as he could glean from books like *Le Giusta Statera de' Porporati*; *Il Nepotismo di Roma*; *Il Cardinalismo di Santa Chiesa*, &c., with additions from hearsay or from his own observation. The volume in which these are contained coming under the notice of the learned Professor of Ecclesiastical History of King's College, he suggested it for publication to the Council of the Camden Society, who readily availed themselves of his offer to edit it. From what we have said, it will be seen that the book is one of considerable interest; while the name of Canon Robertson is a sufficient guarantee for the care and judgment with which it has been produced.

Messrs. Tinsley will bring out, in the course of the present month, the third and fourth volumes of Mr. C. D. Yonge's *History of the Bourbons*.

BOOKS AND ODD VOLUMES**WANTED TO PURCHASE.**

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MEMOIRS OF J. T. SEARS, MARINE PAINTER TO HIS MAJESTY. 8VO. 1835.

AUTHENTICATED PROOFS OF THE LEGITIMACY OF H.R.H. OLIVE, PRINCESS OF CUMBERLAND. 8VO. No date.

PRINCESSES OF CUMBERLAND'S STATEMENT TO THE ENGLISH NATION. 8VO. 1822.

THE WIDOWS OF H.R.H. THE PRINCESSES OLIVE OF CUMBERLAND. 8VO. 1833.

Any other Pamphlets by her.

Wanted by *William J. Thoms, Esq.*, 40, St. George's Square, Belgrave Road, S.W.

CHALMERS' BRITISH POETS. Vol. IV.

Wanted by *Mr. Waters*, Bookseller, Westbourne Grove, W.

SHERIDAN'S LIFE BY MOORE. 2 Vols.

CORRAN'S LIFE BY HIS SON.

CRIMINALS' LIFE. Crutchebank's Plates. 2 Vols.

TOM BROWN'S WORKS. 4 Vols.

BECKFORD'S THOUGHTS ON HUNTING. 1830.

SOMERS' TRACTS, by Sir W. Scott. 13 Vols.

Wanted by *Mr. Thomas Bert*, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

M. C. *The Twopenny Piece in copper of George III. was in general circulation.*

R. C. J. *Most poets are of opinion that the first musical instrument was a shell. Hence the allusion in the line quoted from Byron: "Woe for the harp of Judah's broken shell." Vide also the first four lines of Collins's ode "The Pastors."*

E. EYTON (Wheatley.) *An account of the battle between the Idæ and the Cæar is given in Allen's Battles of the British Navy, I. 225 (Bain's Illustrated Library); and in the Annual Register for 1775, p. 628.*

L. E. *The Prætoplast is by Miss Lutter, now the wife of the Rev. John Baillie.*

OLD BROWN BIRD.—*The needle-gun was first served out to the Prussian army in 1811, one hundred men of every battalion of the line being equipped with them.—Once a Week, quoted in The Times, Aug. 16, 1856.*

S. T. P. *For the Oxford Greek epigram see "N. & Q." 3rd S. vi. 35, 259.*

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

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LONDON, SATURDAY, FEBRUARY 16, 1867.

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Notes.

ST STONE COFFIN DISCOVERED IN THE
SH OF STILTON, HUNTS, NEAR TO THE
AN ERMINE-STREET.

he last week of the past year, 1866, an
stone coffin was discovered in a field in
ish of Stilton, Hunts, by some labourers
re drain-digging on the Washingley estate
Earl of Harrington. The coffin is hewn
solid block of stone, its lid being a pon-
slab, smoothed only on its inner surface,
hout inscription or ornament. The length
id is 6 feet 6 inches by 2 feet 2 inches wide,
general thickness of 8 inches: the internal
of the coffin is 6 feet 2 inches; depth, 1
nches; width of base, 1 foot 2 inches wide,
s gradually increased to a width of 2 feet
head. It lies S.E. by N.W.; and, from
bern side having been broken in two places,
illed with water and silt. It contained two
skeletons, a male and female; the bones
reatly disturbed, probably by the action of
er. The skulls were found together in the
f the coffin, and the shoulder-bones at the
nd, where also was a thigh-bone of the
excellent preservation. The greater por-
the bones were either crumbled in the
broken in the act of raising the ponderous
t the skulls were almost perfect, and a few

of the molar teeth remained in that of the male,
who had been a man in the prime of life, and,
judging from the thigh-bone, of more than average
height. No ornaments, pottery, coins, or weapons
were found in, or near to, the coffin; nor were
any other remains discovered, except the thigh-
bone of a horse in the soil above the coffin-lid,
which was at the depth of one foot from the surface
of the ground. There are no traces of any barrow,
cairn, or elevation of the soil; but the field has
been under cultivation and ploughed since the year
1803, when the whole of this waste common—or
"fields," as they are called in Huntingdonshire—
was first broken up and enclosed. No other re-
lics have yet been discovered in the field; but
the tile-draining, which is still being carried out,
has disclosed in the neighbourhood of the coffin
several patches of dark earth amid the stiff clay.

The spot in which the coffin has been found is,
as the crow flies, a mile west of Stilton, on the
level crest of the high ground that bounds the
Great North Road towards Folkestone and Nor-
man Cross, and close to the road to the former
place and to Washingley Hall, the ancient seat of
the Ap Rhys (or Aprece) family.* The manor
of Washingley, of which the field forms a part, is
mentioned in Domesday-book as having been
granted to Chetelbert, the king's thane, and as pos-
sessing a church and a priest. Brydgc ascribes the
destruction of this church to the fifteenth century;
and, although no trace of its situation exists, it is
presumed to have stood in that "Chapel Close"
field (near to the Hall Wood) which forms a por-
tion of the glebe of the rector of Lutton, to which

* Also spelt Ap Rhise, and finally settling down to
Aprece. "Cadwallader Aprece," a constant customer
at Moll King's (see Dr. Mackay's edition of Smith's *Anti-
quarian Ramble*, i. 266), was the original who stood for a
character in Foote's farce *The Author*. (See *Quarterly
Review*, Sept. 1854, p. 190.) *The Oxford Sausage* also
mentions the "Ap-Rices" (see "The Castle Barber's
Soliloquy.") Macculloch, in speaking of "the Druid
Abaris," sportively says, "It has been ingeniously sug-
gested that Abaris is but a corruption of Aprece."
(*Highlands and Western Isles*, iii. 233.) The male line
of the Apreces of Washingley terminated in Sir Thomas
Aprece, who, on December 21, 1844, shot himself in
London. His brother, Shugborough Aprece, Esq. (whose
widow married Sir H. Davy), was then living at Wash-
ingley Hall, and died without issue. Sir Thomas Aprece
was unmarried, and bequeathed the whole of his property
to St. George's Hospital, Hyde Park Corner. The rela-
tives contested the will, which was thrown into Chancery,
where it remained until 1860, when a compromise was
agreed upon, and the Aprece property was divided be-
tween the hospital and the representatives of the family.
The Washingley estate was purchased by the (fifth) Earl
of Harrington, who succeeded his brother, who had mar-
ried the daughter of the same Mr. Foote who had made
"Cadwallader Aprece" one of his characters. The fifth
Earl died Sept. 7, 1862, and was succeeded by his only
son, who died of consumption at Cannes, Feb. 22, 1866,
seven months before attaining his majority, and was suc-
ceeded by his cousin, the present Earl.

parish Washingley is attached. This position coincides with that of the church marked "Washingley" in Speed's map, where a brook, the modern division between the parishes of Washingley and Stilton, divides the low-lying Chapel Close from the upland field in which, at the distance of a quarter of a mile, the ancient coffin has been found.

I offer the conjecture, however, that the coffin was connected with the Roman Ermine-street, rather than with the old Norman church of Washingley. It is true that Speed, who in his map is the first to mark Ermine Street in this neighbourhood, has made it to pursue the course of the present Great North Road through the town of Stilton; and in this he has been followed by subsequent map-makers. By this route a turn to the east is made at Conington and taken to Norman Cross, in order to bring the road as near as possible to Peterborough; and from Norman Cross it takes a sharp turn westward to Chesterton, just beyond which was the Roman station Durobrivæ. Now, in speaking of this place, Camden said—

"To it there leadeth directly from Huntingdon a Roman Footway; and, a little above Stilton, which in times past was called Stichilton, it is seen with an *high banke*, and, in an ancient Saxon Charter, termed *Ermingtonstreat*."

We must certainly understand from this, that Ermine Street did not pass along the low ground, through the modern town of Stilton, but along the higher bank above it, which would bring it somewhere near to the spot where the stone coffin has been found. And, in fact, the road, thirty yards westward of which the coffin lies, is known to have been an ancient one, carried on from that direction in which Speed has marked Stilton Mill, and where a portion of this same road (now ploughed up) was utilised for that carriage-drive to Washingley Hall which is marked in the Ordnance map. This would take the road through the parish of Denton—where is a Norman church in which Sir Robert Bruce Cotton was baptised—and so on to Conington, in which church Sir R. B. Cotton was buried, and in whose castle (rebuilt by himself from the materials of Fotheringhay Castle) he received his friend Camden, and showed him his Roman remains and other antiquarian treasures, the greater part of which were bequeathed to the nation by his grandson, and now form the famous "Cottonian Collection" in the British Museum.

Although Camden's language is not very clear, it seems probable that it is to Durobrivæ and Chesterton that he refers, when he speaks of the "Cofins or sepulchres of stone" discovered "in the ground of R. Bevill of an ancient house in this shire," who was doubtless that Robert Bevill who supplied his pedigree to Camden's deputy, Nicholas Charles, Lancaster Herald, who made

the visitation of the county of Huntingdon in. The family of Bevill—whose name is still served in "Bevill's Lode," Whittlesea-me was chiefly connected with Chesterton and trey, places eight miles and a half apart, by Washingley in a straight line between them equidistant from each. The family had also perty in Denton and Conington; and it w seem from some of the quarterings in the cos arms that was once to be seen in a windo Washingley Hall, that a connection existed tween the two ancient Huntingdonshire fan of Bevill and Ap Rhys; and in some an deeds of the Bevills appear the names of "l of Wassyggle," "Rob't de Wassingley," and "de Fowkesworth."

It is in the immediate neighbourhood of C terton and Kate's Cabin—where, till recently, the sign of the "Dryden's Head," painted by Wm. Beechey when a journeyman house-paint that so many Roman antiquities have been covered, and fully described and illustrate Camden, Stukeley, Gibson, Gough, and, in l by Mr. E. Artis, F.S.A. Folkestone, whe a Norman church mentioned in Domesday-l was, in all probability, the place where the mote was held. It is true that Camden does mention the precise spot, and only says that assembly was held in this neighbourhood; Speed says, "Normans Cros, the next Hun taketh name of a Crosse above Stilton, the where in former ages the Diuision mustered people, whence Wapentake is deriued;" but parish of Folkestone extends a mile eastwa the church and village to that modern "Nor Cross" where the Great North Road cuts right angles, the road from Folkestone to Pe borough. And, more than this: a century when certain changes were being made in property, the rights of the vicar of Yaxley ha be preserved; and, as he had not a yard of lan the parish, it became a question, what were rights? when it was established that he was representative of the Abbots of Thorney, and the right of voting in the Folk-mote at Fol worth. If, then, Ermine Street, as we conje passed through Folkestone, it would be car along the road through Morborne (where Norman church, mentioned in Domesday-bo and through Haddon, to Chesterton and D brivæ. This ancient road, marked in the C nance map, is at the present day in the condi of "the Bullock Road," which runs parallel (to Wansford) through "Oggerstone Rui (Agger-stane?) at the distance of rather s than a mile. This road, the oldest in the k dom, was the ancient British track-way; although in its greater extent obliterated by plough and modern cultivation, has some len still left at Washingley in its primitive condit

route here suggested for Ermine Street is more direct than that assigned to it along the line of the modern Great North Road. It also agrees with Camden's description, and lifts the "man port-way" out of the level of the fens, a point admirably adapted for a Roman station whence the enslaved Britons might be led at their task-work of timber-felling and draining (*paludibus emuniendis*) of which Tacitus speaks. For, from the spot where this ancient coffin has been discovered there is a Pisgah-prospect over the whole extent of the Huntingdonshire and Cambridgeshire fens; so much so, on a clear day, anyone who is blessed with eyesight may see from this point the towers of Ely Cathedral, the boundary landmark in the fens from a miles view.

The stone coffin has, for the present, been covered here it lies. The last stone coffin found in the division of Huntingdonshire was near to Ely, in 1754. CUTHBERT BEDE.

HANNAH LIGHTFOOT. *

It says Mr. Jesse, "singularly enough we find that one of the statements contained in *Authentic Records* and in *The Secret History* issued by the respectable authority of a no less informed person than William Beckford;" and, "his account, it is true, differs in detail from some others." And this opens up two curious questions—first, what degree of reliance can be placed upon the *Conversations* in question? secondly, where did Beckford pick up the information with which, in the present case, he *mystified* the reporter of them?

Our correspondent CALCUTTIENSIS asked lately (p. 11) upon what authority do the *Conversations* rest? The answer is simple—upon that of Mr. Cyrus Redding, a gentleman upon whose faith every reliance may be placed. But, in spite of that, I do not believe they are to be relied upon as evidences of Mr. Beckford's opinions. Having heard this often stated, I applied to a gentleman who knew Mr. Beckford extremely well for information upon the subject. After saying that he agreed with me in the estimate of the value of the *Conversations*, and adding that for the last ten years of Mr. Beckford's life, from the day between the months of January and February, he passed without his being two or three hours in the company, he adds—

"I have no recollection of his having mentioned Hannah Lightfoot, but I do remember distinctly talking with him frequently about Junius, and believe that he attributed the authorship to Francis. As to Dr. Wilmot, he used to make facetious observations about him in connection with Olivia Wilmot Serres. But Mr. Beckford

delighted in mystification and would often tell me hilariously how he had humbugged people!"

And then proceeds to express his belief that Beckford often exercised this perverse humour on the reporter.

Now what did Mr. Beckford profess to believe? His story, as reported in the *New Monthly Magazine*, vol. lxxii. p. 216 (see "N. & Q." 1st S. x. 228) was that the parties were "*married by Dr. Wilmot, the author of Junius!*" at Kew Chapel in 1759, William Pitt (afterwards Earl of Chatham) and Ann Taylor being the witnesses, and for aught I know the document is *still in existence!*"

It certainly is. It is one of several produced at the late memorable trial, and pronounced by the Lord Chief Baron "gross and rank forgeries," and which are impounded in the Court of Queen's Bench at the present moment.

Is there any sane man in England who believes that Wilmot was Junius; or that a man of Mr. Beckford's sagacity and intelligence gave credence to such an absurdity? This statement alone is sufficient to show that the *Conversations*, however faithfully they may have been reported, are of no value as historical evidence.

The allusion to the certificate proves clearly that Mrs. Olivia Wilmot Serres was the authority which suggested to Beckford this *figment*: though in which of her many pamphlets she first introduced Dr. Wilmot as the party who performed the marriage ceremony between the Prince and Hannah Lightfoot I have not yet been able to ascertain.

Dr. Wilmot's name was, as far as I have traced, first introduced into connection with the subject before us into the *Authentic Record* and *Secret History*; and this will probably suggest to my readers, as it has done to myself, the probability that Mrs. Serres was mixed up with these disreputable books. True, that Dr. Wilmot is in these books merely stated to have remarried the royal pair, and is not represented as having anything to do with the marriage of the fair Quaker. The latter was more likely an after-thought suggested, as the lady would probably have said, by the *discovery of the certificates!*

I do not know when these documents were first given to the world; but in 1858 they were printed in *The Appeal for Royalty*, and reprinted last year, and as literary curiosities, and giving completeness to the materials for a full history of this scandal, are here reprinted:—

"April 17th, 1759.

"The marriage of these parties was this day duly solemnized at Kew Chapel, according to the rites and ceremonies of the Church of England by myself,

"J. WILMOT,
GEORGE P.
HANNAH.

"Witness to this marriage,
W. Pitt,
Anne Taylor."

* Concluded from p. 112.

"May 27th, 1759.

"This is to certify that the marriage of these parties, George Prince of Wales to Hannah Lightfoot, was duly solemnized this day according to the rites and ceremonies of the Church of England, at their residence at Peckham, by myself,

"J. WILMOT,
GEORGE GUELPH,
HANNAH LIGHTFOOT.

"Witness to the marriage
of these parties,

William Pitt,
Anne Taylor."

"George R.—. Whereas it is our Royal command that the birth of Olive, the Duke of Cumberland's daughter, is never made known to the nation during our reign; but from a sense of religious duty, we will that she be acknowledged by the Royal Family after our death, should she survive ourselves, in return for confidential service rendered ourselves by Doctor Wilmot in the year 1759.

"Kew Palace,
May 2d, 1778.

"(Signed) CHATHAM,
WARWICK.

"Indorsed, London,
June, 1815,

delivered to Mrs. Olive Serres
by Warwick.

Witness, EDWARD."*

"Hampstead, July 7th, 1768.

"Provided I depart this life, I recommend my two Sons and my daughter to the kind protection of their Royal Father, my husband, his Majesty George III., bequeathing whatever property I may die possessed of to such dear offspring of my ill-fated marriage. In case of the death of each of my children I give and bequeath to Olive Wilmot, the daughter of my best friend, Dr. Wilmot, whatever property I am entitled to or possessed of at the time of my death.—Amen.

"(Signed) 'HANNAH' REGINA.

"Witness,

J. Dunning,
William Pitt."

I will not occupy space and weary the reader by here recapitulating what various correspondents in "N. & Q." have related about Hannah Lightfoot,† but will endeavour to tell the story according to the evidence which has been produced by the various authorities for it.

Once upon a time there was a fair Quaker, whose name was Hannah Lightfoot. No, Anna Eleanor Lightfoot. No, Whitefoot. No, Wheeler.

Well, never mind what her name was; her father was a shoemaker, who lived near Execution Dock, Wapping. No, he was a linendraper, and lived at St. James' Market. No, that was her uncle.

But these are mere trifles. She no doubt had a name and lived somewhere.

Well, the Prince saw her as he went from Leicester House to St. James's. No, that's wrong:

* This is the signature of the late Duke of Kent.

† They will be found in 1st S. viii. 87, 281; ix. 233; x. 228, 328, 430, 532; xi. 451; 2nd S. i. 121, 322; x. 89; xi. 117, 156; 3rd S. iii. 88, &c.

it was as he went to the Opera. No, you are both wrong; it was as he went to the Parliament House!

Never mind where he saw her: he did, and fell in love with her; and, as neither his mother the Princess Dowager nor Lord Bute looked after him, and he was then nearly sixteen years old, he married her in 1754! No, that's not right; it was in 1759.

But it does not matter when he married; he did marry her at Keith's Chapel in May Fair. No, it was at Peckham. No, it was at Kew.

No, that is all a mistake. Her royal lover never married her. Isaac Axford married her and left her at the chapel door, and never saw her afterwards. Yes, he did; they lived together for three or four weeks, and then she was carried away *secretly* "in a carriage and four," and he never saw her afterwards.

Wrong again. It was the King from whom she was so strangely spirited away, and he was distracted; and *sent Lord Chatham in disguise* to hunt for her, yet he could never find her.

No, that's all wrong. It was Axford who could not find her, who petitioned the King to give him back his wife at St. James'. No, that was at Weymouth. No, it was *on his knees in St. James' Park, as directed*.

But would it not be a sheer waste of time to continue this list of contradictions. No two blacks will ever make a white. However large a mass of contradictions may be, the formula which shall convert it into one small historical truth has yet to be discovered. Until that time arrives, I shall rest convinced, and trust the readers of these hasty notes will share my conviction, that the story of Hannah Lightfoot is a fiction, and nothing but a fiction, from beginning to end.

WILLIAM J. THOMAS.

P.S. Having been most positively assured that MR. BURN had, in the course of those researches to which we are indebted for his valuable publications on the subject of *Parish Registers*, actually found a certificate of the marriage of the Prince and Hannah Lightfoot, I ventured to write to MR. BURN on the subject. He informs me that he never saw any such certificate; that he does not believe that any such marriage took place; that if it was at Keith's Chapel, it must have been before March 25, 1754, when marriages ceased there; and reminds me that after that date any such marriage would be void.

DANCING BEFORE THE HIGH-ALTAR, IN THE CATHEDRAL OF SEVILLE.

I once heard the late Cardinal Wiseman speaking of this ancient and curious custom as peculiar to the Cathedral of Seville. His Eminence spoke

of it without any disapprobation. It takes place during the Octaves of the Festivals of *Corpus Christi*, the Immaculate Conception of the B. Virgin, and during the three last days of the Carnival. Lady Herbert, though she did not witness the dance, speaks of it as "so solemn, so suggestive, and so peculiar, that no one who has witnessed it can speak of it without emotion." (*Impressions of Spain* in 1866, p. 129, London, 1867.)

As, however, another lady-authoress—Lady Louisa Tenison—*did* witness this curious dance, I think a description of it will be interesting to your readers. These are her ladyship's words:—

"The principal actors in this extraordinary scene are the *Seises**—boys belonging to the Cathedral, whose number was originally six, as their name indicates; but they consist in reality of ten. They are placed in the open space, in front of the altar, within the iron-screens. Five stand on either side—opposite to each other; they begin a slow and measured movement, singing hymns to the Patroness of Spain, and keep time with their ivory castanets, which form a strange accompaniment to the orchestra, and strike one as very discordant with the holiness of the building. They dance for about half-an-hour, and then the magnificent organs pour forth their swelling notes through the vaulted aisles; the curtain veils the Host, and the bells of Giralda ring, while the throng who had assembled to witness the dancing then leave the Cathedral. These boys are dressed in the costume of the seventeenth century; they wear tunics of white and blue silk; their hats are looped up with a plume of feathers; a scarf is fastened across their shoulders, and a silk mantle hangs behind." (*Castile and Andalusia*, p. 157, London, 1853.)

No *authentic* account appears to exist relative to the origin of this curious custom. Dancing, no doubt, prevailed in many religious processions of the middle ages; and as David danced before the ark, so these solemn dances—peculiar to the Cathedral of Seville—appear to be intended (being permitted by the Dean and Chapter), simply as tokens of a religious and holy joy, in honour of the festival which is celebrated.

J. DALTON.

Norwich.

BIBLIOGRAPHICAL.

1. "Tully's Three Books of Offices, in English, with Notes Explaining the Method and Meaning of the Author. London: Printed for Sam. Buckley, at the Dolphin, in St. Paul's Church-yard. M.DCC.XC.IX."

The Epistle Dedicatory "to Mr. Will. Bedingfield and Mr. John Wallis" is signed T. C. From it I learn that these two gentlemen were students in a university, and that T. C. was the director of their studies. This translation is too early to be that by Thomas Cockman, mentioned in Lowndes. Do I properly attribute it to Thomas Creech? Though T. C., in his preface, accuses

L'Estrange's edition of being very faulty, yet he acknowledges he has made use of it.

My copy is inscribed "E Libris Jo. Brooke," and "Ex Libris Thomæ Ogle." It was "printed by W. Onley, in Bond's Stables (!), adjoining to Symond's Inn, in Chancery Lane." Is any complete list of Creech's translations to be had?

[The translation of Tully's *Three Books of Offices*, 1619, is by Thomas Cockman. In 1792 it had passed through ten editions. A new edition was published at Oxford in 1819.]

2. *Summum Bonum*; or, an Explication of the Divine Goodness, in the Words of the Most Renowned Boetius. Translated by a Lover of Truth and Virtue. Oxford: Printed by H. Hall for Ric. Davis, 1674."

Imprimatur: Rad. Bathurst, Acad. Oxon. Vice-Can. March 6, 1673. It is a translation of four books of Boetius *De Consolatione*. The Epistle to the Reader contains a letter from Henry Hallywell, dated from Ifield in Sussex, June 3, 1672. The author calls him his "ever Honour'd Dear Friend." Can any one from this give me the author's name? My copy is inscribed "Nathaniel Boothe, His book, pret 1s. 6d., Oxon, E Coll. Æn. Nasi." Also, "Given by my Grandm', M^{rs} Tracy, 1746;" and on another page, "Francis Travell."

3. "M. Fab. Quintiliani Declamationes, quæ ex CCLXXXVIII. supersunt, CXLV. Ex vetere exemplari restitutæ. Calpurnii Flacci excerptæ x. Rhetorvm minorum LI. Nunc primum editæ. Dialogvs de oratoribvs, siue de causis corruptæ Eloquentiæ. Ex bibliotheca P. Pithoei I. C. Lvtetiæ, apud Mamertum Patissonium Typographum Regium, in officina Roberti Stephani. M.D.LXXX. Cvm privilegio."

I am aware that these declamations are not now believed to belong to Quintilian, but I wish to know more of them and of this book. The following note from p. 80 may be of some interest to general readers: "Ego publicam appello fidem, quæ inter piratas sacra est." Here we have our "honour among thieves."

My copy has been very carefully perused by (I suppose) its first possessor, apparent from many passages underscored in ink, and an occasional marginal note, in a small hand and in Latin. These last, however, have been ruthlessly destroyed by a rebinding after the style prevalent about eighty or a hundred years ago.

Has any method been devised of rendering legible writing purposely obliterated by (what may be called) "inky smoke"?

4. "Lvd. Carrionis Emendationvm et observationvm Liber Primvs. Ad V. Cl. Clavdivm Puteanvm Consiliarium Regium in suprema curia Parisiensi. Lvtetiæ, apud Ægidivm Beysium, sub insigni albi Lilij, via Iacobæa. M.D.LXXXIII. Cvm privilegio Regis."

Liber secundus of same date, &c. "ad V. Cl. Nicolavm Fabrym Regis Consiliarium."

Is anything known of it?

W. B

* Literally, "The Sixes."

HENRY PATENSON.

Henry Patenson, said to have been the domestic fool of Sir Thomas More, is immortalised in that most interesting picture of Sir Thomas More's family of which there are several versions, originally derived from the portraits taken from the life by Holbein. That great artist drew those portraits in the year 1529, at the manor-house of Chelsea. There is a brief notice of Henry Patenson in Granger's *Biographical History of England*; but the only fact regarding him there mentioned, beyond that of his having been servant to Sir Thomas More, is that the chancellor, on his resignation of the great seal, is said to have given the fool to "my lord mayor and his successors." I would ask, What is the authority for that anecdote? and, Have any other particulars of Henry Patenson hitherto been noticed?

There is in Faulkner's *History of Chelsea* a document in which one John Patenson is repeatedly mentioned. Its date is 1544, about fifteen years after Holbein's picture; and it shows that John Patenson was then one of the principal tenants of the manor of Chelsea, holding two tenements to which were attached forty acres of arable land and certain portions of meadow, besides a house called the Long House and other parcels, of which I add the particulars—first premising that the document is printed by Faulkner in its contracted form, and with such profound ignorance of its language, that I am not entirely successful in unravelling the terms of the following extracts:—

"A particular booke of Chelsey manor, parcel of the lands of the late Queen Katharine (1544).

"*Firma Terrarum dominicalium in Chelsey.*

"De Johanne Paterson (*sic*) pro redditu unius Domus ibidem vocate *Long house* per annum soluto ad festa predicta [*i. e.* Annunciacionis et Michaelis], xij^s iiij^d.

"De supradicto Johanne Patenson pro redditu unius parvi pygtholli ibidem per annum soluto, xij^d.

"De eodem Johanne Patenson pro redditu unius garner' ibidem per ann. sol., vj^s.

"*Firma tenementorum.*

"De Johanne Patynson pro firma duo tenementorum ac pertinentium jacentium et existentium in Chelsey ac xlth acrarum terre ad dicta tenementa pertinentium ac vij lotte (?) prati jac' in Occiden' Campo de Chelsey in tenura Johannis Patynson per indenturam Roberti Whyte armigeri primo die Marci anno xxxijth Regis nostri Henrici viiith Habendum et tenendum dicta duo tenementa et cetera premissa adpertinentia prefato Johanni Patynson . exer Exers (?) a festo Annunciacionis etc. post datum ejusdem Indenture pro termino xxith annorum extunc proxime sequentium, etc. per annum, iiij^s vj^s viij^d."

Is the tradition of Henry Patenson having been *Thomæ Mori morio* to be depended upon as well founded? One might otherwise imagine that he was rather the chancellor's bailiff or steward, and that John was his son and successor. There can be little doubt that they were relatives; and

either Henry was found at Chelsea by Sir Thomas More, one of an old family bred upon that manor, or else his family was established in competency there by the generosity of his patron.

JOHN GOUGH NICHOLS.

DEATH BY THE GUILLOTINE.—The subjoined is taken from the *London Medical Gazette* for March, 1836. It is extracted from a notice of a work by M. Julia de Fontanelle, entitled *Sur l'Incertitude des signes de la Mort*. If there be any truth, which I cannot conceive there is, in the assertion that a head retains sensation after its disseverment from the body by decollation, it would give some colour to an occurrence which was said to have happened at the execution of Charlotte Corday, the slayer of the infamous Marat. It was averred that immediately after the knife of the guillotine had fallen, the executioner took up Charlotte's head and struck it on the cheek with his hand, at which indignity the eyes turned on him with an expression of vivid indignation:—

"Decapitation is a most cruel mode of death, inasmuch as both head and body suffer incomprehensible pain for some time after the blow; the head more particularly, as it is more pre-eminently the seat of pain, paying dearly in this respect, as Petit says, for its prerogative in lodging the great organ of feeling. If every violent change of the organic functions is painful, *a fortiori* the separation of the head from the trunk must be so. It is a dreadful punishment, the circumstances are terrible. In short, death by the guillotine is one of the most appalling, cruel, and torturing methods of taking away life: the feeling of pain, I am persuaded, continues for a considerable time, nor is sensation completely extinct as long as the vital heat remains. In conclusion, it is generally admitted that life is the result of organization, that the brain is the centre of sensation, that the head of a guillotined person maintains for some minutes its proper condition and structure—that is to say, all the elements and conditions that belong to it while alive; why then should we deny it, during this short space of its organic integrity, the sensitive faculty which is the attribute of that state?"

H. A. KENNEDY.

"LANCS."—Will you let a correspondent from the County Palatine (the only one left) protest against the abomination of being directed to in "Lancs"? Berks and Beds and Bucks and Notts are all very well because we are used to them, but Lancs is quite a new affair, and I call on all friends of the Red Rose to put a stop to it. It was a begging letter, and I resolved at once not to give a halfpenny, and I advise all Lancastrians and Lancashire Witches to pay no bills and give no charities if they are directed to in Lancs.

P. P.

FOLK LORE: THE HARE.—The following from the *Cambridge Chronicle* of Nov. 10, 1866:—

"A GAME VISITOR.—On Saturday last, a foolish human ventured from broad fields and open pastures, to visit the city of Ely. . . . No sooner, however, had poor puss cast aside her proverbial timidity, and

entered the city, than she was hotly pursued by dogs, cats, boys, and men; and when near the Bell Inn, she fell a victim to her folly and imprudence, being laid by the heels by a stout walking-stick. The fact being generally known, great consternation prevailed; many persons being certain that *Ely* was to be visited by a fire."

What is known of this curious superstition?

E. S. D.

WEDDINGS: CHANGING THE NAME.—The following lines, somewhat current in this country, are intended to convey the idea that it is unlucky for a female to marry a person whose last name begins with the same letter as her own:—

"Change the name and not the letter,
Change for the worse and not the better."

BAR-POINT.

Philadelphia.

PONTEFRAC.—Mr. Taylor, in his *Words and Places*, adopts the popular etymology for this name for he says, pp. 266-7:—

"At the spot where the Roman road crosses the Aire, the name of Pontefract (*Ad Pontem fractum*) reminds us that the broken Roman bridge must have remained un-repaired during a period long enough for the naturalisation of the new name."

This has always appeared to me an improbable etymology: for the river is at all points distant more than two miles from the town, and the name of the place where the Roman road strikes the river, "Castleford," implies that there was no bridge there. In Saxon times it was called Kirby; and therefore the story which assigns the origin of the name to Ilbert de Laci, the first Norman possessor, is much more probable. He is said to have given the name to it from the resemblance it bore to Pontfretre, his birth-place.

Leeds.

CH.

WORCESTERSHIRE SAUCE: TROUBLE SAVED.—From the *Weekly Scotsman* of Jan. 26 last, I have cut this:—

"**WORCESTERSHIRE SAUCE.**—There died lately in Worcester a faithful citizen of that 'faithful city' which had been so greatly benefited by his extensive, yet unostentatious, charities. We refer to Mr. William Perrins, whose name, in conjunction with that of his partner in business, Mr. Lea, is known throughout the world as the introducers and makers of the Worcestershire Sauce. The names of public benefactors ought to be recorded; and, as it is not generally known who may be that *incognito* 'nobleman' to whom the votaries of the gastronomic art are indebted for the receipt of this excellent sauce, we may here take the opportunity of divulging it, lest it should be relegated to some *Notes and Queries* of the future among the inquiries as to the authorship of "Junius's Letters," and the age of Adam at his birth. Messrs. Lea & Perrins, then, were indebted for the recipe of their world-famed sauce to the late Lord Sandys, of Ombersley Court, Worcestershire, a gallant Peninsular and Waterloo hero, whose handsome English face is seen to advantage, just behind the figure of his great Captain, in the well-known engraving of 'The Meeting of Wellington and Blücher at La Belle Alliance.'—*London Review*."

The same paper also informs us that "Yesterday was the fiftieth anniversary of the birth of the *Scotsman*."

W. C. B.]

Queries.

DRYDEN QUERIES.

1. Was the "Satire on the Dutch," inserted in all editions of Dryden's *Poems* as written in 1662, really written at that early date? Is it not much more probably a publication of 1673, being, as it is, the Prologue and the Epilogue to his play of *Amboyna*, produced in 1673, tacked together, omitting only a few lines inappropriate off the stage? Was this Satire printed anywhere as a poem before its appearance in the third volume of *State Poems*, published in 1704? Is there any half-sheet of 1673 or earlier known?

2. It is stated in Tonson's edition of Dryden's *Poems* of 1743, where only the lines known to be Dryden's in the Second Part of "Absalom and Achitophel" are given, that "the rest of this poem, written by Mr. Tate, is extant in the second part of *Miscellaneous Poems*, published by Mr. Dryden." I cannot find it in the "Sylvia" or the second part of Poetical Miscellanies published by Dryden in 1685. What publication can Tonson refer to?

3. The Epilogue intended to have been spoken by Lady Henrietta Wentworth when "Calisto" was acted at Court in 1675, given by Scott, after Malone, as Dryden's, with a story of Rochester's interference to prevent its being used on the occasion for which it was intended, is not stated to be Dryden's in the *Miscellany Poems* (vol. i.) published by Dryden himself, where he is named as the author of a number of other Prologues and Epilogues. What is the authority for assigning this epilogue to Dryden, and for the story of Rochester's interference to thwart him?

4. In Calamy's *Life* (vol. i. p. 221) are given four lines, as addressed by Dryden to Waller on the conclusion of his *Divine Poesy*, written in Waller's eighteenth year:—

"Still here remain, still on the threshold stand,
Still at this distance view the promised land;
That thou may'st seem, so heavenly is thy sense,
Not going thither, but new come from thence."

Is anything more known about these lines, which are not, I believe, in any collection of Dryden's *Poems*? There was no poem of Dryden's, I believe, among those published on the occasion of Waller's death.

CH.

ROYAL GOVERNORS OF NEW YORK.

Of the twenty-six Royal Governors of New York only three, I believe, have been engraven—net, Colden, and Monkton; and no remaining twenty-three exist in!

character, and in our sympathy with his subsequent misfortunes, if we knew whether his exile was determined in his absence, or whether he got out of Florence for fear of danger to himself, leaving his wife and children "nelle mani della fortuna."

H. HARRIS.

I perceive from your last that you have among your contributors a considerable number of students of Dante; perhaps some one of them would be kind enough to assist another inquirer. At the commencement of canto xxix. of Cary's *Translation of Paradise*, lines 24-31, are these lines:—

"Simple and mixed
To perfect being started, like three darts
Shot from a bow three-corded," &c. &c.

I presume that this idea did not originate with Dante. Is it known to occur in any earlier writer?

T. S.

Cary's translation is surely a very strange one. De Romanis (1815-17) has this note on the passage alluded to (x. 473):—

"*Focile*, istrumento antichissimo che si compone di un pezzo di acciaio e di una scheggia di selce, ma più propriamente di quella specie detta *Focaja*."

There is a reference to Virg. *Æn.* i. 174, &c. I wish to know if the three co-editors of Dante, with Lombardi's commentary published at Padua in 1822, redeemed the promise of their preface in editing Tasso's *Jerusalem Delivered*, and the *Furioso* of Ariosto.

W. D. B.

Reepham.

GRAMMAR SCHOOLS.—How are Grammar Schools founded, and what are the steps which must be taken to obtain that end? Can an endowed school be raised to the rank of a grammar school, and if so, how is it done?

L. E.

IRISH CROMLECH.—In the neighbourhood of Tobins Town, co. Carlow, Ireland, are several very peculiarly constructed cromlechs. What archaeological journal or book contains a description and representation of them?

W.

SHERIFFS' PILLARS.—When I was in Devonshire some time ago I was asked whether I knew of a custom for a gentleman, who had served the office of sheriff for a county, to erect a stone pillar in commemoration of the fact; and having never heard of such a custom, and having in vain made many personal inquiries of others, I venture to ask whether any of the readers of "N. & Q." is aware of any such custom; and, if so, what the custom is?

C. S. G.

LONDON MERCHANTS.—What is the latest date at which gentry, not being merchants, have resided in the city? and what the latest date at which the highest class of merchants have lived there?

QUERCULUS.

MARRIAGES BY CLOG AND SHOE.—In the registers of the church at Haworth, in Yorkshire, now famous as the place where Miss Brontë, "Currer Bell," lived and died, and also remarkable for the wonderful assurance with which its inhabitants, past and present, have asserted its church to have been founded in the year 600, there occurs an entry giving a list of "Marriages at Bradford, and by clog and shoe in Lancashire, but paid the minister of Haworth" the fees mentioned. This is in the year 1733. Haworth is not far from the border of Lancashire.

What is the meaning of "Marriages by clog and shoe in Lancashire?"

In some parts of the West Riding it is customary to throw old shoes and old slippers after the newly married pair when starting on their wedding tour. A few weeks ago I was present at a marriage on the banks of the river Holme, at which London, Scotland, Ireland, and Wales were well represented, when nearly all present took part in the practice. The moment the carriage which contained the bride and bridegroom, and which was drawn by four splendid grays, began to move off, a score or more shoes and slippers were seen flying after it. This custom is said to be expressive of good luck and prosperity to the newly-married couple. What is the origin of it?

In the forest of Skipton, a few miles north of Haworth, matrimony was subject to a singular toll in the reign of Edward II. It was ordained "that every bride coming that way should either give her left shoe or 3s. 4d. to the forester of Crookryse, by way of custom or gaytcleys."

Has this and the preceding custom any connection with that of marriage by clog and shoe?

LLALLAWG.

MEN'S HEADS COVERED IN CHURCH.—Injunctions of Queen Elizabeth order the heads of mankind to be uncovered in church when the name of Jesus is mentioned. Does not this show that in those days men usually kept their hats on in church.

In Holland at the present time the men put their hats on when the sermon begins. In all foreign armies soldiers when on duty keep their helmets or shakoes on, but not so in the British army. Bishops wear their mitres in church. I have often seen priests and deacons of the English church come in with their brettas or square caps on. When I was a boy at Westminster, I remember the canons used to wear zochettes at matins and evensong in cold weather in the abbey church.

On the continent the parish beadle wears his hat of office in church. At the royal coronations in Westminster Abbey, the peers and bishops at a certain part of the service put on their mitres and coronets. Can any one give any general or universal rule for or against this practice?

SAFA.

Army and Navy Club.

MISOPOGON.—Is there any English edition of the *Misopogon*? or any translation besides that by Duncombe (London, 1784, 8vo)? The writer of the article "Julianus," in Smith's *Dictionary of Biography*, ii. 649, states that the English literature is rich in works on Julian. What are the chief?

P. J. F. GANTILLON.

THE NEW JERUSALEM.—I have a floating idea of a Jewish tradition that the New Jerusalem will descend from heaven. I will feel obliged if some of your correspondents "up" in rabbinical lore will inform me if I have any foundation for it; and if so, whether the tradition is of a date anterior to Revelation, chap. xxi.?

GEORGE LLOYD.

Darlington.

OWEN AND LLOYD FAMILIES.—1. What particulars are known of George Owen of Henllys, Pembrokeshire, who was high sheriff for that county in the reign of Elizabeth? From whom was he lineally descended? 2. Are there any living representatives of the family of Lloyd of Milfield, or Maes y Vellin, in the county of Cardigan? The last baronet of this family died issueless in 1750, as appears in Burke's *Extinct and Dormant Baronetcies*. 3. Can the following arms be identified?—Azure, 2 batons in saltire or, between 2 boars passant in chief and in base argent, and 2 anchors of the first in the other quarters.

C. L.

4, Oxford Parade, Cheltenham.

PRISON LITERATURE.—What is the best description of prisons and prison life in the last century, especially from 1740 to 1770?

A. O. V. P.

QUOTATION WANTED.—Can any of your readers tell me where to find a passage beginning—

"Upon that noble river's further shore
There stood a wondrous swan of heavenly hue"?

The passage was set for translation in an examination for the Ireland Scholarship at Oxford in my day, and I have a very beautiful translation of it, which the author wishes to insert among the "Nugæ Latine" in the *Gentleman's Magazine*; but I cannot find the passage in Spenser's *Fairy Queen*, out of which I always imagined that it was taken?

E. WALFORD, M.A.

Hampstead, N.W.

SIR S. ROMILLY.—I shall be greatly obliged to any one who will inform me where I can see his tract, *A Fragment on the Constitutional Power and Duties of Juries*, 1785, called forth by the Dean of St. Asaph's case, and sent anonymously to the Constitutional Society, who printed and published it.

RALPH THOMAS.

ROBERT SCOTT OF BAWTRIE.—I should be thankful to be supplied with any particulars of this

individual. He was an officer in the service of Gustavus Adolphus, and according to Pennant (*History of London*, i. 25,) was the inventor of leathern guns. His monument is in Lambeth church. He is stated to have been a member of the family of the ancient barons of Bawtrie. Who were they?

S. D. S.

ST. BERNARD.—In the *Correspondence between Bishop Jebb and A. Knox* (vol. i. p. 127), the following passage occurs:—

"If St. Bernard's works be in the Cashel library, look out for and read a short tract near the middle of the book (if it be the Antwerp edition, 1616, you will find it at p. 1127). I never saw a more complete piece of Methodism; and though it rises higher in that way than my taste goes, or rather describes a Methodistic conversion to which nothing I have felt closely approaches, yet I think it is curious and interesting; and I am glad to find such feelings so distinctly narrated by so eminent a writer of the twelfth century."

What is the name of the tract of St. Bernard to which Knox alludes?

A CORNISH VICAR.

ST. HILARY'S DAY.—In the Calendar of the Church of Rome, the name of Saint Hilary appears on the 14th January, whilst in the Calendar of the Book of Common Prayer the same appears on the 13th January. Perhaps some of your correspondents may think proper to state whether any reason can be assigned for this discrepancy of dates. Sir Harris Nicolas, in his *Chronology of History*, p. 153, says, that latterly in France the 14th January is the day appointed for Hilary, Bishop of Poitiers.

R.

Queries with Answers.

CHILDWIFE PEW.—Amongst various items of expenditure by the churchwardens of the parish of Cundal in an old book, the following appears. Can any one explain it?—

"1636. A childwife Pew . . . 26s. 8d."

SAFA.

Army and Navy Club.

[A *childwife* is a woman who has borne children; and the *childwife pew* we take to be the "some convenient place" of the rubric where the woman was to kneel in church at the time of her thanksgiving after childbirth. "It is fit that the woman performing special service of thanksgiving should have a special place, where she may be conspicuous to the whole congregation, and near the Holy Table, in regard of the offering she is there to make." (*Answer of the Bishops at the Savoy Conference*, A.D. 1661.) Some amusing anecdotes connected with the churching-pew are related in "N. & Q." 3rd S. viii. 500; ix. 49, 146.]

OXFORD MEMORIALS.—On a recent visit to Oxford I missed the well-known spire of St. Aldate's, so familiar to my student-life as an undergraduate

of Christ Church. The present appearance of the tower leads me to fear the parishioners do not contemplate its re-erection. It was one of the four ancient spires remaining in Hearne's time, who, in his very interesting Diary, states that before the Reformation Oxford boasted of seven, of which Osney Abbey was pre-eminently the first. Let me hope in this day of Gothic revival the parish will not leave their church in its present mutilated condition.

When was the old conduit at Carfax, built by one Nicholson in James I.'s reign, and of which there is a print in the *Gentleman's Magazine*, about 1770, removed?

THOMAS E. WINNINGTON.

[Otho Nicholson's conduit was taken down in 1787, and presented by the university and city to the Earl of Harcourt, who caused it to be reconstructed in his park at Nuneham, where it still remains. This singular structure forms the plate of the *Oxford Almanack* of 1833; and its original situation may be seen by an excellent engraving from the original by Donowell in Skelton's *Ozonis*, fol. 128. Pointer, in his *Oxonensis Academia*, 1749, p. 177, has given the following very ludicrous explanation of the obvious cipher O. N., the initials of Otho Nicholson: "Under all, just over the cistern, is the brazen figure of Europa, daughter of Agenor, King of Phenicia, with whom Jupiter being in love (as tradition goes) transformed himself into a bull, and carried her away into this part of the world, from her called Europa. She is represented riding on an Ox, and crying On, On, hence the town was called *Oxon*!"]

PINK. — Whence comes the significance of this term when applied to typify excellence in such phrases as "the pink of courtesy," "the pink of perfection," "the pink of politeness," &c.?

J. E. T.

[Many explanations have been suggested; but we are inclined to prefer that which appears to have been adopted by Shakespeare (*Romeo and Juliet*, Act II. Sc. 4,) taking "pink" in its ordinary sense of a flower:—

"Mercutio. Nay, I am the very pink of courtesy."

"Romeo. Pink for flower."

"Mercutio. Right."

Here pink is evidently taken as the flower so called. And since, employing the more general appellation, we say, "the flower of the nobility," "the flower of the troops," &c., so, taking the more specific term, we may say "the pink of politeness," "the pink of perfection," "the pink of courtesy."

This mode of speaking, as employed by Shakespeare, is fully illustrated by Steevens, who cites from an old ballad—

"Heo is *lilie* of largesse,
Heo is *paruenke* of prouesse," &c.

paruenke, a provincial name for pink, being here used in company with *lilie*.]

NORWEGIAN LEGEND.—The Foreign Correspondent of the *Daily Telegraph* of January 16 commences his account of the earthquake in Algeria by the following passage:—

"Algiers, Jan. 9.

"There is an old Norwegian story of a troll or elf who had wonderful power over the elements—great 'water-privileges,' as the Americans say, among other gifts—and owing a grudge against a certain parishioner, he sent him a letter. The recipient broke the seal on his way to church—indeed, in the churchyard itself—and that saved him! A little rivulet of water trickled through the envelope; alarmed at which phenomenon, he dropped the epistle, and had just time to rescue himself and warn the congregation before a perfect torrent issued from the letter, which filled the churchyard, drowned the church and the church clock, and made a large lake of what before was dry land."

Can any of your readers supply particulars of this story, or give reference to the work in which they will be found? T. B.

[The story is not told quite correctly in the *Daily Telegraph*; but it will be found in Benjamin Thorpe's *Northern Mythology*, edit. 1851, ii. 213.]

DUCKS AND DRAKES.—A writer (*Four Years in France*, Colburn, 1826), speaking of gathering shells on the sea-shore at Cannes, says:—

"By-the-by, Scipio and Lælius must have had very bad sport in this way; for the Mediterranean, having no tide, brings up very few of these pretty baubles; no wonder that they took to ducks and drakes, as a supplementary recreation."

I do not recollect such a passage as is apparently here alluded to, and shall feel obliged to any reader of "N. & Q." that will be kind enough to quote it for me. JOHN W. BONE.

[The anecdote will be found in Lempriere, under Scipio, Africanus the Younger. He tells us, that "after Scipio had retired from the clamours of Rome to Caieta with his friend Lælius, he passed the rest of his time in innocent pleasures and amusements, in diversions which had pleased them when children; and the two greatest men that ruled the state were often seen on the sea-shore picking up light pebbles, and throwing them on the smooth surface of the waters." (Consult also Cicero, *De Oratore*, lib. ii. cap. vi.) The following early notice of "ducks and drakes" occurs likewise in the *Octavius* of Minucius Felix, cap. iii.: "We walked slowly and composedly, and coasted along the easy bend of the shore, beguiling the way all the while with accounts of navigation given by Octavius. Having walked far enough for pleasure without fatigue, we returned by the same way, and we came to that place where small vessels are laid up on a frame of oak to prevent their being rotted by contact with the ground. There we saw boys eagerly engaged in the game of throwing shells into the sea. The nature of the game is this: from the beach they choose a shell, thin and polished by the waves; they hold it in a horizontal position, and then whirl it along as near the surface of the sea as possible, so as to make it skim the surge in its even motion, or

spring up and bound from time to time out of the water. That boy is conqueror whose shell both runs out farthest and bounds oftenest."]

Replies.

LINES ON THE EUCHARIST.

(3rd S. x. 519.)

"It was the Lord that spake it,
He took the Bread and brake it,
And what the Word did make it,
That I believe and take it."

Perhaps the following may be thought a curious instance of the use of these lines. In the old churchyard of Templecorran, or Ballycarry, in co. Antrim, Ireland—which is part of the ecclesiastical benefice that was held at one time by Swift as Prebendary of Killroot, before he became Dean of St. Patrick's—stands a small rough limestone slab, erected at the head of a very humble grave, and bearing the following inscription, very rudely cut, in reading which it will be necessary to observe that the five vowels, a, e, i, o, u, are represented by the five numerals, 1, 2, 3, 4, 5:—

"JAMES BURNS, Born 1772.

Chr3st w1s th2 w4rd th1t sp1k2 3t,
H2 t4tk th2 Br21d 1nd br1k2 3t,
1nd wh1t th1t w4rd d3d m1k2 3t,
Th1t 3 b2l32v2 1nd t1k2 3t."

Interpreted as above directed, the foregoing inscription will be found to be almost identical with the lines on the Eucharist which were quoted by Sherlock in the *Practical Christian* (1698). Now, the history of this headstone and inscription in Ballycarry churchyard is somewhat curious. They were both the work of the man whose birth, but not whose death, they record, viz. "James Burns, born 1772," who intended them to mark the spot where he wished his mortal remains to be laid, and where he made other necessary provisions for his future interment. Whether Burns was unwilling to put his surviving friends to the trouble of erecting a headstone to his memory, or whether he feared that, after his decease, they might neglect their duty in this particular, I cannot say, but it is certain that he took the precaution of performing this office for himself. And the history of the man is not less remarkable than the history of the inscription which he cut on his own tombstone. He was well known throughout the greater part of co. Antrim as "the rambler;" and the following brief sketch of his eventful life, which I had from his own lips, will show that he well deserved the title. He was a native of Templepatrick, in co. Antrim, and began his career as a gunner in the old Royal Irish Artillery. From this corps he deserted shortly before the Irish Rebellion in 1798, in order to become a "Defender," then an United Irishman, and then a rebel in arms at the

battle of Antrim. After many hair-breadth escapes and a short imprisonment, he again became a soldier in the 3rd Buffs, with which corps he served some years abroad in various quarters of the globe, and then got a free discharge from the British army. Returning to his native country, he became successively, and in many different localities, a gardener, a weaver, an itinerant pedlar (or hawker), an itinerant mendicant, and, finally, a pauper in the Larne workhouse, where he died about two years ago, in the 93rd year of his age; and his remains were duly laid in the grave for which he had provided the foregoing headstone and inscription. Now, the question which occurs to me in this matter, and which may possibly occur to others, is—Where did Jamie Burns, the old Irish rambler and pauper, fall in with the lines on the Eucharist which were quoted by Sherlock in 1698, and which have lately been brought under the notice of the readers of "N. & Q."?

CLASSON PORTER.

Larne, co. Antrim.

WEARING FOREIGN ORDERS OF KNIGHTHOOD IN ENGLAND.

(3rd S. xi. 37.)

In reply to an enquiry in "N. & Q.," I am enabled, from an authentic source, to give to your correspondent some information bearing on this matter. I do not believe there is any "judicial authority" to support the supposition that "no Englishman can wear a foreign order." I apprehend an Englishman can (so far as law is concerned) wear any decoration he pleases, including the crown itself, if he has a fancy for a head-dress of that description. The only restriction is, that fancy costumes or foreign orders, unless accepted by the express sanction of her Majesty, cannot be worn in the presence of royalty or its representatives, and this not by any "judicial authority" whatsoever, but by the regulations of the Court itself, for the due maintenance of its own state. Not only does this rule vindicate the supremacy of the Crown as the foundation of all honours in this country, but it serves to preserve the value of honours emanating from the Queen for public services, which would in some degree lose their distinctive pre-eminence, were foreign orders, without stint, to be borne by British subjects at their own court.

Conformably with this understanding, I apprehend that it is not the practice of foreign sovereigns of the highest rank to offer such decorations without taking measures previously for ascertaining the pleasure of her Majesty.

If, without regard to existing arrangements, British subjects accept them, not being admissible at Court, good taste discourages their display upon

other occasions in this country; and I apprehend that a similar feeling would limit their use abroad to the dominions of the sovereign by whom they had been conferred.

As to the sanction of the Crown, it has hitherto been the practice to grant it for military services in the field, and sometimes, in special instances, of successful diplomacy.

Of the grounds for conferring the foreign decorations, to which your correspondent alludes in the instance of Mr. Pugin, and of Mr. Major, of the British Museum, I have no distinct information. The foreign order of knighthood borne by Sir J. Emerson Tennent was conferred in 1843 by King Otho, in recognition of that gentleman's active services in the field and by sea during the war of independence in Greece. These military and naval services were rendered about the year 1825, and thereupon turns another point in connection with this subject. Her Majesty's sanction to Sir Emerson Tennent's acceptance of this decoration was given at the request of the King of Greece nearly twenty years after the termination of the war, in the course of which he had served; and it was, I have reason to believe, immediately after that the regulation was altered so as to render it obligatory that the military services thus signified by a foreign sovereign should have been rendered within a shorter period (two or three years, I think, at most) previous to the date of the decorations conferred.

The practice of giving the royal assent to the bestowal of foreign orders has, I think, been relaxed of late, so as to permit somewhat more freely the acceptance by British subjects of foreign decorations for civil services of eminence; but of this I am not quite certain. ARMIGER.

So long as the acceptance of a foreign order of knighthood was supposed to carry with it a title to the rank and privileges of a knight bachelor of the realm, the regulation that a British subject should not receive such honours without the consent of the Crown was intelligible, and one to which objection could not fairly be made.

But early in the present century it was ruled, not only that such privileges were not conferred by the acceptance of a foreign order, even with the consent of the Crown; but further, that no British subject should be allowed to accept such honours from foreign sovereigns unless they had been conferred for distinguished service in the field, or unless the person honoured had been actually employed in the service of the sovereign conferring them.

It is well known that very many British subjects who have distinguished themselves in the more peaceful fields of science, literature, and art, have received, and continue to receive, from foreign Governments that recognition of services

rendered to mankind which their own Government refuses to recognise and reward. It is well known, also, that practically no attention is paid by civilians to regulations which can only be enforced upon naval and military officers, and the immediate servants of the Government. Perhaps the recent discussion upon this subject may result in the determination of the Government *not* to cancel regulations which are as ineffectual as they are absurd, but—1st, to render penal the acceptance of any recognition of merit conferred by a foreign Government; and, 2ndly, to punish as a high crime and misdemeanour the performance of any act of heroism, or the doing of anything for which among other nations a man would be thought to have deserved well of his country, unless the person performing such act should be an officer in the army or navy, and have attained the rank of major in the one service, or of post-captain in the other. This would do away with the Victoria Cross and the Albert Medal, and we should no longer see the anomaly of a soldier being substantially rewarded for being the first to enter a New Zealand *pah*, while the sovereign herself can only reward such heroic acts as those performed during the late colliery explosions by an expression of admiration consisting of "Words, words, words!" J. WOODWARD.

I do not think there is anything to prevent a *civilian* from accepting a foreign order, but with a military man the case is otherwise, though I believe permission to do so is rarely withheld. When a relative of my own, the late Colonel Bolden Dundas, C.B., was at Woolwich, he was directed by Government to give instruction in engineering to some young men sent over by the Sultan to be educated in England. In return for his services, the Sultan sent him a Turkish military order. He applied to the authorities for permission to wear it, and was refused, on the ground that it was an acknowledgment of services rendered in a civil and not a military capacity. Upon this, he returned the decoration—a very handsome one, by the way, composed of large diamonds—to the Turkish ambassador, who absolutely refused to receive it, or to inform his master that the Colonel could not wear it. The latter therefore kept the jewels, but never wore them at Court or elsewhere.

W. J. BERNHARD SMITH.

Temple.

LOW: BARROW.

(3rd S. x. 497; xi. 25.)

Low.—After the full discussion in the pages of "N. & Q." on the application of this term, perhaps a few words on its etymology and history may not be without interest.

The earliest Teutonic form is to be found in the Gothic version of St. Matthew's Gospel (A.D. 360), ch. xxvii. ver. 60, "Jah galagida ita in niujamma seinamma *hlaiva*." ("And laid it in his own new tomb.") Here it is the equivalent of the Greek *μνημεῖον*. Gabelentz and Loebe* connect the word with A.-S. *hlæw*, O. H.-G. *hleō* (Eng. *low* or *law*).

Grimm † attaches the meaning (tumulus agger, refugium) to the word *hlaio*, with the same references.

Graff ‡, sub voc. *hleō*, gives the two senses of "tumulus" and "mausoleum." He traces the word to the root *hli*, which according to Grimm's law of phonetic change, is equivalent to Latin *cli*, Greek *κλι*. Hence *κλινω*, to slope, Lat. in-*clinare*, *cli-vus*, a mount, &c. This root is probably connected with Sanskrit *sri*, to move, to roll. The word *hleō*, which, losing the aspirate, becomes *low*, or *law*, is found in every Teutonic tongue, with the sense in some cases of hill, and in others of tomb. The *low* exactly corresponds with Lat. *clivus*—

"... qua se subducere colles
Incipiunt, mollique jugum demittere *clivo*."
Virg. *Ecol.*, ix. 8.

These low hills were selected by the early Teutons as sites for the sepulture of their chief men, and hence the double application of the word; the secondary meaning frequently superseding the primitive; but probably in many cases the *low* never was crowned with a *barrow* or burying place.

Our word *low*, as opposed to high, is derived from a different root. In its adjectival form it is only found in the Low German dialects, and is probably derived primarily from Goth. *lagjan*, A.-S. *lægan*, Ger. *legen*, demittere. Haltheus § considers *loh* and *hol* convertible, and gives to them the meaning of *fovea*—"Fohun habent *loh*," "Foxes have holes." ||

The word *barrow*, as a burial mound, has run a very parallel course with *low*. In the passage already quoted from St. Matthew's Gospel, where the Gothic version employs *hlaio* or *low*, the A.-S. version uses *byrgene*—"lede hyne on hys niwan *byrgene*;" literally, "laid him on his new *barrow*."

There is a numerous class of words in the Teutonic languages, having a strong resemblance to each other, but which now embrace a great variety in their signification, e. g. English, *bury*, A.-S. *byrgan*; E. *borough*, A.-S. *burh*; E. *borrow*, A.-S. *borh*, a pledge; A.-S. *beorh*, a hill, found in the names of places, as *Beorstow* (Birstall), the place on the hill, *Beornica* rice, Bernicia, the moun-

tainous province. In German the same variety is found in such words as *Berg*, *Bergen*, *Burg*, *Bur*, &c., as also in the other kindred tongues. It is believed that the whole of these derivations can be traced to a single radical, *Barg*, H.-G., *Bairg*, Goth., having the idea of "security," "protection"; according to Grimm, "tegmen," "refugium."

As the hills were in early times the natural resorts for protection from violence, *berg* came naturally to signify "mons," "collis." With the idea of security is connected that of covering, hiding; hence the German *ver-borg-en*. Hence also *berga*, the old name for subterranean store-houses. Tacitus says:—

"Solent et subterraneos specus aperire, eosque multis insuper fimo onerant, suffugium hyemi, et receptaculum frugibus."—*De Mor. Ger.* cap. xvi.

The transition from this to the burial mound is very easy. Wachter (sub voc.) says:—

"*Bergen*, sepelire, id est tumulo inferre, quod sepulchra veterum plerumque fierent sub collibus, sive naturalibus, sive manu congestis... Ejusque rei indicium faciunt non solum ossa et urnæ quæ hodiernum eruntur sed etiam lingua vetus. Nam sepelire Anglo-Saxonibus dicitur *byrgan*, *bebyrgean*, et *bebyrigean*. Unde, nisi a *berg*, collis? ... Hinc tumulus Anglo-Sax. dicitur *byrgan*, *bergyll*, *byrigels*; sarcophagus, *lic-beorg*; epitaphium, *byrig-geoth*."

The *byrig-els* became gradually corrupted into *barrow*, by which the tumuli are now designated.

The same idea of protection (security) is carried out in *Burg*, *Borough*, a fortified place or town; which is further connected with *Berg* by being frequently erected on the summit of a hill. Again: the A.-S. *Borh* was applied to the security or pledge given for money lent, whence our word *borrow*. *Bergen*, in old German, ramifies into many significations, such as "servare," "eripere a malo," "cavere," "defendere contra malum," "munire," "arcere," "tegere," "juvare"; but all referring to the same radical idea.

The above remarks may help to explain the primary ideas involved, and the particular application of these two terms. J. A. P.

Sandyknowe, Wavertree, near Liverpool.

GEORGE III. (3rd S. xi. 108.)—The remarks in "N. & Q." on the epistolary ability of George III., as estimated by Lord Stanhope in his *History of England*, and more recently in a less laudable tone by Mr. Bodham Donne, whose work we under notice, reminds me of a testimony on the subject which I received from a very competent authority, and which, referring to a later period than Lord North, yet anticipated the encomiums which have since been oozing out respecting the mental capacity of the King, so popularly misperceived, and largely through the *pasquinades* of

* *Gram. der Got. Sprache*, p. 63.

† *Deutsche Gram.* ii. 462.

‡ *Althochdeutscher Sprachschatz*, iv. 1094.

§ *Glossarium. Teut.* iii. 552.

|| Tatian's *Theotisc. Harmonia Evangelica*.

ndar. In a conversation with Lord Farnborough, one of the closest and most confidential adherents of the immortal William Pitt, I found that it was often his task to peruse his answer to the despatches daily sent him in order. That they were altogether of a different order, and that frequent marginalia and annotations on the margins displayed the edge of the Constitution of the clearest and most comprehensive nature. When it is considered, added his Lordship, that these papers were delivered to the King at 8 o'clock A.M., and answered before he went to breakfast at 10, it may be sure that when the time comes for publication, history will learn how differently appreciate his talent in the conscientious discharge of the royal functions. By and bye, we received the Pitt correspondence to add to that of the North; and when I consider the eminent position of my informant to form a correct opinion, I venture to predict that his prophecy will be verified to the letter! BUSHEY HEATH.

Whilst the pen is in my hand, will you permit me (mingling small things with great) to add the sequel to the "Song" (3rd S. xi. 96), I cannot remember the verse, went on to say that Eve was taken from Adam to demonstrate that they were equal. And "beetle," in the poem, is a wooden mallet, with a round handle, which (years ago, at least) washerwomen, to do manual labour, beat the dirty linen, laid out wet upon a large stone, till the worst of it was at any rate knocked out.

SIR DANTE (3rd S. xi. 115).—Sir James Mackintosh, an authority not to be surpassed in matters of date and not easily so in English, told me that the Italian version of Dante was that by Mr. F. LYTTLETON.

THE REBELLION OF 1745 (3rd S. x. 474.)—The gentleman referred to was Sir John Ogilvie of Inverquhar. Thomas was his fourth son, of whom it was stated by Douglas that he "has been several years, and still is, abroad." As indicated in the rebellion, it is possible he has gone abroad with his kinsman David, Lord Ogilvie, eldest son of John, fourth Earl of Argyll, who was attainted for his connection with the cause of the exiled Stuart. Lord Ogilvie remained in France for many years, where he became a general, and had the command of a regiment called "Ogilvie's Regiment." He was the fourth baronet, and was succeeded by his eldest son John, who thus became the first Ogilvie of Inverquhar. Kinnordie, one of the old seats of the family, having been seized by them during the fifteenth century, is now possessed by Sir Charles Lyell, a famous geologist. *Vide* Douglas's *Bar.*,

Burke's *Peer. and Bar.*, and *New Stat. Acct. of Scot.*, co. Forfar. W. B. A. G.

DR. FISHER (3rd S. xi. 92).—I can bear witness to the truth of the character of Dr. Fisher as given by your correspondent, especially as to his kindness of disposition. I knew him in that interval of his life when "he supported himself by teaching," and everyone who remembers him at Coombe (and there are many of my old school-fellows about the world now, among whom I may mention the responsible editor of the greatest of our newspapers) will, I am sure, join with me in saying that none of our masters devoted himself more to the amusement of the boys than he did. In the winter evenings we crowded round his corner to hear him read Lover's or Croker's fairy stories, and on Sundays it was considered the greatest privilege to be allowed to walk with him to some of the beautiful spots in the neighbourhood. On one of these occasions we were on Richmond hill, when he ran to me with an expression of excitement in his face which alarmed me, and seizing me and another boy by the arm, dragged us forward to where a stout gentleman was walking, and in a hoarse voice whispered into our ears, "There's O'Connell! That's the great Dan!" He was a good Irishman, and instilled into our minds the most favourable opinion of the Irish character. SEBASTIAN.

LES ANGLAIS S'AMUSAIENT TRISTEMENT, ETC. (3rd S. xi. 44).—In an article in to-day's *Times* (Feb. 12), entitled, "A View from a Club Window," descriptive of the Reform League Demonstration of yesterday, I find this slippery quotation again attributed to Froissart. As both JAYDEE and myself have searched the old chronicler very diligently, it is rather remarkable that we should both have overlooked it. A literary friend tells me he has not the slightest doubt that it is in Froissart, and that if he only had sufficient time at his disposal to search through so large a work, he is certain he would find it. If JAYDEE will institute another hunt through the ponderous tomes of the great chronicler, perhaps he will be successful this time. If the writer of the article in the *Times* should see this letter, perhaps he would be so good as to send a line to "N. & Q.," saying whereabouts in Froissart the passage may be found, unless, indeed, as I suspect, he has quoted it at second-hand. JONATHAN BOUCHIER.

QUOTATION FROM HOMER (3rd S. xi. 24, 123).—It is hardly necessary to say that so far from *ὅς κε κέθεται* being "of course" right, it is *prima facie* wrong, as the proper sense of *κε* is the same as *et*, which is never found with the present indicative. It is true that in Homer *κε* sometimes seems to have no conditional sense, and to be

almost a mere expletive; but I doubt if it can occur with the tense in question. LYTTELTON.

VESSEL-CUP GIRLS (3rd S. xi. 9).—At Christmas time we have many parties of little children coming "a wesselling." They usually carry a "wessel-bob" or large bunch of evergreens hung with oranges and apples and coloured ribbons. The carol they sing I have copied from a little book printed at Otley:—

"WASSAIL-CUP HYMN.

"Here we come a wassailing
Among the leaves so green;
Here we come a wandering,
So fair to be seen.

Chorus.

"For it is in Christmas time
Strangers travel far and near,
So God bless you and send you a happy
New Year.

"We are not daily beggars,
That beg from door to door,
But we are neighbours' children,
Whom you have seen before.

"Call up the butler of this house,
Put on his golden ring,
Let him bring us a glass of beer,
And the better we shall sing.

"We have got a little purse,
Made of stretching leather skin,
We want a little of your money
To line it well within.

"Bring us out a table,
And spread it with a cloth;
Bring out a mouldy cheese,
Also your Christmas loaf.

"God bless the master of this house,
Likewise the mistress too,
And all the little children
That round the table go.

"Good master and mistress,
While you're sitting by the fire,
Pray think of us poor children
Who are wandering in the mire."

G. W. TOMLINSON.

Huddersfield.

BLOCK ON WHICH CHARLES I. WAS BEHEADED (3rd S. xi. 54).—I am afraid your correspondent D. B. is rather out in his chronology. Lady Fane was never married to Bishop (or rather Archbishop) Juxon. His grace died on June 4, 1663; and was succeeded in his estates by his nephew William Juxon, who was created a baronet in 1660. I do not know the date of his death; but he was succeeded by his son Sir William Juxon, the second baronet, who, in 1726, married Susannah, daughter of John Marriott. He died on Feb. 3, 1740; and his widow married Charles, second Viscount Fane, who died *s. p.* in 1782, when that peerage became extinct. T. P.

SIBYLLINE ORACLES (3rd S. x. 469).—J. M., in speaking of the Sibylline verses, mentions where some of these remarkable documents may be

found. Whoever wishes, however, to full acquaintance with what has been passed as bearing the name of the Sibyl, must fine himself to that which is given in edition: for four books of Sibylline were first edited by the late Cardinal Mai; the first in 1817, and the eleventh, the thirteenth in 1828. So that, of the four Sibylline books formerly mentioned, we possess twelve—the eight previously known four discovered by Mai. The ninth and still unknown. In Friedlieb's edition (*Σιβυλλεῖαι*, Leipsic, 1852), these twelve collected; and the editor, besides giving useful information, has added a metrical version.

It is the third Sibylline book which I use and interest. The others were some written by early Christian heretics, and furnish materials for forming a judgment of opinions; others are merely histories assuming the form of predictions; but Sibylline is mainly the genuine embodiment of Jewish expectations, *b.c.* 170. This is the work known as the Sibyl, of which others are shadowy imitations. Besides Friedlieb's *Introduction to the Study of Sibylline Oracles*, p. 89 *seq.*; Pusey's *Daniel the Prophet*, p. 363 *seq.*

CALLABRE (3rd S. xi. 10).—*Calabre* Piers Plowman; see Wright's edition. The allegorical personage named Hunn, forcing the statement that, were men to moderate and abstemious, doctors would have nothing to do, and might as well turn labourers. In modern spelling, the passage thus:—

"And if thou diet thee thus,
I dare lay mine ears,
That Physic shall his furred hood
For his livelihood sell,
And his cloak of *Calabre*
With all the knops of gold,
And be fain, by my faith!
His physic to leave,
And learn to labour with land,
For livelihood is sweet."

The context suggests that *Calabre* is showy and expensive, not coarse stuff, Palmer suggests. Mr. Wright's note on *Calabre* appears to have been a kind of comment in Rymer, quoted by Ducange, *supra*, *indumentum foderatum cum Calabre*" calls attention to Chaucer's description of the doctor's dress:—

"In sangwin and in pers he clad was
Lyned with taffeta, and with sende
Cant. Tales.

Surely, then, a cloak of *Calabre* was a distinction. WALTER V.

KING MOTTOES (3rd S. xi. 32).—The witty nan of Tyne neighbourhood has not cooked caroni so well as Swift did. "In port you" is not English; a pilot takes a ship into It is, however, very curious, and as a motto is unique. But sailors and the commonalty unconsciously have tried the same thing. them the "Bellerophon" is the "Billy-un;" the "Belle Poule" the "Bell Pull"; e Woolwich boat, the "Niobe," is transito the "Nobby." The "Bull and Mouth," "Savage," the "Goat and Compasses," and lag o' Nails" show the same tendency. Let l a few more punning mottoes to those d by J. A. P.: "Suum cuique," the motto Everyys of Derby; "A Home, a Home, a ' of Earl Home; the uncouth but yet e of "Fare, fac," Fairfax; "Libera terra, r animus," Sir Robt. Frankland-Russell; idit cantu" of the Cockburns of Berwick—that oddity of the Doyleys, though not a pun, "Do no yll quoth Doyle"; "Deus orvos," for the Corbets; the Earl of Westad, a Fane, "Ne vile fano"; the "Sacra s" of the Warwickshire Holyokes; "Seas aquarum" borne by the Rivers of Chaf-Kent; "Quod dixi, dixi" of the Dixies of th; "Festina lente," wittily assumed by slows; and that one of Lord Henniker's, der to excel," τοῦ ἀπιστεῖν ἔρεκα.

fair.

● C. A. W.

our correspondent J. A. P., who has him-plied us with some apposite examples, disposed to accept others of a similar den, I will offer him one which is due to a friend of mine, and which, to the best of owledge, has never appeared in print. He uested by a gentleman, who was about to a coat-of-arms, to supply an appropriate The gentleman's name was William My friend proposed *Audebo* (I Will Dare).

SCHIN.

. WELL (3rd S. x. 470; xi. 24).—It seems ut possible that "*Kell* Well" is a corrup-"*Keld* Well." Among the old words that l in use in the north of England, is *keld* It is used of a deep hole in a stream. ell would be just such a tautological ex- as Water Eaton, the name of a village rdshire; and Creech Hill, the name of an e in Somersetshire. In these cases the 'water' and 'hill' were added, when *ea ch*, the old equivalents, had become mean- lifeless words to the inhabitants of those And so may have sprung up such an ex- as "*Keld* Well."

l events, the word *keld* is, I think, worth , if only as akin to *kell*.

JOHN HOSKYNs-ABRAHALL, JUN., M.A.

ANDREW CROSBIE (3rd S. xi. 75).—J. C. will find a good deal of information as to this distin- guished lawyer, in the *Scottish Nation*, vol. i. p. 733. Although I have no doubt that Mr. An- derson, the learned author of that work, has exhausted the whole of the information that can be obtained from printed documents, I believe that some additional particulars might be procured by a search in the records of the Register office, as those already published stop immediately before Mr. Crosbie's time.

GEORGE VERE IRVING.

CLERICAL USE OF ACADEMICAL COSTUME (3rd S. x. 328, 452).—LAICUS seems to think that I refer to the practice of the University of Bologna, as if their customs are "binding on us." I said, "The University of Bologna, and those based on its model;" and then I quoted from a diploma granted legally in this country by such a body. Let the words of diplomas be noted in cases in which degrees are thus formally conferred, the words "*quæcunque usquam gentium Artium Mag- istris competunt privilegia et ornamenta*." What law of God or of the realm would an Archbishop of Canterbury infringe by granting in this matter what the Pope of Rome had done?

I might ask LAICUS what royal charter or Act of Parliament authorizes any particular University to confer the right of wearing a particular hood to the exclusion of all other persons. Though I do not believe that they have the right to hin- der holders of Lambeth degrees from wearing any special hood, yet it may be well for me to say that I am not aware that I have been acquainted with any Lambeth graduate since the edath of the late Rev. S. R. Maitland, D.D.

A right to wear a particular hood does not extend to the exclusive use of it. Lord Redes- dale was the last gentleman whom I saw in blue coat and bright buttons, and buff waistcoat; but I suppose that his Lordship would smile at the notion of his having an exclusive right to the dress. LAICUS might assume it if he would, or I might do so.

As to the binding force of the 58th canon, LAICUS must be asked to remember that it not only prescribes a suitable dress for clerical persons, but it also forbids certain articles of attire to those who are not graduates, *under penalty of suspension*. What would be the consequence if a clergyman from St. Aidan's were proceeded against under this clause for using a Cambridge hood? It would certainly be found that the Convocation had no more power to make a valid regulation of force to *suspend* him in the sense intended, than it had to order the execution of the sentence of *sus. per coll*. Though the man would be no graduate at all, it is clear that no such canon could impose a penalty upon him.

The fact of the framers of the canons having

attempted this, shows that they proceeded altogether *ultra vires*. Without the sanction of the law of the land, such a body could no more ordain the infliction of punishments to be carried out than could the Westminster Assembly or the Wesleyan Conference. LELIUS.

"STRICTURES ON THE LIVES OF EMINENT LAWYERS" (3rd S. xi. 50.)—If your correspondent on the other side of the world will turn to "N. & Q.," 2nd S. ii. 513, he will find to whom this work is attributed. He is incorrect in saying it is not mentioned by Lowndes, who says it is "a compilation of little authority or merit;" but another opinion I have, which is authoritative, says it is "written by a shrewd observer." An edition (?) was published in "Dublin, 1790, 8vo., printed for E. Lynch, P. Byrne, &c.," with, otherwise, the same title-page as the London edition.

RALPH THOMAS.

OLD PROVERB: SPIDERS (3rd S. xi. 32.)—The extract from Henderson's *Notes on the Folk-Lore of the Northern Counties of England and the Borders*, quoted in "N. & Q.," is very interesting, as it refers to a statement made by an old woman, aged ninety, that spiders were considered sacred in consequence of one having spun a web over the manger at Bethlehem in which the babe Jesus lay. I should be glad to know where any mention of this fact is made. I have a fine old engraving of the Nativity (without name of printer or engraver), in which a spider's web is introduced, but I never knew the meaning of this until I read the extract from Mr. Henderson's book.

SIDNEY BEISLY.

Sydenham.

JOHNNY CAKE (3rd S. xi. 21.)—This Americanism, like many others, is merely a slight corruption of a provincialism from the "old country." "Jannock" is the old English term for eaten bread—leavened, in contradistinction from eaten cakes, which are unleavened. From this, the word became applied, metaphorically, to signify "real," "sound," "genuine." In both these senses the word is still employed in East Lancashire and in the West Riding of Yorkshire. "Tum, wot do'st think o' Bill o' my gronny's?" "Eh, Sam, Bill's a reet un, he's gradely *jannock*," conveying the highest compliment for sincerity and uprightness. "He's nean *jannock*," means he's false, unsound.

When the Puritans colonised New England, they carried the word with them. The altered climate substituted Indian corn for oats, and by a very slight change *jannock* became *Johnny-cake*. The metaphorical application also still continued. In Dana's very interesting *Two Years before the Mast*, the Yankee skipper, bullying his seamen, exclaims, "Y'ave mistaken yur men. I've been

through the mill, ground and belted out a regular-built down-east Johnny—when it's hot, but when it's cold, some-gestible; and you'll find me so!" This "I'm no sham, but the real thing; I'll do."

Wavertree, near Liverpool.

SIR WILLIAM BRERETON (3rd S. Brereton, whose most amusing travel first volume published by the Chetham was, the editor tells us, Sir William Handford, the Great Parliamentary Ge

Miscellaneous.

NOTES ON BOOKS, ETC.

The Poetical Works of Geoffrey Chaucer. 1 by Sir Harris Nicolas. Six Volumes (Ald (Bell & Daldy.)

It is very creditable to Messrs. Bell & D issuing a new series of *The Aldine Poet* measures to secure, what was by no means the original Aldines—a correct and carefully. In the edition before us, the text has been revised and collated by Mr. Morris, who give face a List of the MSS. which he has used, as many consider Tyrwhitt's text of *The Tales*, it has this objection—it is Tyrwhitt not the text of any one MS. In this editic text has been replaced by that of the Harlei which has been collated throughout with th MS. 851. Tyrwhitt's admirable "Essay, guage and Versification of Chaucer," and hi tory Discourse on the Canterbury Tales," I been preserved; but the former has been ma plete by some sections on the Chaucerian, Rev. W. W. Skeat, of Christ's College, Ca tor of Sir Launcelot, whose name is suffici to our Readers. *The Court of Love, Ro Rose, Troilus and Criseyde*, and indeed : Poems, have been collated with the best MS: Glossary some few terms which have been misunderstood by former editors have been explained. Sir Harris Nicholas' *Life* of only biography of the poet worth having, is preserved. In short, we have in these si printed volumes an edition of Chaucer whic satisfy the scholar and delight the lover books.

THE LATE MR. HENRY CRABB ROE Tuesday, the 5th inst., at his residence in R died Mr. Henry Crabb Robinson, whose name associated with some of the greatest literat of the present century, and who was well de *Times* Obituary as "the friend of Goethe, and Lamb." Every one who has read the latter will be familiar with Mr. Robi and he was one of the first to make Engli acquainted with the writings of Schiller and was the intimate friend, and not unfreque onas, of some of the most remarkable of E artists. To the poet-painter Blake he v and the value of Blake's production recognised by him. In Gilchrist's *Life of E* ; collected, will be found many anecdotes s

author from the well-stored memory of Mr. Robinson. To Goethe he was known intimately as a friend and correspondent. Some of the happiest sayings of Lamb were preserved by his veteran companion. One which has been often told relates to Mr. Robinson's first brief—for he was a barrister by profession, although we believe he never but once went on circuit. On hurrying to Lamb, with the brief in his hand and with an exultant air he exclaimed, "Look here, Lamb; I have got my first brief." The humorist smiled and replied in a well-known quotation from Pope, "I suppose you said of it, Robinson, 'Thou first great cause, least understood.'" It was Robinson who endeavoured, though without success, to bring about an intimacy between Wordsworth and Blake, and the result of his attempt is among the most curious of the anecdotes told of the latter. In more recent times Mr. Robinson was known to a very large and cultivated circle in London, by whom his pleasant recollections, his fund of good temper, and his extensive knowledge of men and things were greatly esteemed. Although he had reached his ninety-second year his mind was in full activity. Up to within a very short time of his death he was frequently to be met in Russell Square, accompanied only by his man-servant, and was a pretty regular attendant at the Athenæum. Mr. Robinson had been for many years a Fellow of the Society of Antiquaries, and many will remember how happily he defined the characters of that and the Royal Society. "As the Archbishop of York is the Primate of England, and His Grace of Canterbury is Primate of all England," said Mr. Robinson, "so the Society of Antiquaries is the duller society in England, but the Royal is the duller society in all England." If the entries which Mr. Robinson made in the Diary kept by him for many years equal his talk, it will prove, when published, a most amusing volume, and one which must be looked for with great anxiety. Mr. Robinson has, we believe, left his portrait of Coleridge and some others of great interest to the National Portrait Gallery.

SERIALS.

The Fine Arts Quarterly Review, N^o. III. N.S. (Day & Son.)

We congratulate the editor on the progress of a journal calculated to foster among us a taste for "the beautiful

of things in art." One of Mr. Haden's etchings is alone worth the cost of the present Number, which is varied and good.

Miscellanea Genealogica et Heraldica. Edited by J. J. Howard, LL.D., F.S.A. Part III. (J. E. Taylor.)

Our genealogical friends will find in the present number another rich Collection of Wills, Pedigrees, Grants of Arms, and other matters to interest them.

The St. Stephens: a Weekly Chronicle of Politics and full and accurate Reports of Proceedings in Parliament. No. I. (Bentley.)

Without breaking through our rule of non-interference in politics, we may well point out the existence of this new journal, which has been commenced at a peculiarly happy moment.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

HISTORY, GAZETTEER, AND DIRECTORY OF THE COUNTY OF OXFORD. 8vo. Published by Robert Gardner of Peterborough in 1833.

Wanted by Mr. Cooke, 43, Acton Street, W.C.

LIFE OF ST. MARGARET, QUEEN OF SCOTLAND, by the Right Rev. Dr. John Geddes. Aberdeen: Printed by J. Chalmers, 1791. 8vo.

Wanted by Mr. M. G. St. John, 20, Willes Road, Kentish Town.

A LADY'S DIARY. London [1825?]. Small 8vo.

Wanted by Ralph Thomas, Esq., 1, Powis Place, W.C.

Notices to Correspondents.

G. L. P. is thanked for "The Old Maid's Song," but we have given the *Old Maidens* all the space we can spare.

BLADUD. It is not usual for the Fellows of any Incorporated Literary Society to put the initials of such society on their visiting cards.

G. L. P. (Chichester) no doubt alludes to Bohn's edition of *Lounides' Bibliographer's Manual*, published by Bell & Daldy.

W. J. STUART. The monogram is that of *Pierre Hoes of Dusseldorf*. See *Brilliot, Dictionnaire des Monogrammes*, 1. 317.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, FEBRUARY 23, 1867.

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Notes.

THE CAMBERWELL CLUB: DR. DUCAREL.

In no account of the life of Dr. Ducarel which I have seen do I find any mention of his having resided at Camberwell. But it appears probable that he did so previous to his removal to South Lambeth House in 1767. I have in my possession some MS. books containing lists of the members of Camberwell Clubs, and of the wagers which were laid at the convivial meetings. These records extend back to 1750. In that year I find the following. I modernise the spelling:—

“30th April. Mr Allix lays a bottle of wine with Dr Duccarell (*sic*) that the Jesuits' account of the Longi-tude is in the *Daily Advertiser*. Dr Duccarel (*sic*) lays it is in the *General Advertiser*,” and not in the *Daily*. Allix lost.”

“Mr Whormby lays a bottle with Dr Ducarrel (*sic*), that Greenwich Hospital Chapel was not consecrated the 11th of June, 1750, the Doctor lays it was. Dr Duccarell (*sic*) lost.”

“June 20. Dr Du Carell (*sic*) lays 2 bottles to one with Mr Allen, that he is right in his wager with Mr Whormby of the 11th of June. Dr Ducarell (*sic*) lost.”

“Sept 22nd, 1750. Dr Ducarel lays a bottle with Mr Crespigny about the usual custom of determining the year for which a Lord Mayor of London has served. Acknowledged by Dr Ducarel to be lost.”

This is the last wager I find laid by Mr. Ducarel. His name occurs in the list of subscribers to the quarterly dinner of August 13, 1750,

“Ducaroll” (*sic*). And again, for the last time, in the dinner list of Jan. 21, 1752, “Dr. Ducarel.” The Mr. Crespigny with whom the last wager was laid was probably Mr. Philip Champion de Crespigny, who was a friend of Dr. Ducarel, and was a proctor in the Court of Admiralty; and in the Courts of Arches and Chivalry, I find his name as “Mr P. Crespigny” and “Mr Crespigny, Senr.”

These records supply a commentary on the expression of the Yorkshire Squire cited by L. L. H. (3rd S. xi. 45) that “the test of a man's opinion was a wager.” The Club consisted of men of some mark—clergymen, lawyers, merchants—such gentlemen in fact as might be expected to reside in a suburban village in the middle of the last century. The bets are upon every subject—literary, historical, political, domestic; and were always in wine, which was drunk at the quarterly dinners. A few specimens, in addition to those given above, of the wagers of the past may interest the readers of “N. & Q.”:—

25th May, 1750. Mr Whormby lays a bottle that the pamphlet or epistle to the admirers of the Bishop of London's Letter, by a Little Philosopher, this day advertised in the *Gazetteer*, is an Irony. Mr Halford lays the contrary. Whormby lost.”

Mr. Halford was elected minister of the parish of St. Thomas, Southwark, in October 1751. A clergyman of the same name, and probably the same person, a brother of the auditor of the Dean and Chapter of Canterbury, was about this time lecturer of Camberwell. The Bishop of London was Dr. Sherlock. His Letter was “A Pastoral Letter to the Clergy and Inhabitants of London and Westminster, on occasion of the late Earth-quakes,” great consternation having been produced by two severe shocks felt in London on Feb. 3 and March 8, 1749-50. The admirers of this Letter were so numerous that it is computed upwards of 100,000 copies were sold within one month.

“26 July, 1750. Mr Crespigny lays a bottle that two new Bishops will not be made before Dr Lynch is made a Bishop. Mr Best lays the contrary.”

It is noted afterwards, April 15, 1752, that Mr. Crespigny lost this wager. The subject of it was Dr. John Lynch, Dean of Canterbury, and son-in-law of Archbishop Wake.

(June 10, 1751.) “Mr Jephson lays a bottle with Mr Sanderson that Michaelmas Term was formerly shortened on account of the harvest. Mr Sanderson the contrary. Lost by Mr Sanderson.”

One of the family of this Mr. Jephson, probably a grandson, a clergyman, was for many years Master of the Camberwell Grammar School. Mr. Sanderson was the son-in-law of Mr. Whormby above named.

“25 June, 1751. Mr Woodbridge lays a bottle that a Prince will be born. Mr C. Crespigny lays a Princess. Lost by Mr Woodbridge.”

This is a specimen of betting for betting's sake. The winner of the wager was probably Claude, younger brother of Philip de Crespigny.

"A wager was laid on the 14th instant (Oct. 1751) of a bottle by M^r Banbury that a chariot then passing by was M^r Bowyer's: Cap^t Clarke laid that it was Dr Newington's. Lost by M^r Banbury."

Mr. Bowyer was no doubt John Windham Bowyer, Esq., of Waghen, Yorkshire, and of Camberwell, whose only daughter and heiress married Sir William Smijth, Bart., of Hill Hall, Essex. A son of this marriage, who afterwards succeeded to the baronetcy as Sir Edward Bowyer Smijth, was sometime Vicar of Camberwell.

I have no account of this particular club beyond the close of 1752. Whether it was at that time dissolved, or whether the records are lost, I do not know. In 1770 the "Tiger Club" was formed; so named from the place of meeting, the "Tiger" Inn (which as a public-house still exists) near Camberwell Green, now absurdly enough called Camberwell Park. The gentlemen belonging to the "Quarterly Society" (perhaps the same club from whose records the above wagers are taken), were honorary members, and many fresh names are found. A large number of the bets laid by the members of the Tiger Club are on the subject of the American War of Independence, on Alderman Wilkes, and other points of domestic politics. But the readers of "N. & Q." have probably had enough of these wagers of old times, and I refrain from further quotation. II. P. D.

OLD BALLAD.

The following is an exact copy of a broadside in the possession of the Rev. William Phelps Prior, the British Chaplain at Vevey, Switzerland, who has obligingly allowed me to make a transcript for your pages. I give it *verbatim et literatim*. The orthography, capitals, punctuation, and italics are carefully preserved. The ditty, which is very much in the style of a French "complainte," is printed on the back of—

"The Ordinary of Newgate's Account of the Behaviour, Confession, and last Dying Speech of Captain James Coates, who was executed at Tyburn on Friday y^e 24th of January, 170⁵, for robbing on the highway Mrs. Elizabeth Atley, taking from her on the third of December last near Ealing Common one Diamond ring valu'd 40s., one gold ring valu'd 10s., besides 40s. in money."

The dying speech is signed "Friday, January 24, 170⁵, Paul Lorain, Ordinary," and is "printed for D. Leach in Dogwell Court, near Fleet Street."

"The Danger of Love;

OR, THE

Unhappy Maiden of Cheapside,

Being

A Sad and Tragical Relation of a young Maiden Gentlewoman, near The Fountain Tavern in Cheapside; who

hang'd herself in the night last, for the love of a Sea Officer, East India ship; who after Three years Courts, promise of marriage, Ungratefully left her and another; being a dreadful warning to all young and whatsoever. To the Tune of *Johnson's Farewel*."

"You maidens who intend to wed
Pray mind this doleful Tale,
Before you think of marriage-bed;
Or hope for to prevail:
You know that young men change their mi
And often prove untrue
Tho' they do promise to be kind,
They may be false to you.

For *Cupid* with his dart so keen
Did wound a maiden's heart;
In secret love her charms were seen
Which caus'd her fatal smart.
She lov'd and was not lov'd again,
And thus began her woe:
He prov'd to be the worst of men
And caus'd her overthrow.

In three years courtship gain'd her love
By his alluring tongue,
And then another did approve
Tho' she had lov'd so long.
Which so perplex'd this maiden fair,
She night and day did mourn,
And fell into a deep despair
Dejected and forlorn.

None knows what Torments Lovers feel
Whose charms are thus controul'd,
Those hearts which seem as hard as steel,
Are brought to softer mould:
The power of Love is so severe,
No creature can withstand,
The greatest Champions far and near
Must stoop to its command.

In vain she strove to hide her Flame
That burn'd her breast within;
She was not willing to explain
The torment she was in,
But still conceal'd the cause of grief
Which more and more encreas'd
And so she miss'd of all relief
Untill it prov'd her last.

Her lover bought the wedding ring
Before her very face
To let her know it was to bring
Another in her place.
Which so tormented this fair maid
She could no peace enjoy
But from that time provision made
Her life for to destroy.

For while her sister went abroad
To Market (as some say)
She with a fatal dismal cord
Did make herself away;
Within a closet she did die
By such a slender string
As it appear'd to Humane Eye
Could not have done the thing.

Young maidens all pray warning
By this example strange;
Be not to fond for young men's s
For they their minds may cha

* What tune is that? Who wa

As this unhappy maid has found
Most dismal to her cost,
Who in true love did much abound,
And so her life was lost.

"London: printed for P. Hill in Cornhill."

J. H. DIXON.

Morocco.

THE ABYSSINIANS IN JERUSALEM.

The refusal of the late Government to allow their agent at Jerusalem to interfere in behalf of the Abyssinian community there against the Copts and Turks who threatened to deprive them of their convent appears to be one of the circumstances which led to the ill-treatment of the English in Abyssinia by the Emperor Theodore. The Abyssinians regard the Holy City as a sort of heaven upon earth, to which they have eagerly made pilgrimages from the olden time. To have been at Jerusalem, Doctor Beke tells us, imparts to travellers in their estimation a sanctity far greater than the pilgrimage to Mecca gives to the Mahomedan Hadji. Marco Polo (chap. xxxix.) writes:—

"In the year 1288, as I was informed, the great Abyssinian Prince adopted the resolution of visiting in person the holy sepulchre of Christ in Jerusalem, a pilgrimage that is every year performed by vast numbers of his subjects; but he was dissuaded from it by the officers of his government, who represented to him the dangers to which he would be exposed in passing through so many places belonging to the Saracens, his enemies. He then determined upon sending thither a bishop as his representative, a man of high reputation for sanctity, who upon his arrival at Jerusalem recited the prayers and made the offerings which the king had directed."

The belief of this people, that they are descended from Solomon, probably adds to their extreme veneration for the Holy City. In Selden's *Titles of Honour*, chap. vi., on "Prester John, or Precious John, attributed to the Emperor of Ethiopia or of the Abyssins," the author says, "they derive themselves from Melech, son to Solomon by Maqueda, Queen of the South." He adds that—

"Zagazabo, an Ethiopian ambassador to the last Emanuel, King of Portugal, testified that the names of Prester John and Pretejeane, and the like, are corrupted from Precious Gian, Gian-Belul being a name added to the Emperor as a special attribute of honour beside his proper name, and meaning Precious Gian, or Precious John."

At one time I thought that by Prester John, or Prete Jean, early European travellers in the East meant some great priest of the Jains, who are a sect of Buddhists in India, and my idea gained strength when I reflected how possible it was for them, at a passing glance during a hurried journey, to mistake Buddhist monasteries and religious ceremonies for Christian ones; but the perusal of the singular letter from "John the Priest," "King

of India," to Manuel Comnenus, Emperor of Constantinople, in Mr. Gould's *Curious Myths of the Middle Ages*, makes me now suspect that Prester John was one of the Christian kings of the mountains of Malabar, in the south-west of the Indian peninsula. In the south-west of the opposite peninsula of Arabia, a dynasty of Christian kings from Abyssinia was established in the beginning of the sixth century. Abraha, one of these kings of Yemen, wished to make Sanaa the Jerusalem of Arabia, and with this view he built many splendid edifices therein, among others a "church of such magnificence that it had no equal at that time in the whole world." A huge pearl, says Nuvairi, an Arab author, was placed on the side of the altar, of such brilliancy that in the darkest night it served the purpose of a lamp. H. C.

SETON, EARL OF WINTON.

The following account of the escape of the Earl of Winton occurs in the *Political State of Great Britain* for August, 1716, p. 157:—

"On Saturday, the fourth of August, between 8 and 9 o'clock in the evening, the Earl of Wintoun made his escape out of the Tower, of which the Government being informed, the Lord Viscount Townshend appointed Sir Andrew Chadwick to go and examine the two warders who had him in custody, before a justice of the peace. He ingenuously confessed that, contrary to the strict orders they had received never to leave their prisoner alone, and for one of them at least to keep him at sight, they had both at once gone out of the way for some minutes, which opportunity the Earl laid hold on to give them the slip; and that, the better to go off undiscovered, he had put on a wig, whereas before he wore his own hair. The warders, thus accusing themselves of criminal neglect, they were put under confinement; and some time after they, with some others, were removed from their places without being allowed to sell the same."

It may be fairly assumed that the negligent warders were no sufferers by the Earl's evasion, as he was one of the most opulent amongst the Scottish nobility, and could well afford a reasonable gratification. The Setons, Earls of Winton, were amongst the oldest families in Scotland, and it is a remarkable fact that it still flourishes in the male line, although the name no longer graces the Peerage. Thus the Earl of Eglinton is called Montgomery, although he by direct descent is a Seton, having under a conveyance of his honours and estate succeeded the last Montgomery, Earl of Eglinton, fully two centuries and a half ago. At an earlier period, the border family of Gordon, by the marriage of the heir female of that ancient race to a Seton, caused him to take the name of Gordon. He was the ancestor of the Dukes of Gordon (now extinct), and of the Marquess of Huntly. Till the marriage of the Countess of Sutherland with the Marquess of Stafford, the Sutherland Earls were Setons in

male line. By the marriage above mentioned, the family became Gowers in the male line although still descended maternally through the Duchess-Countess from the Setons. Sir Robert Gordon of Gordonston, who claimed the Sutherland earldom in competition with the Countess, the heiress of line, was a Seton.

The Setons were also Viscounts of Kingston and Earls of Dunfermline. The former peerage is extinct, but the Dunfermline title is, it is believed, yet open to a claim at the instance of the heir male of the last Earl. When the late Earl of Eglinton was removed from the Viceroyalty of Ireland, where he was so very popular, her Majesty raised him to the dignity of Earl of Winton in England.

It so happens that the Earl of Eglinton is neither heir of line of the Montgomeries, nor of the Setons. That character is vested in Hay of Drummelzier, as representing the Viscounts of Kingston. Whether there is at present an heir male of the Montgomeries, is not known; but a claim was set up in 1820 to that position by a Swedish gentleman, a Colonel of Jagers. Another claimant came from America, as representing the old family of Montgomerie of Lainshaw; but, so far as can be ascertained, neither of these parties adopted measures to prove their propinquity. The Irish family of the name flourished till the middle of last century—when it became extinct—first as Viscounts Montgomery, and latterly as Earls of Mount-Alexander. J. M.

DENNIS'S THUNDER.—

"With thunder rumbling from the mustard-bowl."
Dunciad, b. ii. l. 226.

"The old way of making thunder and mustard was the same; but since, it is more advantageously performed by troughs of wood with stops in them. Whether Mr. Dennis was the author of that improvement, I know not; but it is certain that, being once at a tragedy of a new author, he fell into a great passion at hearing some, and cried, 'Sdeath! that is my thunder.'—*Note*.

I know no other authority for this story. If there is, I shall be glad to be told. Dennis has remained in undisputed possession till to-day, when the following appeared in a leading article of *The Standard*:—

"There is a funny story of Colley Cibber submitting to the managers of Drury-lane what he considered a new invention for the production of stage thunder. The invention was rejected. Shortly afterwards he was in the pit of the same theatre, witnessing a piece in which there all at once occurred a terrific storm. No sooner did the lightning flashes and bellowing peals burst forth, than poor Cibber jumped up from his seat and called out frantically, 'My thunder! it's my thunder!'"

I wish to assert the rights of Dennis, and to keep this anecdote from "going the rounds" of all those newspapers which have "Varieties" or

"Facetiæ." Any change makes an valuable to the compilers of those dreary and here the change is so great as to ve originality.

FITZ

Garriick Club.

THE WILLOW PATTERN.—It has of asked if this celebrated plate is of China or an European imitation of "Celestial"; following particulars may therefore be int if they can be borne out by facts, they w the question.

Last year, in Florence, I met an artis Meyer or Mayor—a designer of pottery a lain patterns. The willow-pattern crocke of late years been introduced extensively and Switzerland and other parts of the c our conversation one day turned upon it. Mr. M. whether it was really of Chinese He informed me that it was, and that in the year 1776 it was introduced at Hanl grandfather, who had obtained a Chine from the captain of a trading vessel. T was the design from which the first Englis patterns were made. Mr. M. said the p still in his possession at his house in C He said that the design varied consid the modern patterns, and that between the present time there had been many d particularly in the borders. Mr. Meyer his family was originally of Hanley, and was well known there as a "designer." some correspondent at Hanley can thro light on the above statements. I saw r modern willow-pattern plate made at i pottery, in which the two birds (dove) changed into flying-fish. Mr. M. has left or I should have inquired whether there ancient authority for the change? I England saw a plate with the flying-fi Meyer is a most respectable man, and th am induced to credit what he told me.

J. H.

Florence.

Queries.

CHRISTIAN KING OF DEHLI IN A.D. 1

1. What was the name of this potentat Greek Church, designated by Gonzalez d as N——, who is stated to have l reigning sovereign at Dehli in A.D. 1408- he was on an embassy to the Court of Ti or, Tamerlane at Samarcand?—*Embassy zalez de Clavijo*, p. 153, Hakluyt Society,

2. Is black the colour of mourning Greek Church, and can he be identified Seiad Khizr Khán, upon whose death habitants of Dehli wore black mourning days; green, it c he observed, habita

Iahommedan mourning? (Elphinstone's 2.)
MERMAID.

L HORTON OR HOUGHTON.—I should be glad to any of your correspondents who wish me with particulars respecting the Colonel Houghton or Horton, who served well in Wales, also in Ireland, as cy-general of the Horse. I should like to know what family he belonged to; where he was married; where buried; and when he left. In fact any particulars what-
greatly oblige
A. H. MILLS.

E VERSES.—Can any of your readers tell me where I could see or obtain a copy of some old "Jenny and her Mistress," being a story between the former, a Jacobite, and the latter, an Anoverian? In the end, the mistress is told of Jenny's way of thinking.

I am also glad to know in whose works you find the following—I believe the words of a song—"And I thy Protestant will be."
E. G.

REGISTER AT SANDTOFT.—Mr. Burn, in his *story of the Foreign Refugees*, p. 106, mentions a copy of the French Register of the Sandtoft. He says the Register itself is now to be found. It was in the French

From a copy of it the Rev. Joseph has extracted the following names," &c. If your readers say where this or any other of the Register now is, or give any information on the subject?
F. B.

SOMERSET.—I should be obliged for information as to the parentage of John Somerset, St. Augustine's Monastery (now the house at Bristol, 1526-1530). I am desirous to know if he was connected with the Beauchamp family, as he was legitimate. His arms, which were used three times in the cathedral, were the arms of the Beauchamp family, between in chief a portcullis, on the dexter flank and the base a fleur-de-lis; or they appear to point to some such connection
supposed.
JOHN WOODWARD.

JAMES STRADLING, BART.—A sale of the library, furniture, &c., at St. Donat's Glamorganshire, is known to have taken place on the termination of a chancery suit caused by a barrister-at-law disputing the will of Thomas Stradling who died in 1738. The suit is said to have lasted sixty years, and the sale must therefore have taken place about the end of the last century. If your correspondents give information of the sale, and also where a catalogue of the books may be seen? And if any advertisement of it appeared in any London or country paper of the
H. A.

"ST. STEPHEN'S; OR, PENCILLINGS OF POLITICIANS."—An 8vo volume, entitled *St. Stephen's; or, Pencillings of Politicians*, by "Mask," was published in London in the year 1839. May I ask you for the author's name?
ABHBA.

Queries with Answers.

"DESIGHT"? "DISSIGHT"?—What authority is there for the word *Desight*? Is it provincial? I do not find it in any dictionary. The other day I met with it in *The Experience of Life*, by the author of *Mary Herbert* [Miss Sewell], new edit. 1865, p. 256: "Old stray tables and chairs, which would have been a *desight* at East Side, but were offered to us as perfect treasures." I have heard the word now and then used in the sense of *disfigurement*, and pronounced "dissight," but I have never seen it so spelt, nor indeed have I seen the word in type except in the passage just quoted.

JAYDEE.

[*Desight*, as a Wiltshire provincialism, occurs in Halliwell's *Archaic Dictionary* and Wright's *Provincial Dictionary*, where it is explained as "An unsightly object."]

"PROPERTY HAS ITS DUTIES," ETC.—Can any one tell me where I shall find a copy of the late Captain Thomas Drummond's letter containing the expression, "Property has its duties as well as its rights"?
THOS. L'ESTRANGE.

[It is stated by Mr. Friswell that "this expression has been attributed to Chief Baron Woulfe and to Mr. Drummond; but there is authority for stating that Lord Mulgrave, then filling the vice-regal chair at Dublin, wrote the letter in which it occurred himself, and gave it to Mr. Drummond, the under-secretary, to transcribe."—*Book of Quotations*, ed. 1866, p. 264.]

LOCH OF KILBREAD IN DUMFRIESSHIRE.—This loch, in Upper Nithsdale, has long since disappeared before agricultural improvements. Its ancient site is now a low bottom of marshy ground in the small vale of Glenmids, lying in the parish of Keir, between Blackwood Hill and Halliday Mill, at the foot of the Glen of Lagg. There is a tradition that the fishing of this loch belonged to the Abbey of Melrose. Can any of your readers, acquainted with the charters of that abbey, say if it is mentioned in any of them that have been published? The loch is mentioned in the Sibbald MSS., *Advocates' Library* (lib. W., 5, 17), in these words:—

"There is a deep loch called the Loch of Kilbread in a place pertaining to the Laird of Lagg, but the water is not reputed medicinal."

The parish of Keir is said to have belonged to the Abbey of Holywood, and the fishing would therefore more likely belong to that abbey. At the same time the Abbey of Melrose had fishings in the neighbouring parish of Glencairn,

shown in one of its ancient charters. Kilbread is of course only another form of Kilbride, of which there are several throughout Scotland. There is still a farm-house of that name close to the spot. I am told that this part of the Sibbald manuscript was an account of the Presbytery of Penpont drawn up by Mr. Black, minister of Closeburn about two hundred years ago.

C. T. RAMAGE.

[There can be no doubt that our correspondent is quite correct in his conjecture that the fishing referred to belonged to the Abbey of Holywood, and not to Melrose. The possessions of the former were erected into a temporal barony and bestowed upon John Muray of Lockmaben, *Act. Parl. Scot.* iii. 575. On Sept. 19, 1604, John Lord Maxwell was served heir to his father, and on July 15, 1619, his brother Robert was returned as his successor. *Inquis. Spec. Dumfries*, 25 and 102. *Inter alia in 4 libratiss terrarum, de Kirkbrydis infra baroniam de Hatiewode*. A charter of barony carries, as a matter of course, all fishings *ex adverso* of the lands contained in it, unless specially excluded.

There is no mention in the chartulary of Melrose of any fishings connected with the loch in question. If that abbey had possessed any they would have been expressly reserved in the charter of erection.]

Replies.

CATHOLIC PERIODICALS.

(3rd S. xi. 2, 29.)

The list of Catholic periodical publications supplied by F. C. H. is a contribution acceptable to me and to others. With regret I perceive that several periodicals have not been noticed, and some of these of recent date, and a few of considerable merit and notoriety. The omission seems singular to me, who recognise the learned contributor represented by the triplet initials, and am aware of his extensive acquaintance with the literature of his Church and his opportunities of acquiring the pertinent information.

The following works overlooked occur to me, and these I hope to be able to supplement after some research :—

The Catholic Emancipator (weekly), printed and published by W. Bragg, Cheapside, Taunton, circa 1828.

There are in the British Museum two tracts bound together; the first containing "A Report of the Meeting of the Taunton and London Hibernian Society, held at the Market-house, April 16, 1828," extracted from the second number of *The Catholic Emancipator*, April 24, 1828; the second containing a letter which had appeared in the fourth number, "On the supposed divided allegiance of Catholics." I have never seen a number of *The Catholic Emancipator*, and do not

know how long it existed. The initials of editor were "T. C. B."

The Catholic Pulpit, a series of sixty-onemons, published periodically, circa 1839. The series was subsequently comprised in two volumes published by R. P. Stone, 36, Bull Street, Birmingham, and these contained—first volume, sermons for the Sundays and holidays of obligation from Advent to Pentecost inclusive; second volume sermons for similar days from Pentecost to Advent. The latter volume was published in London also by Dolman, Jones, and Andrews. It appears that the Rev. Ignatius Collingridge was the editor if not the author.

The Catholic Luminary and Ecclesiastical Repository, weekly, double columns, 8vo, price 1s. printed by William Derham, 22, Usher's Island Dublin, 1840. A prospectus of this periodical issued in June, 1840, and the first number appeared on Saturday, the 20th of that month. The prospectus stated—

"It will contain two and frequently three sermons the most eminent divines of the day, a well-digested perjury of the affairs of the Church, ecclesiastical pointments, &c., the progress of the various missions the conversion of the heathen, and every information relative to the propagation of the Faith."

I know not who was the editor; a Mr. Reynold reported for it. The first number contained sermons by Father Mathews and Dr. Miley, and a lecture by Dr. Cahill—all men of historical name. I have only seen the first and second numbers and know not if there be more.

The Catholic Keepsake, an annual, 12mo, pp. 2 printed by S. Taylor, 8, Chandos Street, Covent Garden, and published for the benefit of the Asylum of the Good Shepherd, Hammersmith, Keats, Sloane Street, 1843. This volume, I said in an editorial notice, was "a first attempt to establish a Catholic annual;" and if it met with encouragement, it was proposed "to increase the next number considerably in size, and to render it in every respect an attractive and acceptable New Year's gift." The editor was the Rev. J. Roberts, then of Cadogan Terrace. A second volume of this work I have not seen.

The New Catholic Magazine (weekly), 12 pp. 8 double columns, printed by Boake, 2, Crane Court Fleet Street, London, 1846-7. The first number of this periodical appeared on Saturday, November 14, 1846. The get-up was creditable. Two numbers only appeared.

The Catholic Annual Register, price 2s. London: Dolman, 61, New Bond Street, small 8vo, 1850.

The Catholic Vindicator and Irish Magazine weekly, 16 pp. 4to, double columns, price 1s. printed and published by Ryan & Co., 18, Brydone Street, Strand, London, and subsequently George Vickers, 334 Strand, 1851-2. This magazine extended to

projected and contributed to by Patrick Burke Ryan, Esq., and continued under his liberal and spirited management until he obtained an interest in a large mine and some thousand of acres of land at Currane on Clew Bay, in the West of Ireland. Mr. W. R. Gawthorn, subsequently lay secretary to Cardinal Wiseman, was for some time editor, and continued so until I became both proprietor and editor. It came into my possession in January, 1852. I affixed to the original title—"Catholic Vindicator," "and Irish Magazine." It attained a circulation of nearly twelve thousand, and appeared for the last time on August 21, 1852.

The Catholic Guardian; or, the Christian Family Library, a new periodical devoted to national and religious literature, containing upwards of three hundred original articles in prose and verse, by the most eminent writers; complete in one volume, double columns, 8vo. Dublin: Published by James Duffy, 7, Wellington Quay, 1853. This collection appeared in penny numbers, and comprises forty-four. The first was issued February 1, 1852. Each is illustrated with a prefixed tiara and keys surmounting a cross, with two wreaths of shamrocks thickly foliated nearly surrounding, and small crosses in each of the corners of the upper margin placed between two shamrocks. The motto: "Fides et patria"—My faith and my country.

The Catholic Child's Magazine, 16mo, price 1d. London: W. Shaen, 1, Liverpool Street, Moorfields. The first number appeared, March 2, 1857. It was transferred, I am told, to Richardson and Son. I know not how long it survived.

The Universal News.—The information which has been supplied to F. C. H. respecting this journal is not only inaccurate, but, in addition, defective. I was the promoter and secretary of the company which started it—pardon the egotism—and succeeded in placing shares amounting to over 3000l. chiefly amongst the Irish Catholics of London, and was unanimously elected its editor by the board of directors. Owing to subsequent differences with the board—before the appearance of the paper—A. W. Harnett, Esq., B.L., was substituted for me, and Mr. J. F. O'Donnell was installed by him as his sub. After some months, Mr. Harnett was induced to terminate his engagement to make room for me, and then I, and not Mr. O'Donnell, was appointed editor, and continued to be until the interference of the lessees in my department caused me to retire. Mr. O'Donnell succeeded me. In May last, I was a third time elected editor by an unanimous vote, and also manager, and continued to discharge the duties of both offices until new complications arose which have suspended my services. Mr. O'Donnell, I am told, is supplying editorial matter. It is certain he is the "re" who supplies the

"Original Poetry" that appears in the columns of *The Universal News*.

JOHN EUGENE O'CAVANAGH.

Lime Cottage, Walworth Common.

(To be continued.)

The Catholic Directory and Annual Register appeared only for the years 1838 and 1839.

There was a *Catholic Annual Register*, but it extended only to the first half of the year 1850.

In the years 1853, 1854, and 1855, was published *The Metropolitan and Provincial Catholic Almanac and Directory*, by T. Booker, London; but it survived no longer.

The Literary Workman, or, Life and Leisure, conducted by Mrs. Parsons. This magazine was first issued weekly, and began Jan. 7, 1865, under the title of *The Workman*. Six months later it came out monthly, under the title above.

A quarterly journal has been recently established called *The Arab*, a Catholic Reformatory and Industrial School Magazine.

Among the Irish Catholic papers was omitted *The Dublin Catholic Telegraph*.

This list has been transferred, with due acknowledgment, from "N. & Q." to the first page of a new periodical called *Catholic Opinion*. But I was surprised, and by no means pleased, to find a paragraph interpolated, of which I never wrote a word, noticing a paper accidentally omitted in my list, and also extolling it as "beyond all comparison, the best of our cheap Catholic journals." Now, whether this paper, *The Universal Express*, deserves this high praise or not I do not know; but I must protest against being thus made responsible for what I never wrote. F. C. H.

SCOT A LOCAL PREFIX.

(3rd S. xi. 12, 86.)

J. C. R. has totally mistaken the meaning of a playful remark of the late Joseph Robertson on a paper of mine, "Description of a Scottish Pilgrim in the middle of the 12th century," read before the Society of Antiquaries in Scotland, and printed in their Proceedings, vol. v. p. 336. What Dr. Robertson referred to was the contrast between the dress which was considered on the Continent to be characteristic of Scotland in the 12th century, and what would be so in the 19th, when it would be the "tartan array." He was far too intimately acquainted with the ancient records of Scotland not to know that in the twelfth century that term was applied to the Lowlands.

[* The interpolated paragraph, or rather paragraphs, for there is another, first appeared in *The Universal Express* of January 19, 1867, which is under the same proprietorship as the self-styled *Catholic Opinion*.—Ed.]

Take, for example, § 27 of the *Assise Regis Wilhelmi* :—

"It is ordanit be the king thru consail of his gret men at Striveling that na man of Scotland aw to tak pund beyond the watter of Forth, bot gif that pund be first schawyn to the schiref of Striveling. And quhen ony man takis a pund, he aw tell hald that pund at Hadintoun be the space of 11 days, for to se quha cumis to proffer a borgh for that pund. Item that that duellis beyond Forth may with the leiff of the shiref tak a pund in Scotland, and that pund til halde 11 dayes at Striveling."

Mr. Taylor's statement is perfectly correct, the title, *Rex Scotorum*, being personal, and extended as the chieftains of this tribe acquired dominion over the other parts of the country.

That the earliest inhabitants of the lowlands were Celts of the second immigration, is abundantly proved by the remains of their literature we still possess—see the *Y Gododin*, by the Rev. John Williams ab Ithel, M.A.; *Talesin, the Bards and Druids of Britain*, by G. W. Nash; and Count Hersart de la Villemarqué's *Bardes Bretons du VI^{me} Siècle*. We have also the *Dalriadic Duans*, and the *Annals of Ulster*.

Our next notice is the well-known *Instrumentum possessionum Ecclesie Glasguensis* [circa 1118].

"*Dicto namque Kentigerno, pluribus successoribus sub pie religionis perseverantia ad Dominum transmigratis, diversas seditiones circumquaque insurgentes, non solum ecclesias et ejus possessiones destruxerunt, verum etiam totam regionem vastantes ejus habitatores exilio traderunt, sic ergo omnibus bonis exterminatis, magnis temporum intervallis transactis, diversas tribus diversarum nationum ex diversis partibus affluentes desertam regionem prafutum habitaverunt, sed dispari gente et dissimili lingua et vario more viventes; hanc facile sese consentientis Gentilitatem potius quam Fidei cultum tenuerunt.*"

Then follows the statement :—

"*Misit iis Deus David, predicti regis Scotie germanum, in principem et ducem, qui eorum impudica et scelerata contagia corrigeret et animi nobilitati et inflexibili severitate contumeliosam eorum contumaciam refricaret.*"

The idea that the Scots were Gothic or Scythians appears to have been first broached in the letter to the Pope from the Parliament of Robert the Bruce held at the monastery of Abirbrothich, on April 6, 1320 (Act. Parl. Scot., i. 114). It is too long to quote, but is evidently got up to answer the English claim of superiority, and undoubtedly is the composition of an ecclesiastic anxious that the Pope should withdraw his interdict on the kingdom.

How fortunate it is for Scotland that J. C. R. was not at Norham with Edward I., to give such a proof that our very names showed us to be a tribute-paying people, and therefore that the king of England was our Sovereign Lord Paramount.

J. C. R. finally announces that he does not acquiesce in the hypothesis of hybrid combinations. The rule has been laid down again and again that such combinations in a simple word are inadmissible, but no one has ever maintained that a word

of this class might not have an addition from a totally different source, which addition became necessary from local circumstances. Thus, for instance, within the present century the late Member for Lanarkshire became prior of a place on the Clyde called Milton. There is another Milton in the adjoining Lismahago, on the great north and south from Glasgow to Carlisle, and the poet constantly making mistakes between the two, in consequence of which Mr. Lockhart, by the suggestion of his brother, the well-known editor of the *Quarterly*, called his house Milton. The evident combination of Saxon and Norse in the case of Scotstarvet, there are man and Tarbets in Scotland, and the author of the *Staggering State of Scotch Statesmen* only changed his surname to that of his house with the view of preventing similar mistakes. If it were the addition of the post-town, many people have even now to avail themselves of the distinction.

GEORGE VERE

J. C. R. writing from New Inn, London, to the older inhabitants of Aberdeenshire in 1841 pronounced Scotland—"Skattland"; or, perhaps, between that and "Skutland." Aberdeenshire man born and bred, never for more than a fortnight at a time, acquainted with every district, and nearly every parish in it, I say with some confidence that the older inhabitants pronounced it (but cautiously inclined) "Skiteland," and not "Skuiteland." I have often used this argument in favour of the ancient I Pechtish, inhabitants of Scotland being the great Scythian (pronounced *Skythia*). Another argument, which I have never noticed, is that St. Andrew, the patron of the Russians and of all the Scythian races, is the patron of Scotland.

Deer, Aberdeenshire.

HANNAH LIGHTFOOT.

(3rd S. xi. 11, 62, 89, 112, 131.)

The effective mode in which Mr. W. is dealing with the legend of the Fair Lightfoot, or Wheeler, will render a considerable service to English history in addition to what has already afforded. Legend, I have no doubt, is, for although many years ago I oftentimes discussed by members of the Society of Antiquaries the events, I never failed to insist on authentication.

As I have perhaps misapprehended Mr. W.'s remarks, and others of your readers may do the same, I wish to call his attention to the fact of his observations, which would imply

legend had no existence before the time of its concoction under Wilmot Serres's auspices. It must certainly have spread among the public long before that, and it was the fact of its existence and notoriety that attracted the attention of the manipulator to an incident so peculiarly available for the string of apocryphal royal marriages.

The legend of "the Button-maker's Daughter" was commemorated in at least one popular ballad, "What! what! d'ye call him, Sir, and the Button-maker's Daughter." The Button-maker's Daughter I always understood to be the Fair Quaker, and this ballad was one of the epoch of the revolutionary war.

If this be so, it will carry back the epoch of the floating legend to the end of the last century; and when MR. THOMAS has disposed of the fabrication of Olivia Wilmot Serres he will still have to deal with the earlier legend. To a certain extent he has disposed of this by the negative evidence on which he relies, but the unravelling of the myth will complete the labour in which he has engaged.

HYDE CLARKE.

GREEK CHURCH IN SOHO FIELDS.

(3rd S. iii. 171.)

Perhaps it will be worth noting a fact probably not generally known that a MS. copy of the registry book for births, marriages, and deaths, apparently belonging to the Greek church in Soho Fields, exists until now, and is in the possession of the Rev. Eugene Popoff, of the Russian Embassy chapel in Welbeck Street.

The original registry book, from which the present copy was written one hundred and seven years ago—probably by the Russian priest Stephen Ivanovsky, the successor of the Arch-priest Antipas Martimianoff—as far as can be judged from the manner in which the Greek is written, and particularly from the resemblance of the calligraphy with the various entries made during the years 1749-1765, the period of his priesthood—is most decidedly not in existence at all, as there is a remark in the present copy (which by the bye is in excellent preservation), consisting of eight large folio pages of strong and very good paper, and is prefaced by the following inscription or statement:—

Τὴ καὶρὶ τοῦ εὐλαβεστάτου ἐν τοῖς Ἀρχιμανδρίτοις Κυρίου Γενναδίου, καὶ τοῦ αἰδουσιμωτάτου ἐν τοῖς Ἱερομόνχοις Κυρίου Βαρθολομαίου Κασάνου = ὅτι ἦτο πρότερον ἐν τῇ Ἀγίᾳ ἡμῶν Ἐκκλησίᾳ Ῥωμαϊκοῦ-Ῥωσικῆ τῆς Λόδοις —

that it was then (1760) too old, and in very bad condition.

Who and what the above-mentioned Arch-mandrite Gennadius and the Hieromonachos Kasanos were, we cannot discover; except that,

according to a note in Russian at the end of the volume, both died in London: the first on February 3, 1737, and the second on June 23, 1746, and were buried in the churchyard of St. Pancratius, situated out of London at a village called Brompton. My impression, however, is that this church of St. Pancratius must be *Old St. Pancras Church*, near King's Cross; where many foreigners used to be buried, and where very probably antiquarian readers of "N. & Q." might discover now some monument relating to them. It is well known that the burials of Old St. Pancras were very numerous, and, until the introduction of cemeteries in London, it was overflowing, and the monuments were neglected or removed.

The first entry of the registry book is the following one, under the chapter or title of—

Τοὺς ἐνωθέντας καὶ μυρωθέντας ἐν τῇ Ἀγίᾳ ἡμῶν Ἐκκλησίᾳ.

1721. Ἀπριλίου 20. Τοῦ Κύρ. Ἀγγέλου Μεταξὺ δύο τέκνα καὶ ἡ γυνὴ αὐτοῦ, ὀνομαζόμενα Ἰωάννης καὶ Γεώργιος καὶ Ἐλισάβετ.

Under the title—

Τῶν στεφάνων :

1745. Ἰουλίου 9. Ἐσπεφανώθη ὁ Κύρ. Ἀλέξιος Παρτηκάλας ἀπὸ τὴν μάλα Ῥωσσίαν, ψάλτης τῆς Ἐκκλησίας, μετὰ τὴν Κυρὰ Ἄννα Ῥάμπελ : καὶ ὁ σύντεκνος αὐτῶν ἦτον ὁ Κύρ. Μόσκος πραγματευτῆς Ῥωμαιοῦς.

Under the title—

Τῶν γεννήσεων καὶ βαπτίσεων :

1746. Μαΐου 16. Ἐγέννησεν ἡ γαμετὴ τοῦ Κυρίου Ἀλεξίου Παρτηκάλα υἱόν, καὶ ἐβαπτίσθη τῇ 22 τοῦ αὐτοῦ μηνὸς καὶ ὀνομαζόμεν Ὀνομασθέντος. Ὁ ἀνάδοχος αὐτοῦ ἦτον ὁ Κύριος Μιχαὴλ Κετθέρινωφ, Ῥώσσοις, ἐπιτροπικὸς διὰ τὸν Κύριον Μαργαρίτην Μόσχον, πραγματευτὴν Ῥωμαιοῦν.

This is the last entry in Greek, after which all the rest are written in Russian.

RHODOCANAKIS.

(To be continued.)

ST. BARBE.

(3rd S. x. 245, 291, &c.)

Through the kindness of your esteemed correspondents, MR. P. S. KING and MR. E. S. (of Penge), I am able to afford some further information upon this subject. The former gentleman has sent an extract from the *Magazin Pittoresque* for 1841, art. "Vocabulaire de la Marine," which I venture to translate thus:—

"SAINTE-BARBE, part of the stern of the first deck. This was formerly that place in a vessel where they stowed the powder and the utensils of the artillery, and where the chief gunner, the surgeon-major, the purser, and the chaplain (*l'aumônier*), were lodged. At present these dispositions are all changed, and the 'Sainte-Barbe,' so to speak, has disappeared."

It appears, then, the phrase meant something more than the mere powder-magazine, as I suspected. A spacious chapel, a reception-room, and a bakehouse, are not usually found on board ship, and would deserve special notice; but to mention a place to stow powder as noteworthy in a man-of-war, seemed to me to be as odd as to name the mast or the rudder. MR. KING's extract now makes it clear why the "Sainte-Barbe" is specially spoken of.

MR. F. S. has kindly sent me a copy of the *Journal Illustré*, which contains the following extremely curious passage:—

"THE CATASTROPHE OF BARNSELY.—Eight explosions have followed the first, and the pits, which up to the present time no one can approach, evidently contain dead bodies only. In truth, then, 300 persons have lost their lives by this fearful event. On this subject our correspondent has sent us a beautiful and touching drawing, to which, in these religious days, we hasten to give welcome. Sainte-Barbe, the patroness of miners, appears in the middle of the flame of the murderous fire-damp. She herself bears to the thunder-stricken miner a mystical communion, and is about to bear to the eternal regions the soul of the honest workman, the victim to his pious cares for his family, and his darkened services for society."

The engraving shows the dying miner lying on the ground, and a very well drawn figure of the saint with a nimbus and holding in her hand a chalice surmounted by the Host. Is this a genuine legend, or merely a poetical record of the catastrophe? If the former, is it entirely modern, or based on one of older date? As the correspondent justly observes, "it is exceedingly wonderful for the latter half of the nineteenth century."

A. A.

Poets' Corner.

"THE CALEDONIAN HUNT'S DELIGHT."

(3rd S. x. 476.)

The answer returned to my query on this subject is decisive in so far as it negatives the conjecture I had made with respect to the Mr. Miller referred to in Thomson's work. It leaves it quite uncertain as to who was the composer of the air in question. According to the statement made by Burns, it was an original conception and composition of Mr. James Miller, the result of a random experiment in passing his hand along the black keys of the harpsichord, and harmonised by the friend at whose suggestion the experiment had been made.

This account of its origin is neutralised, flatly contradicted, by the concluding part of the answer.

This would deprive Mr. Miller and his friend of all merit in the matter, leaving them no share whatever in the production of this very pleasing piece of music, beyond making a comparatively slight alteration on an older and a well-known air.

Burns' account is evidently that of a man not only stating what he believes to be a fact, but of one who knew, or thought he knew, that there was good ground for believing the fact he states. Certainly not intentionally imposing, was he himself imposed upon? As the testimony of a contemporary, it would require the very strongest proof, at a long after-period, to overthrow its truth. Is such evidence forthcoming? Can you or any of your readers say to what particular air Mr. Chappell's assertion applies? What name did it bear at the time, and in what collection, then existing, is it to be found? If well known at the time, it were difficult to account for so impudent and useless a fabrication, as, in that case, not merely the claim of Miller to the composition, but that as under circumstances so peculiar, would be proved to be. Such a claim was made by him and for him, and with accessories which must have attracted the attention of his contemporaries to it. Yet no attempt was made to expose the plagiarism, either then or for so many subsequent years, by bringing forth the original air. This would seem more than a presumption, amounting nearly, if not altogether, to a proof, that if any such air existed at the time, it was unknown to Miller. In other words, it would warrant the conclusion that he did invent the air which bears his name, and that under the peculiar circumstances which Burns asserts.

If it can be proved that an air did previously exist not so completely identified with Miller's in its essential and constituent principles as to prove that his was a plagiarism and mere copy of it, a thing which I think I have proved to be almost a moral impossibility, but having merely a general resemblance to it, we have then a curious psychological fact; I mean the same musical impression, or conception, or idea, occurring spontaneously and independently to two different minds, the one in no way borrowing from the other. That this often occurs with regard to poetical ideas is a well-known fact. Of this we cannot have a better instance than the often-quoted and striking lines of Burns in compliment to the fairest and most perfect of the works of Nature:—

"Her prentice han' she tried on Man,
An' sync she made the Lassies O."

I have seen it stated, though where or by whom I cannot now remember, that this idea, identical in conception, and making allowance for difference of language, also in expression, is to be found in the Latin poem of a German writer of the Middle Ages, from whose works it is impossible it could have been stolen by Burns, or even unintentionally borrowed.

That honour may be given where it is so justly due, namely, to the *author of the composition* whoever he may be!

melodies, and which appeals so forcibly to the feelings and associations of the Scottish reader, I trust, at least on the part of your readers, be accepted as an apology for the which I have written on the subject.

C. M. Q.

FERNAN CABALLERO (AGUDEZA).

(3rd S. xi. 22.)

Edinburgh Review of July, 1861, is a resting article on the novels of Fernan

After stating that the bearer of that name is understood to be a lady, and partly a descendant, the reviewer proceeds to say that her father was Don Juan Nicolas Böhl de Sauter, whose erudition Spain is indebted for a large amount of ancient poetry entitled *Floresta de las Castellanias*, and that his daughter was born at Morgesin, Switzerland, in 1800, married a Spanish gentleman, and the reviewer informs us that "since the death of her husband she has successively contracted two marriages, and is now a widow."

It is written, though not the first published, that the title was the *Familia de Alvareda*, which was originally written in German. "She translated it into Spanish, and showed the manuscript to Washington Irving, who encouraged her to proceed. After some time the novel was produced, written in French as well as in Spanish, and it has slowly won its way to this country. This was the first published of the novel, and appeared about 1849 in the *España*, a paper of Madrid.

The whole collection of the novels may be divided into three classes:—

1. Those which represent Andalusian life as it exists in the *labradores* and *campesinos* of the country, and are roughly rustic and natural in their character, which give delineations of society as it exists here and there the scenes for the most part pass in the *tertulias* of the palaces of the Sevillian aristocracy and those of a shorter kind, in which the interest is in the characters of the persons and the descriptions of scenery or manners, but in the brief selections, which are intended to point a moral or to give a lesson.

The first class, comprising the *Familia de Alvareda*, and *Simon Verde*, and the fascinating pictures of Andalusian life, of local colour, rapid in movement, and flavoured with that 'sal Andaluz' which is as precious as Attic wit was in the classic world." The reviewer notices these three stories somewhat, giving many extracts.

2. The second class, of the whole of the novels, and with-
out omitting to notice what he considers the part of the authoress, arising from her "dislike to the foreign and the new," and "her ultra-catholic ten-
dencies," and "her ultra-catholic ten-
dencies," the reviewer concludes as follows:—

3. The third class, of the highest order, as the reviewer says, from some of the extracts we have

translated, which are far more striking in the picturesque and energetic language of Spain. Here and there we light upon those touches of human nature, in the prattle of childhood, the garrulity of age, or the associations of domestic life, which make the whole world kin. And although these tales are perhaps too essentially Spanish ever to attain a great popularity in foreign countries, they are well calculated to revive the interest of cultivated minds in that noble language and that romantic people. Fernan Caballero has been hailed, in the enthusiastic panegyrics of her countrymen, as the Walter Scott of Spain; and although that title may be the exaggeration of national partiality, it is certain that no living writer has shed so bright a lustre on Spanish literature."

To myself, *aficionado* for very many years past to the language and the "things of Spain," it is a pleasure to aid in calling the attention of novel-readers to a writer so worthy of it as Fernan Caballero. An English version of four of her stories, by Lady Wallace, including the *Familia de Alvareda*, was published under the title of *The Castle and the Cottage in Spain*, by Messrs. Saunders, Otley, & Co., in 1861, apparently subsequently to the appearance of the review above quoted, as the latter contains no allusion to this publication.

JOHN W. BONE.

LECTURESHIP (3rd S. xi. 113.)—A friend has called my attention to a paragraph inserted in No. 267 of your publication of the 9th inst., in which an objection is made to the use of the word "Lectureship" in the *Dublin University Calendar* as denoting the office of a lecturer. The writer of the paragraph, Mr. C. G. PROWETT, complains of this use of the word as a deterioration of the English language, and appears inclined to fix the responsibility for this corruption on the editor of the *Dublin Calendar*. MR. PROWETT observes that the word violates the analogy of the language,—a fact very plain and obvious, and which no one can for a moment doubt; but he seems to have taken no pains to ascertain *when* the word which he reprobates was first used, and on whose authority. On referring to the folio edition of Dr. Johnson's *Dictionary*, we find the following words: "Lectureship, the office of a lecturer;" and the great lexicographer cites the following passage from Swift: "He got a lectureship of sixty pounds a-year, when he preached constantly in person."

Again, in Knox's *Essays*, No. 117, the word is used more than once; *e. g.* "Soon after my arrival I heard of a vacant lectureship." "I was informed by an acquaintance that a certain clergyman in the city was about to resign his lectureship."

Again, in the *Oxford University Calendar* for 1855, p. 75, we find the following: "Lee's Lecture in Anatomy.—An Anatomical Lectureship was founded about the year 1760."

Once more. In the *Cambridge University Calendar* for 1815, p. 153, we read as follows: "The

following seventeen Algebra Lectureships were founded by Lady Sadler."

The above examples will show how little reason MR. PROWETT had in making his criticism upon the etymology of the word "lectureship" the occasion of a sneer against an Irish university.

JOSEPH CARSON,

Editor of the *Dublin University Calendar*.

Trinity College, Dublin.

DRYDEN QUERIES (3rd S. xi. 135.)—The second part of "Absalom and Achitophel" is in the second part of *Miscellany Poems*, published by Dryden, 4th edition, 1716, p. 9.

The Epilogue, intended to have been spoken by Lady H. M. Wentworth, is stated to be by Dryden, in the first part of *Miscellany Poems*, edition as above, p. 112.

The lines addressed to Waller, which C. H. quotes, occur in an address "To Mr. Waller upon the copy of verses made by himself on the last copy in his book;" and in Johnson's edition of *The Poets* are ascribed, not to Dryden, but to Duke, amongst whose poems they are printed.

H. P. D.

COURLAND (3rd S. x. 473.)—In Bouillet's *Dictionnaire Universel d'Histoire de Géographie*, it is said that the Duchy of Courland became subject to Poland in 1561, when Gothard Kettler, the last Grand Master of the Teutonic Order in Livonia, yielded the rights of the order over Livonia to Sigismund Augustus, King of Poland and was made Duke of Courland. On the extinction of that house, about 1730, John Ernest Biren was made duke, by the influence of Anne, the Duchess Dowager of Courland, who then ascended the imperial throne of Russia. On the death of the empress, he was (1740) made regent of the empire, but was quickly overthrown by a conspiracy headed by Marshal Munich, and sent to Siberia. The Empress Elizabeth recalled him the following year, and the Empress Catherine restored him to his Duchy of Courland, which he resigned to his son Peter in 1766, who, in his turn, resigned it in 1795, after which Catherine united Courland to the Russian empire. Biren was the son of a peasant of Courland, and owed his exaltation to the love which Anne conceived for him.

L. E.

THE BROTHERS BANDIERA (3rd S. x. 492.)—I suspect E. F. P. must be a rather young person, or he could scarcely be ignorant who the Bandieras were. They were the sons of the Austrian Admiral Bandiera, and themselves in the Austrian navy. They left the service to join in an enterprise planned by Mazzini to effect a landing on Calabria with the same object as Garibaldi effected afterwards in 1860. They were taken and given up to the Austrian government, and by it very

naturally and lawfully put to death. I have been the whole of the affair, they would have been no more thought of except among associates; but what gave them a celebrity was the discovery that their arrest effected by the agency of the English government in opening letters addressed to their friends in England. The fraud being detected, was exposed by the government, the chief parties being James Graham and Lord Aberdeen, the weight of public reprobation fell on them. This was in July, 1844. Mr. Carlyle addressed a letter to *The Times* condemning the conduct of the government with just severity, terming it "graceful," and eulogising the character of *The Times*, which took the most opposite view of the latter subject, entirely agreed with him the former, and strongly urged the abolition of power being vested in government, either without the frauds used to conceal it.

Of the two brothers I know nothing more than that the elder was married, and I think had three children, who, with their mother, may be living. What became of Admiral Bandiera I do not know. Of course Mazzini and his friends could not have any information about them if wanted; and, in any degree, the newspapers of July, 1844.

MR.

ROYAL EFFIGIES (3rd S. x. 393, 406.)—MR. BOUTELL enquires respecting the preservation of the effigies of Plantagenet Kings, &c. in the vault, being presented to this country last autumn, and was informed that the military official who acted as cicerone in the application had been made to the Emperor to permit their removal, but that it was tantamount to the feelings of the French people, who conceived that they had the best right to the effigies of princes whose dust had long mingled with their soil. He added that the Queen of England, with the Imperial Government had sent an artist to take models of recumbent figures, but that having been disappointed in making copies for his own advantage, he was compelled to give up the three duplicates completed. These latter (busts only) are in the recess of the small window of painted glass (a relic of the original abbey window) which sheds a "dim religious light" upon them below. These retain their original colour, though undoubtedly retouched, and occupy a transept closed with strong iron bars and gates. The effigy of Berengaria at Le Mans is uncoloured.

CHRISTOPHER COLLINS (3rd S. xi. 84.)—I agree with your correspondent, MR. H., that Sharon Turner's suggestion respecting the official of Richard III. is "fanciful" and

I will go farther, and say it is simply ridiculous. Nowhere can I find that Christopher Columbus was ever in England at all. He sent his brother Bartholomew to England, in 1491-2, to negotiate with Henry VII. for employment, but without success, for in the meantime Christopher engaged in the service of Spain, and in August, 1493, he sailed on his voyage of discovery.

But there can be no mistake in this matter, for, as a descendant of Christopher Collins, I possess his portrait, painted on oak panel by Lucas Cornelii, in the early part of the reign of Hen. VIII., in which he is represented as standing under the portcullis of the Castle of Queensborough, with the following inscription, in large letters, painted over the door-way:—"Christoferus Collins, Constabularius Castri de Queenbourgens: 20 Aug., ann. 2^o Riccardi III." The correctness of this date is verified by two patents or grants under the seal and signature of Richard III., copies of which I possess from the Record Office, one being the grant of the Constablership of the Castle, with a salary of twenty marks, payable from the counties of Essex and Hertfordshire; the other, the grant of an annuity of one hundred pounds out of the revenues of the port of London. Why, therefore, he should be confounded with Christopher Colon, or Columbus, I cannot imagine. It was hardly likely that an usurper like Richard III. would have placed a foreign adventurer in the command of such a stronghold as Queensborough Castle, more especially as he had reason to expect a landing on that part of the coast from his formidable rival.

I am sorry that I am unable to give any "particulars of the life and actions of my ancestor," but this I can say, that from his portrait he looks very little like a Genoese, but very much like a robust and sturdy Anglo-Saxon; and he is spoken of in the patents (as if dictated by Richard himself) as a faithful and trustworthy servant, "who and, in times past, done him good service."

I ought to add, as a further proof of identity, that on the battlements of the castle is exhibited a scarlet banner with the arms of Collins—viz., a Griffin segreant Or.

C. T. COLLINS TRELAWNY.

Ham.

ABBÉ (3rd S. xi. 95.)—Although, in strict propriety, an *Abbé* is the superior of a monastery, yet it has become customary in France to give the title of *Abbé* to every ecclesiastic, even if he has received only the tonsure, as this admits him into the ranks of the clergy, and entitles him to hold a simple benefice. The queries, then, of L. T. D. are readily answered. 1. The title of *Abbé* confers no distinction except that of a clergyman, and no emolument of itself, though it qualifies for a benefice. 2. An *Abbé* is not a

parish priest in virtue of his title of *Abbé*, but every parish priest is entitled to be called an *Abbé*. 3. An *Abbé*, as above explained, is not necessarily a priest at all. The title of *Abbé* in France corresponds very much to the title of *Reverend* in England.

F. C. H.

JOLLY (3rd S. x. 509.)—It is not a little singular that, though the word "jolly," in one form or other, is of frequent occurrence in Chaucer, it does not occur in the passage quoted from that author by your correspondent—so far, at least, as the following editions are concerned, viz., Anderson's *Works of the British Poets* (1795); Chaucer's *Canterbury Tales*, edited by Thomas Tyrwhitt (2nd ed. 1798); *The Aldine Edition of the British Poets* (1852). In place of "joly," these all give "holy," the entire passage being as follows:—

"For holy chirches good mote ben despended
On holy chirches blood that is descended.
Therefore he wolde his holy blood honour,
Though that he holy chirche shuld devoure."

Perhaps one of the earliest instances of the use of this word is the following, from Robert of Gloucester:—"Natheles he [Edmund Erenside] was a faire, jolyf, yong man."

The following curious paragraph appeared in the *Reader* some few months ago:—

"SLANG.—Old usages of modern slang words turn up in unexpected quarters sometimes. Most of us think that the word 'jolly,' in the sense of *very, extremely*, is of recent date; but in a serious theological work of two hundred years ago, John Trapp's *Commentary on the Old and New Testament* (London, 1656-7), we read—'All was jolly quiet at Ephesus before St. Paul came thither.' We have heard the same phrase from a schoolboy's mouth applied to a maiden aunt's tea-party."

A century earlier, North, in his translation of *Plutarch's Lives*, uses the word thus:—"It [the wind, which some call *cacias*] bloweth a jolly cool wind." Langhorne (1810) more correctly renders the same Greek words (*ἡδιστος ἐνέμνει*), "*blew a most agreeable gale*." In the above passages, is the word really used adverbially? In the following, from South—"He catches at an apple of Sodom, which, though it may entertain his eye with a florid, jolly white and red, yet," &c.—the term is used adjectively (*vide* Johnson). I am not aware that any lexicographer has given the word as an adverb.

J. B. SHAW.

U P K SPELLS GOSLINGS (3rd S. xi. 57.)—This is a boyish phrase to insult a loser at play, meaning, Up with your pair, or peg, the mark of the goal. In addition, the winner made a hole in the ground, into which a peg of three inches long was driven, its top being driven into the earth: the loser, with hands tied behind, was to draw it out with his teeth, the boys buffeting him with hats, calling out, "Up pick, you May gosling," or "U P K, you gosling in May," a May gosling

being equivalent in the north of England to an April fool in the south. If the extract be too long and too little interesting, SHENNON may be referred to Brady's *Varieties of Literature*, p. 16.

J. A. G.

Carisbrooke.

CARICATURES (3rd S. xi. 75.)—North was the caricaturist who used the compass with the fleur-de-lis as his monogram. I am not sure which North, but hope I have put J. C. J. on the right scent.

P. P.

RUSHTON (3rd S. xi. 77.)—Rushton is, I believe, a village about four miles from Kettering. Rushton Hall is now the property of William Capel Clarke-Thornhill, Esq., and was built by Sir Thomas Tresham, father of Francis Tresham, of Gunpowder Plot notoriety. *Once a Week* (vol. vi. p. 55) gives a sketch of the families who have held the manor since that period.

HENRY BATHURST.

Gressenhall, Norfolk. *

J. RUSSELL, R.A. (3rd S. ix. 237, 308.)—In the reading-room of the Hull Subscription Library is a portrait "of Dr. Birkbeck, painted and presented in 1805 by John Russell, R.A." (Sheahan's *History of Hull*, 1864, p. 496). To this I may add that, in the middle aisle of the chancel of Holy Trinity Church here, is this inscription:—

"Under this stone are deposited
the Remains of that eminent Artist,
JOHN RUSSELL, ESQ., R.A.
He was born at Guildford in Surrey,
and resided in London;
but died, while on a visit, in this place,
April 20th, 1806; aged 61 years.
'Them also that sleep in Jesus, shall God
bring with him.'—1 *Thess.* iv. 14."

W. C. B.

Hull.

WOODEN EFFIGY OF A PRIEST (3rd S. xi. 54.)—I am sorry to inform Mr. J. PIGGOT, JUN., the effigy in the vaults of All Saints' Church, Derby, is now too much decayed to be capable of restoration. I believe it was removed from the church, and exhibited to the members of the Archaeological Society at the meeting held in Derby in 1851, and was in a much better

state of the front of the
effigy, and in ex-

posed to the front of a
the entrance into
was probably
the desk

iful monu-
n; and of
engaged in

taking accurate sketches, drawn to scale, as well as of those remaining in other churches in the county of Derby, which I hope to publish at some future time when the series is complete.

J. B. ROBINSON.

Derby.

EGLINTON TOURNAMENT (3rd S. x. 223; xi. 21.) Whilst one correspondent quotes the *Ingoldby Legends* in connection with "Sir Campbell of Saddell," another omits him altogether from the list of Knights; inserting in lieu of him Mr. Gilmont, whose name I did not give in my first note on the subject.

A list of Knights and Esquires appears in the *Gentleman's Magazine* for 1839 (p. 415), where the Black Knight is John Campbell of Saddell; and Mr. Gilmont is not named.

In *The Times*, August 31, and September 3 and 3, 1839, will be found full details of the Tournament; and there likewise the Black Knight is Mr. Campbell of Saddell.

S. P. V.

ARCHBISHOP JUXON (3rd S. xi. 94.)—The paragraph relating to Bishop Juxon's King Charles's Bible, quoted by MR. MAYER from a Gloucester paper, is in reality taken verbatim from the "Table Talk" of *The Guardian*, where it appeared about a month ago. This is not, I fear, the first time that the said Gloucester paper has played the part of a literary pirate. I may add, that a full account of Bishop Juxon and the Royal Bible, with an exquisite illustration, is to be found in the current number of the *Gentleman's Magazine*.

SUUM CUIQUE.

REV. H. GODFREY (3rd S. x. 393.)—The "Joshua King, B.A.," who appealed against this gentleman's election as President of Queens' (not Queen's), Cambridge, was afterwards his successor, dying in 1856 or 1857.

P. J. F. GANTILLON.

LORD COKE AND THE COURT OF STAR CHAMBER (3rd S. xi. 10.)—Lord Coke in the first place favoured the opinions of Lord Hobart, Sir Thomas Smith, Mr. Hudson, and other "ancients," that the Court of Star Chamber was of ancient institution, before the statute of Henry VII. Lord Bacon, Plowden, and some modern historians, however, have differed from him, and have impugned the cases with which Coke supported those opinions.

As to Lord Coke's opinion of the power and legality of the Court, it must be noted that he practised in the Court, filed informations there as Attorney-General, and sat there as a Judge. It is added that "he strained the powers of the Court to the utmost." One would not therefore expect that he would take a different view in his writings; yet there have been lawyers who, on comparing his practice and judgments in the Star

member with his *Institutes*, have charged him with inconsistency.

1 the *Liber Famelicus*, Sir James Whitelock has a conversation with Lord Coke:—

I asked him why he stayed not at the Court to see the King. He told me that whilst he stood by the King at the Court, he wolde be ever asking of him questions of that sort that he had as life be out of the room, and that he might be as far off as he mighte ever at such times. I sawe it was concerning matters of his prerogative, for the King wolde take ill if he wear not answered as he wolde have it."

We must have some pity for poor Lord Coke who is attempt to serve two masters.

JOHN S. BURN.

10 Grove, Henley.

NOT LOST, BUT GONE BEFORE" (3rd S. x. 404.)—I think the origin of this expression may be traced back to an earlier date than that of Milton. In the epistles of Seneca (63, *ad fin.*), he finds him consoling Lucilius for the loss of his father, Flaccus, and he closes with these remarkable words:—"Cogitemus ergo, Lucili carissime, nos eo perventuros, quo illum pervenisse speramus. Et fortasse, si modo vera sapientum est, recipitque nos locus aliquis, quem putaverisse, præmissus est." SCISCITATOR.

ONE (3rd S. xi. 96.)—When I was a child, my mother, who was born in 1785, and who was of the county of Suffolk, used to sing the following. She was never in Scotland in her life, and rarely of her own county.

"When Adam he first was created

Lord of the universe round,

His happiness was not completed

Till for him a helpmate was found.

When Adam was laid in soft slumber,

'Twas then he lost part of his side,

And when he awakened, with wonder

He beheld his most beautiful bride.

She was not made out of his head, Sir,

To rule and to govern the man;

Nor was she made out of his feet, Sir,

By man to be trampled upon.

He had oxen, and foxes for hunting,

And all that was pleasant in life;

Yet still his Almighty Creator

Thought that he wanted a wife.

But she did come forth from his side, Sir,

His equal and partner to be;

And now they are coupled together,

She oft proves the top of the tree."

G. F.

"N. & Q." appears a query signed J. G. B., asking for the fragment of a ballad. I beg to inform the gentleman, through you, that he will find the entire song in a little volume entitled *Songs of the Peasantry of England*, by Henry Dixon, edited by Robert Bell, which was published by Charles Griffin & Co., Stationers' Court, London.

ANON.

Pearson Street, Hull.

LORD PROVOSTS OF EDINBURGH (3rd S. xi. 55.)

Full particulars as to the Town Council of Edinburgh, and the office-bearers thereof, will be found in the work entitled *An Historical Sketch of the Municipal Constitution of the City of Edinburgh*, 12mo, 1829. Archibald Macaulay appears to have filled various offices in the Council from 1724 to 1750. The "antiquarian bookseller" (Stevenson) in Edinburgh has, I think, copies of the work for sale.

T. G. S.

Edinburgh.

SHELLEY'S "ADONAIS" (3rd S. x. 494; xi. 44.)

Your correspondent, MR. JONATHAN BOUCHIER, is in all probability right in his opinion that Lord Byron, not Wordsworth, is the person referred to in the 30th stanza as "The Pilgrim of Eternity." The lines themselves, I think, show that your correspondent J. W. J.'s theory can hardly be correct. Shelley says of the personage he is alluding to, that his—

"Fame

Over his living head like Heaven is bent,
An early but enduring monument."

Wordsworth's "fame" in 1821, when *Adonais* was written, was on the horizon, where it lingered for many a long year before ascending, and it approached the zenith only when he was an elderly man. Jeffreys' crushing article in the *Edinburgh Review* on *The Excursion*, published in 1814 (as Dr. Ferrier says), "kept Wordsworth for twenty years out of his just inheritance of fame." It certainly seems that Shelley's lines cannot apply to him.

On the other hand, the first two cantos of *Childe Harold's Pilgrimage* were published in 1812, when Byron was in his twenty-fourth year only; and the third and fourth cantos in 1816 and 1818 respectively. Truly an "early monument." Nor must we omit to consider the friendship and great admiration of Shelley for the latter poet.

The prophetic nature of the last verse in this magnificent elegy, adverted to by J. W. J., is noticed by Lady Shelley in her *Notes on the Poems of 1822*.

W. S. J.

Malmesbury.

"BLOOD IS THICKER THAN WATER" (3rd S. xi. 34.)—I can only offer it as a suggestion, but may not this proverbial expression allude to the spiritual relationship which, according to the doctrine of the Romish Church, is created between a sponsor and the child whom he brings to the waters of baptism? A relationship by *blood* would probably be more thought of than one originating in *water*. The word "thick," in vulgar parlance, is often used to express close connection, as, for example, "So and so are very thick," meaning that they are very intimate.

E. M'C.

ath, there was a meeting of the "High Court Justice," forty-eight commissioners being present, when the warrant for the execution was given by the regicides, and at the same time an order was issued for the "bright execution axe" being brought from the Tower for use on the occasion. As this order, however, did not include the block, probability is added to the circumstances mentioned by your correspondent. Bishop uxon could not have taken away the Tower lock, which indeed is still to be seen there, but all likelihood would have had little difficulty in possessing himself of a relic of his dead master sought with such mournful interest to him as the axe in question. The following is a transcript of the order alluded to above:—

"It was Ordered, that the Officers of the Ordnance within the Tower of London, or any other Officer or Officers of the Store within the said Tower, in whose Hands Custody the bright Execution Ax, for the executing of executioners, is, do forthwith deliver unto Edward Dendy, Esq, Sergeant-at-Arms attending this Court, or his Deputy or Deputies, the said Ax. And for their, or either of their so doing, this shall be their warrant."

To Col. John White or any other Officer within the Tower of London whom it concerneth."

H. A. KENNEDY.

Gay Street, Bath.

REV. HENRY BEST (3rd S. xi. 57.)—Besides the works which you have enumerated in your note to this gentleman, he was author of a pamphlet titled—

'The Christian Religion defended against the Philosophers and Republicans of France,' 8vo, 1793.

It was also published, under the *imprimatur* of the then-Chancellor—

'Sermon on John xx. 23, preached before the University of Oxford,' 8vo, 1793.

This sermon, in which the doctrine of priestly infallibility is asserted and defended, occasioned considerable sensation at Oxford; but, as the author remarks, his "conversion to the Catholic faith four years and a half afterwards, rendered it more than useless to the cause of Anglican abolition." Dr. Parr wrote in his copy—

Mr. Best was a very good scholar. He became canonically a member of the Church of Rome, and honorably resigned his fellowship.—*Bib. Parr.*"

His sermon is reprinted, with notes, in the very interesting volume by the same author, entitled *Personal and Literary Memorials*, where will also be found his "Conversations of Paley."

An account of his conversion to the Roman Catholic faith is prefixed to his volume *Four Years in France*, London, 1826.

WILLIAM BATES.

Birmingham.

* *State Trials*, i. 996, 6 vols. fol. ed. 1730.

FALSE HAIR (3rd S. xi. 55.)—Jewish girls were always and are still proud of their coiffure, and make the greatest display with their hair. The custom of wearing the latter false, of course only by married Jewesses, originated thus:—Very orthodox Jewish wives have a great dislike to show their hair, not from religious precept, but by custom, which already betrays itself in the Levitical injunction of the "bitter waters of jealousy." When the infidelity of the wife is to be proved, the priest uncovers the woman's head, evidently a mark of disgrace (Numbers, v. 18).

In former centuries the first act of a married Jewish woman was to closely cover her head, so that no hair might be visible; and the false hair was only a compromise, and the first step to modernize: not wishing to cover the head completely as in ancient times, and yet not desirous of showing her own hair, the Hebrew matron adopted the peruke in lieu of her own coiffure, as a kind of go-between.

However, this, like many other Oriental customs not connected with the fundamental divine faith of Israel, is fast becoming obsolete. It may linger yet in Strasburg, as it does in many other places, though Alsace, like Poland, exceptionally perhaps, contains Hebrews of the most orthodox type. I dare not omit to mention one thing: the covering of the hair is not coercion on the part of the husband, for I am personally acquainted with ladies who persist in maintaining this custom contrary to the wish of their "lords and masters." In fact it is the Jewish wife, more particularly than the husband, who preserves and imparts to her "young ideas" the minutiae of Hebrew custom; and indeed many a Jewish belle, who figures prominently in the ball-room and opera-box, maintains in her own four walls such of the ancient rites as would not call a blame from even a Pharisee of the Pharisees. BARON LOUIS BENAS.

Liverpool.

THE WOODEN HORSE (3rd S. xi. 97.)—This instrument of punishment was in use in the old City Guard of Edinburgh. See Kay's *Edinburgh Portraits*, vol. i. p. 429, where there is an engraving of a delinquent under suffering, sitting astride on the wooden horse, and having a gun tied to each foot, more calculated to excite laughter than compassion. G.

Edinburgh.

"PINKERTON'S CORRESPONDENCE": GEORGE ROBERTSON (3rd S. x. 387, 496; xi. 80.)—Since I sent my communication (xi. 81), I find, upon making some little inquiry, that I must confess J. M. (x. 387) is correct in respect to the name of the writer of the letter, the error being that of the editor, Mr. Dawson Turner. George Robertson (*the author*) was, I learn, for many years

factor on the estates of Lord Arbuthnott in Kincardineshire; afterwards, he became factor to the Earl of Eglinton in Ayrshire. These circumstances fully account for his publications as to Kincardineshire and Ayrshire, &c. T. G. S. Edinburgh.

ORANGE FLOWERS, A BRIDE'S DECORATION (3rd S. xi. 45).—Mr. Timbs, in *Things not generally Known*, says:—

"The use of these flowers at bridals is said to be derived from the Saracens, or at least from the East, and they are believed to have been thus employed as emblems of fecundity."

In answer to the objections of JUXTA TURRIM, I would say that the introduction of the orange into England was *not* subsequent to the days of chivalry. There is clear proof that orange trees were growing in England in the reign of Henry VII. French milliners would not, I think, have selected the orange flower. It is not a beautiful flower—certainly inferior to white roses, lilies of the valley, snowdrops, and other things which may be regarded as appropriate. It was a universal mediæval custom to wear wreaths of flowers at weddings, and very natural it would be in the South of Europe to use the orange blossom for the purpose. The flower and its use were both probably introduced to this country together.

P. E. MASEY.

THE VIRGIN MARY, AND BOOKS, CHURCHES, &c. DEDICATED TO HER (3rd S. x. 447; xi. 23, 46).—F. C. H. misapprehends me. I stated a fact, not an objection. Nor am I unaware that in Nelson's *Fasts and Festivals of the Church of England* the pious author uses the phrase, "Mother of God." I quote from the edition of 1708. Nor yet am I ignorant that one of the most beautiful of John Keble's poems in the *Christian Year* has the phrases, "Ave Maria, Blessed Maid," "Ave Maria, Mother Blest,"

"Ave Maria, thou whose name
All but adoring love may claim."

WILLIAM WING.

Steeple Aston, Oxford.

THE DAWSON FAMILY (3rd S. xi. 21.)—D. P. calls upon the writer of the article in the "local paper" (*Newcastle Daily Chronicle*) for "the name of the wife." Unfamiliar with heraldry myself, I have referred the inquiry to a well-informed friend, who says he should think the arms, described as a fess engrailed between three wyverns' or dragons' heads erased, to be those of Hall, a well-known Newcastle family (Argent, a fess engrailed between three griffons' heads erased, sable). He adds that the arms of Dawson (Azure, on a bend engrailed, Argent, three daws proper,) occur on two monuments in the church of St. Nicholas, Newcastle (viz., on that of Thomas Dawson, who died before 1736, and on that erected by his

daughter Dorothy to the memory of her distinguished husband, Matthew Duane, of Lincoln's Inn).

THE WRITER.

Newcastle.

"ADVOCATE OF REVEALED TRUTH," &c. (3rd S. x. 509).—I have reason to believe the publication never went beyond six numbers, and that it appeared first about the time the sect known as Separatists was formed in Dublin. It is probable that I may give more exact information in a short time.

C. M. E.

"THE LAZAR-HOUSE OF HUMAN WOES" (3rd S. x. 510).—

"Feel I not wroth with those who bade me dwell
In this vast lazarus-house of many woes,
Where laughter is not mirth, nor thought the mind,
Nor words a language, nor even men mankind."

Byron's *Lament of Tasso*, iv. 5.

C. H.

Leeds.

BURIALS ABOVE GROUND (3rd S. x. 364).—Allow me to add a further confirmation to that of H. FISHWICK respecting the mummy of Miss Beswick. I have no doubt, from a letter in my possession, that the lady in question was a Mrs. Hannah Beswick, of Cheetwood, or Chetwood, near Manchester. This letter is dated 1768, and was written by one of Mrs. Beswick's trustees to explain the contents of her will. He mentions that he does not think she is to be buried, as she is to be embalmed. He also mentions that the two executrixes are to remain at Cheetwood House two years, and that some said Mrs. Beswick was to remain in the house that time. In a letter from another source, written in 1796, it is stated that Mrs. Hannah Beswick left a great part of her property to a Mr. Charles White, of Manchester, who embalmed her.

S. J. PURCHAS.

EXTRAORDINARY ASSEMBLIES OF BIRDS (3rd S. xi. 10, 106).—The following is from *The Spectator* newspaper of Sept. 13, 1862:—

"Some year ago a gentleman on a visit to Nantwich near Aberystwith, heard a mighty noise on the lawn outside his window. He got up, and looking out, saw several hundred rooks standing in concentric circles round a solitary rook in the centre. They cawed vehemently for a long time, during which the rook environed remained silent. After a while they all rose with one accord, flew upon their arraigned (?) brother, and pecked him to death."

Perhaps poor rookie was the "last comer" of Burton, or even the "bachelor" of your correspondent Sp.

E. E.

ANGELS OF THE CHURCHES (3rd S. xi. 75).—SHEM says it is well known that by these angels Rev. i., Tertullian says the *episcopi* or bishops are to be understood. I shall be much indebted to any one who will refer me to the passage in which Tertullian gives this explanation. I also join with

THEM in earnestly requesting any one who knows of a like explanation in Irenæus to mention the place. I have sought in vain myself, but possibly some one else may be more successful.

B. H. C.

DEAF AS A BEETLE (3rd S. xi. 34, 106.)—One of the most clever *jeux d'esprit* of the Scotch forum is the *Diamond Beetle Case*, by the late Lord Corehouse, "Notes taken at advising the action of defamation and damages; Alexander Junningham, jeweller, in Edinburgh, against James Russell, surgeon there." It was a case of defamation and damages for calling the petitioner's Diamond Beetle an Egyptian Louse; and the opinions of the judges are given. That of Lord Salmo is—

"Am for refusing the petition. There's more lice nor beetles in Fife. They ca' them Beetle Clocks there. What they ca' a beetle is a thing as lang as my arm; pick at the one end and small at the other. I thought when I read the petition, that the beetle, or bittle, had been the thing that the women have when they are washing towels or napery with; things for *dadding* them with. And I see the petitioner is a jeweller to his trade, and I thought he had an o' thae beetles and set it all round his diamonds; and I thought it a foolish and extravagant idea."

GEORGE VERE IRVING.

LADY TANFIELD (3rd S. xi. 56.)—Lady Tanfield was Elizabeth Symondes, daughter of Giles Symondes of Claye, Norfolk, by Catherine, daughter of Sir Anthony Lee, Knight, and sister of Sir Henry Lee, Knight of the Garter. This information is given at p. 4 of "The Lady Falkland Her life, from a MS. in the Imperial Archives at Lille. Also a Memoir of Father Francis Slingsby, from MSS. in the Royal Library, Brussels." Lady Falkland was Lady Tanfield's daughter.

This interesting book was published in 1861 by the Catholic Publishing and Bookselling Company Limited. I suppose that D. B. could get through any bookseller.

D. P.
Stuarts Lodge, Malvern Wells.

PAINTER WANTED (3rd S. xi. 36.)—If ST. TH. III turn to the "Dream of Fair Women" in the illustrated edition of Tennyson, he will find, I think, the portrait of Cleopatra mentioned in *Myll Grange*. I forget whether Millais is the list; but the words illustrated are—

"... Thereto she pointed with a laugh,
Showing the asp's bite."

The picture is powerfully characteristic; but it mainly gives Cleopatra a very dark complexion, a wide mouth, opened in a triumphant disdainful smile, which at least verges on a grin.

HARFRA.

THE MOST CHRISTIAN KING'S GREAT GRANDFATHER (3rd S. xi. 76.)—I am not able to say

whether the account in question was, or was not, a bit of Horace Walpole's "ponderous pleasantry," but there certainly deceased in 1724 a person who stood in the relationship of great grandmother to the Most Christian King.

The mother of Louis XV. was Mary Adelheid, daughter of Victor Amadeus II., Duke of Savoy, and her grandmother (Mary Johanna, daughter of Charles Amadeus, Duke de Nemours) died in 1724. Possibly she was the "Madame Royale" of Horace Walpole's account.

J. WOODWARD.
Montrose.

SENSE OF PRE-EXISTENCE (3rd S. xi. 80.)—This subject, which is now being discussed in "N. & Q.," is one of deep interest to all students of psychology. There are probably few who have not, at one time or other, experienced the feeling referred to, as though they had in some previous period of their lives—possibly in some earlier state of existence—been placed in precisely the same outward circumstances as those at the time present to the senses. For my own part, I may acknowledge that my experience is opposed to that of your correspondent J. L., as stated in your last number; the sensation coming upon me most frequently suddenly, and apparently without any previous association of ideas which can have given rise to it, in the full tide of ordinary outward occupation. It is momentary, and the peculiar condition of mind accompanying it cannot be recalled at will. All the poets of our interior life have more or less referred to this remarkable and, as far as I know, unexplained "sense of pre-existence," perhaps none more graphically than Lord Houghton:—

"Thus in the dream,
Our Universal Dream, of Mortal Life,
The incidents of an anterior Dream,
Or, it may be, Existence (for the Sun
Of Being, seen thro' the deep dreamy mist,
Itself is dream-like), noiselessly intrude
Into the daily flow of earthly things;
Instincts of Good—immediate sympathies,
Places come at by chance, that claim at once
An old acquaintance,—single, random looks,
That bare a stranger's bosom to our eyes:
We know these things are so, we ask not why,
But act and follow as the Dream goes on."

It would be very interesting to hear what others of your readers have to say on the subject.

A. W. B.

WINTERFLOOD (3rd S. xi. 60.)—The name Winterflood is not in Mr. Lower's *Patronymica Britannica*, but is jotted down in the margin of my copy with a reference to the *London Directory* for 1861, "Commercial and Professional Names," p. 1344, where four persons—a tailor, a chandler, an auctioneer, and a shoemaker—are recorded as bearing this surname.

K. P. D. E.

MOONWORT (3rd S. xi. 96).—Miss Plues, in her *Rambles in Search of Wild Flowers*, says, "There is a popular superstition that wherever this plant (the purple honesty, *Lunaria annua*) flourishes, the cultivators of the garden are exceedingly honest." S. L.

QUOTATION WANTED (3rd S. x. 444).—The passage is from Pliny the Younger, *Epist.* v. 8, the context being—

"Orationi . . . et carmini est parva gratia, nisi eloquentia sit summa. Historia quoquo modo scripta delectat."

P. J. F. GANTILLON.

THE DOCTONEAN WELL (3rd S. x. 493).—This is the well at *Dodona*, in Epirus, of which Pliny, *H. N.* ii. 106, ed. Tauchnitz, says, "In *Dodone* Jovis fons cum sit gelidus, et *immersas faces exstinguat*, si exstincta admoveantur, accendit."

May we ask STUDENT to give, however briefly, the authority for his queries?

P. J. F. GANTILLON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The History of Scotland from Agricola's Invasion to the Revolution of 1688. By John Hill Burton. Vols. I. to IV. (Blackwood.)

So much has been accomplished during the last few years by Archaeological Societies, and by such Printing Clubs as the Abbotsford, Bannatyne, and Maitland Clubs, as well as by Scottish antiquaries and Continental scholars towards illustrating the political and social changes which took place in the Northern part of our island antecedent to the Union, that Dr. Burton is fully justified in acting upon the belief that the time has arrived for turning these accumulated materials to account by employing them in the construction of a new History of Scotland. Dr. Burton is no unpractised bookwright. His *Book-Hunter* showed him to be gifted with a keen scent for the discovery of information; while his *Scot Abroad* showed that he knew well how to reproduce such information in a telling and effective way. So it is with the four volumes, already issued, of his *History of Scotland*, which bring that history down to the time when Mary, a prisoner in Lochleven, signed her renunciation of the crown in favour of her son, and appointed Murray regent during that son's minority, from which time she ceased to appear as sovereign in the public proceedings of the realm. In these volumes we have the result of the author's diligent study of all those who have preceded him. In the first volume we have the history of the primeval period, the Roman and Early Christian periods, curiously and pleasantly illustrated from the works of recent archaeologists, in a new and effective manner. In the last, the publications of the Societies to which we have alluded, and the recent discoveries of various depositories of records, are turned to the same profitable account in illustrating the vexed history of Mary Queen of Scots. This part of the work will of course be anything but satisfactory "to that chivalrous class to whom Mary's innocence is a creed rather than an opinion." We congratulate the author on the production of these four valuable and instructive volumes, and shall look with interest for the completion of the History.

The History of Christianity from the Birth to the Abolition of Paganism in the Roman Empire. Henry Hart Milman, D.D., Dean of St. Paul's. Three Volumes. A New and Revised Edition. (Ray.)

There is a large and increasing class of readers who trace the early progress of the Christian struggle, its trials, and its triumphs, to the announcement of a new, revised, and yet cheap edition of the Dean of St. Paul's *History of Christianity* welcome. There is another and very different class who would especially recommend the work: we mean the restless and inquiring spirits who, overpowered by the heavy artillery of Strauss, and dazzled by the brilliancy of Renan, are inclined to make a new faith. Let them, before they do so, ascertain in which the views of Strauss and Renan are by Dr. Milman—a divine, be it remembered, distinguished for the liberality of his opinion and the sagacity of his intellect and the extent of his

Debrett's Illustrated Peerage of the United Kingdom of Great Britain and Ireland. Under the Revision and Supervision of the Peers.

Debrett's Illustrated Baronetage, Knightage, and Commons. Under immediate Personal Revision. (Dean & Son.)

Both the editor and the publishers seem to spare neither trouble nor expense in restoring the work to the high position which it maintained for a century. The information in the *Peerage* for 1867 is brought down to the very latest publication.

Lancashire Folk Lore illustrative of the Superstitions and Practices, Local Customs and Usages of the County Palatine. Compiled by John Harland, F.S.A., and T. T. Wilkins (Warne & Co.)

We are afraid, if we were to say all we might say in praise of this interesting contribution to the knowledge of the Folk Lore of the County Palatine, should be open to the suspicion of acting on the motto of "Ca me, ca thee," for the editors of it have done justice to the exertions of "N. & Q." in the field of Folk Lore. But that consideration ought not to prevent our avowing that, whenever a Jacob (or a Jacobite) arises among us to work out an English Mystery, he will assuredly use this excellent little volume as his authorities.

Notices to Correspondents

Owing to the number of Replies waiting for insertion, to postpone many interesting Notes and Queries which among which we may mention Philip Bean; The Indo-Mahometan Folk Lore; Portraits of Hobbes, &c.

A MINOR. We doubt the accuracy of the statement that the Worthies of England, that there were four Englishmen of Rome. The only one known to us was Adrian IV., the Breakspear.

T. B. (Brompton) is thanked for his friendly letter. It is excellent, but there are, we fear, practical difficulties in its execution.

DR. WHARWELL'S RIDDLE.—As this riddle—

"A headless man a letter did write," &c.—is again going the rounds of the papers, it may be as well to refer in reply to H. T.'s query, that it has been given in 3rd S. viii. 527, by a reference to *Borrow's Bible in Spain* that no such riddle could have been written by Dr. Wharwell. Mr. Pinkerton has shown that it is a common catch in the houses—the answer to the question, "What is it?" be

A Reading Case for holding the weekly Nos. of "N. & Q." ready, and may be had of all Booksellers and News-vendors, free by post, direct from the publisher, for 1s. 6d.

"NOTES & QUERIES" is registered for transmission

LONDON, SATURDAY, MARCH 2, 1867.

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Notes.

BURNING OF ARABIC MSS. IN GRANADA BY CARDINAL XIMENEZ.

We often thought that Mr. Prescott, gone Irving, &c. have been too severe in condemnation of the great Cardinal Ximenez, who burnt so many Arabic manuscripts, his zeal in wishing to annihilate Islamism by one blow.

Our accounts of this event have been handed down by Spanish authors, such as Gomez, Marmol, and Quintanilla. (1.) As regards the number of MSS. which were burnt, there is a remarkable discrepancy in the statements of the different writers. Some assert that as a million and five thousand were committed to the flames. This number is given by him in his *Compendio de la Vida y Hazañas del Don Fray Francisco Ximenez de Cisneros*, Toledo, 1604, p. 104.) These are the writer's

entre otros fue, juntar todos quántos Alcoranes que pudo aver à las manos, y otros muchos libros de su secta, que passaron de un cuento y cinco mil, y quemarlos publicamente," &c.

Our writer estimates the number at 80,000. However, in his biography of the Cardinal, *De Rebus Gestis à Francisco Ximeno, Cisterciensis Archiepiscopo Toletano, Libri Octo*, &c.,

(Compluti, 1569) positively states that *only 5000* were destroyed. I quote his statement:—

"Ergo Alfaquinis ad omnia obsequia eo tempore exhibenda promptis, Alcoranos, id est, suæ superstitionis gravissimos libros, et omnes cujusvis auctoritatis et generis essent Mahumetanæ impietatis Codices, facillè sine edicto, aut vi, ut in publicum adduceretur impetravit. Quinque millia voluminum sunt ferme congregata, quæ variis umbilicis, punica arte et opere distincta, auro etiam et argento exornata, non oculos modo, sed animos quoque spectantium rapiebant," &c. (Fol. 30.)

(2.) Now, Mr. Prescott, in his *History of Ferdinand and Isabella*, speaking of this work of Gomez, mentions "that the most authentic sources of information were thrown open to Gomez." The work, too, was published not many years after the death of the Cardinal, while the writer was also personally acquainted with three of his Eminence's principal domestics. Hence, I consider that Gomez is more likely to be correct in his statement that *only 5000* MSS. were burnt, rather than Robles or any other writer whose biographies of the Cardinal appeared at a much later period. Prescott gives the preference to the statement of Conde, who estimates the number at 80,000, *because* he was better acquainted with Arabic lore. But Conde, according to the testimony of the greatest Arabic scholar now in Spain—Señor Don Pascual Gayangos—is not to be depended upon. (See his *Mohammedan Dynasties in Spain*, 2 vols. 4to, London, 1841—43.)

(3.) Respecting the *contents* of the MSS. which were destroyed, it is evident that many were copies of the Alcoran, and others of a religious character relating, according to Robles and Gomez, to the doctrines or services of the Mahometans. Prescott adds, without any authority (after mentioning that the largest part were copies of the Koran, or works connected with theology), "with many others, however, on various scientific subjects." (*History of the Reign of Ferdinand and Isabella*, vol. ii. p. 369, ed. London, 1849.)

Now, it is expressly mentioned by Robles and Gomez, that *books on medicine* were exempt from the conflagration, and sent to the library of the University of Alcalá, just before founded by the illustrious Cardinal. Prescott himself does not omit this important fact. The question of course now arises—Does Ximenez deserve condemnation for having burnt so many copies of the Koran and other religious works, full of dangerous errors and impieties, when his only object was thereby to facilitate the conversion of the Moors? I answer No! Still, there will always be a difference of opinion as to the best and most conciliatory means to be employed in the conversion of Pagans and Infidels. Some of the measures adopted by the Cardinal did *not*, I am aware, meet with the approbation of Ferdinand and Isabella, *as* they were contrary to the spirit of the *only*

forced and constrained Oathes *ex officio*, wherein
and that the same are unlawfull."

printer's name is given, neither is the place
set forth. It was evidently privately printed
circulated, as the observations of the writer
have brought him into trouble. It pro-
was produced between 1590 and 1600, and,
very much inclined to suspect, was issued
foreign press. Referring to Bonner, ironi-
called "blessed," the author observes that

longe since hath taught as this tricke of their
he termed it, that a Bishop may sweare (such is
viledge) *inspectis Evangelijis* and *non tactis*, bare
f the booke, without touche or kisse, will well
serve his Lordshippe's turn. Againe, the impos-
Oathes upon the rotten bones and reliques of their
sed and counterfeit saints, and upon the image of
cfige, is both foolish and idolatrous."

able and curious argument concludes with
est against "generall oathes," and declares
hey are "a prophane abusing of the holy
of God," and that the exacting "oathes ex
is a great indignitie to the crowne and
r of this kingdome," and a "wrong and
to the freedome and libertie of the subjectes
f;" "that the same was hurtful to Church
ommonweal, and brought in onely by the
e of the Popishe cleargie;" that it was
r authorised by law, custom, ordinance, or
; but "corruptlie crept in among manie
abuses by the sinister practize and pretences
Romish prelates and cleargie-men."

re is a copy of this production in the Bod-
library, but there is not one in any of the
public libraries either here or south of the
; so far as we have been able to ascertain.
ld be desirable to ascertain the name of
thor. J. M.

SHAKSPEARIANA.

COLNSHIRE BAGPIPE: "FIRST PART OF
HENRY IV." ACT I. SC. 2.—In a note on
oppression, Mr. Payne Collier refers to the
Lords and Ladies, 1590, wherein mention
le of the "Sweet ballad of Lincolnshire
es." Mr. Charles Knight gives from Ma-
passage in Armin's *Nest of Ninnies*, 1608,
the actual existence of such an instrument
ally implied; but besides this, Mr. Knight
ne opinion of Steevens that "the drone of a
shire bagpipe is here used metaphorically
croak of the frog in the marshes."
cently stumbled over the passage at a Lin-
ire vicarage, and asked my friend the vicar
he had ever heard of a bagpipe peculiar
county. "Never," he replied; "but I
often heard the bittern so called, which,
my recollection, was common in the fens."

On referring to Bewick, I find the following
description:—

"The bittern flies in the same heavy manner as the
heron, and might be mistaken for that bird, were it not
for the singularly resounding cry which it utters from
time to time while on the wing; but this cry is feeble
when compared to the hollow booming noise which it
makes during the night in the breeding season from its
swampy retreats."

Taken in a metaphorical sense, this, coupled
with my friend's assertion, appears to offer a more
satisfactory illustration than that of Steevens's
croak of the frog; and I would suggest the prob-
ability that, as the bagpipe is of great antiquity,
and has undoubtedly been always one of the most
familiar of popular musical instruments, the name
"Lincolnshire bagpipe" may at an early period
have been locally fastened upon the booming bird
of the fens with its melancholy drone, and been
accepted by strangers as a reality. To me this
seems feasible, and surely if any peculiar bagpipe
had ever belonged to the county, some remi-
niscence of it would remain, no traces of which,
however, have I been able to discover. In the
term "strangers" I do not refer to Shakespeare,
whose use of the expression perfectly harmonises
with the melancholy booming of the Lincolnshire
bittern.

The "Bitter-bump" and the "Butter-bump"
of Mr. J. O. Halliwell's *Dictionary*—the latter
being at the present day common among the Lin-
colnshire peasantry as the name of the bird, which
is now, however, rarely met with in the fens—
represent, of course, the *bittern* and its *boom*.

L. H. HARLOWE.

St. John's Wood.

KEY-COLD.—Shakespeare speaks of "*key-cold*
Lucrece;" and again, we find the line—

"Poor *key-cold* figure of a holy king!"

Richard III. Act I. Sc. 2.

It may be noted that a similar idea is found in
Gower. Compare—

"And so it coldeth at min herte

That wonder is, how I asterte (*escape*),

In such a point that I ne deie,

For certes, there was never *keie*

Ne frozen is (*ice*) upon the walle

More inly *cold*, than I am alle."

Gower, *Confessio Amantis*, ed. Pauli, iii. 9.

WALTER W. SKEAT.

FLOTE (SUBSTANTIVE).—In the well-known
line (*Tempest*, Act I. Sc. 2, 234),—

"And are vpon the *Mediterranian Flote*,"

we find a word certainly not common, and of
which Mr. Collier declares—"Float," in fact, is a
verb, used by everybody, and not a substantive,
used by no other English writer."

Ford, the dramatist, however, seems fond of

this substantive. In one play of his, *Love's Sacrifice*, I find two instances of its use:—

"Traitor to friendship, whither shall I run,
That lost to reason, cannot sway the float
Of the unruly faction in my blood!"

(Act I. Sc. 2.)

" though the float
Of infinite desires swell to a tide," &c.

(Act II. Sc. 3.)

JOHN ADDIS (JUNIOR).

CANON BARGRAVE AND CORNELIUS JANSEN.

I transcribe the anecdote which follows as an act of charity. It may serve to exhilarate those who have quailed under the anxieties of the passing week:—

"There happened a pretty passage to me once, which happened at Utrecht, which was this: there lived one Myn Here Johnson [Cornelius Jansen], an extraordinary eminent painter, of my former acquaintance in England. I showed him this artificial rainbow [produced by a ray of light admitted into a dark room through a prism of glass]; he asked me how long I could keep it. I told him that I could keep it 2 or 3 hours. 'Then,' saith he, 'I will send for my pallet of colours, and draw it, for I have binn after endeavouring to draw one in the fields, but it vanished before I could finish it.' Upon which I laughed. He asked me why I laughed; I told him that he should see anon why I laughed, but assured him that I could keep the rainbow 2 or 3 hours; upon which he sent a servant for his pallet of colours, and, being come, he tempered them to his purpose in the light. Then I darkened the room, but he could not see to paint, at which I laughed again, and I told him his error, which was, that he could not see to paint in the dark, and that I could not keep the rainbow in the light, at which he laughed also heartily, and he missed his design."—John Bargrave, 1673.

BOLTON CORNEY.

Barnes, S.W. 25 Feb.

OLD PROVERBS AND SAYINGS.—In Henderson's *Folk-lore of the Northern Counties*, the following saying is quoted: "The rooks left Chipchase when the Reeds did." I think this must be a made-up. The Reeds, who lived at Chipchase a few years, were not in any way related to the most ancient family of Reeds of Redesdale, of the Cragg, and of Houghton—who have held land for 900 years; and the manufacturer of the saying must have confounded the two families. SAFA.

Army and Navy Club.

THE MEMORABLE FORGOTTEN.—The other day I laid hand on a copy of Dodsley's *Collection of Poems*, with the names of most of its unacknowledged contributors inserted in the square and firm chirography of the time. Some of them are, more or less, known to fame: for others, Dodsley's selections have little enough of the *nec Dii nec homines* to encourage curiosity. I subjoin, how-

ever, the entire list alphabetised for the ready reference, if preserved in "N. & Q.":—

Mr. Alston.	Mr. Lovibond.
Hon. and Rev. Hervey Ast- ton.	Lady Luxborough, "1745.
Lord Bath.	Rev. Dr. Lisle.
Mr. Beddingfield.	Mr. Marriott.
Mrs. Bennett.	Lord Melcombe.
Rd. Berenger, Esq.	Moses Mendez, Esq., "1758.
Rev. Mr. Bramston.	Mr. Nourse, "All Saint
John Browne, D.D.	Oxford, 1751."
Mr. Cobb.	C. Parratt, "Fellow of New
Mr. Thomas Cole.	College."
Mr. F. Coventry, "Author of 'Pompey the Little.'"	Miss Pennington.
Marcus D'Assigny, "Usher of Western School."	Mr. Perry.
Dr. Davies, "1739."	Mrs. Pilkington.
Thomas Denton, M.A.	Rev. Mr. Pitt.
Rev. Mr. Duck.	Mr. Roderic.
J. Earl.	Mr. Rollo.
Mr. Ellis.	Dr. Gloucester Ridley.
Rev. Paul Fletcher, "Dean of Kildare."	Benjamin Stillingfleet.
Miss Ferrar.	Joseph Spence.
Mr. J. Giles.	Dr. J. Sican.
N. Herbert, Esq.	Dr. Shipley, "1738."
Lord Hervey.	Dr. H. Scott.
Mr. Hylton.	Mr. T. Scott.
Dr. Ibbott.	Miss Soper.
Hildebrand Jacob, Esq.	Rev. Mr. Straight, "Maga
W. Harrison, "1706."	Coll. Oxon."
John Hoadly.	Mr. Titlev.
Dr. Littleton.	Mr. W. Taylor.
	Rev. Mr. Thompson.*
	Mr. Trapp, 1741.
	Mr. Vansittart.
	Anthony Whistler, Esq.

E. L. S.

CUCKING STOOL.—I quote the following memorandum from the Star Chamber Reports, Easter term, 1634, as given in Rushworth's *Historical Collections*, v. ii. pt. ii. Append. p. 57, 1st edition.

"Webster versus Lucas—Libellous Letters.

"The Defendant, bearing malice to the Plaintiff, procured a libellous and Scolding Letter to be written to the Plaintiff, and then to be written over by a Scrivener Boy, and sent him by a Porter, the Letter being subscribed *Joan Tell-Troth*; and published this Letter in several Taverns and Ale-houses, and to several persons in disgrace of the Plaintiff, whom in the Letter she often termed *Scroggin*, with other disgraceful names, and the Plaintiff's Wife *Jezabel*, and *Daughter of Lucifer*, with other Injunctive terms; and also caused another like Scandalous and Injunctive Letter, subscribed *Tom Tell Troth*, to be written, and sent to the Plaintiff. And therefore she was committed, fined 40*l.*, bound to be good Behaviour, to be Duck'd in a Cucking-stool at *Had born-Dike*, make an acknowledgment of her offence to the Vestry, and pay the Plaintiff 20*l.* damage."

For further notes on this instrument of torture see "N. & Q." 1st S. vii. 280, viii. 315, ix. 233, xii. 36; 2nd S. i. 490, ii. 38, 98, 295; *Reliquia Antiq.* ii. 176; Cowell's *Interpreter*, sub. *voc.*; Jacob's *Law Dict.* sub. *voc.*; Willis' *Current Notes*.

* Was this "Rev. Mr. Thompson" the Dean of Raphoe in Ireland, anno 1766, or the Scottish minister of Dumfermline in Scotland, mentioned in Boswell's *Johnson* anno 1776?

1854-1855; *Gentleman's Mag.* lxxiii. 1104, cxxxi.
pt. i. 440; Gay's *Shepherd's Week—The Dumps*;
Ellis's Brand's Antiq., 1813, ii. 442.

EDWARD PEACOCK.

"As DEAD AS A DOOR-NAIL."—That this proverb is old enough is easily shown. It occurs in the following passages:—

"For but ich haue bote of mi bale bi a schort time,
I am ded as dore-nail; now do all thi wille!"
William and the Werwolf, p. 23, l. 628.

"Thurth the bold bodi he bar him to the crthe
As ded as dornayl, to deme the sothe."
Id. p. 122, l. 3396.

"Feith withouten the feet is right nothyng worthi,
And as deed as a dore-tree, but if the dedes folwe."
Piers Ploughman, ed. Wright, p. 26.

For which another MS. (Trin. Coll. R. 3. 14) reads—

"Feith withoute fait is feblere than nought,
And as ded as a dorenail, but ghif the dede folewe";

both of which latter are free translations of St. James's saying, that "faith without works is dead."

Sir F. Madden, in his Glossary to *William and the Werwolf*, calls it "a proverb which has become indigenous, but the sense of which it is difficult to analyse"; and I am very much of the same opinion. "As dead as a door-tree," i.e. as a door-post, is somewhat more intelligible, for the wood of which the post is formed was part of a live tree once. There is then a possibility that such was the original expression, and that the proverb was transferred from the door-post itself to the nails that studded the door, without any very great care as to maintaining the sense of the expression. There are other sayings in the same plight.

WALTER W. SKEAT.

PASSAGE IN THE "AGAMEMNON."—The other day in my reading I stumbled upon something which, to my mind, explains that obscure passage in the *Agamemnon*:—

Βούς ἐπὶ γλώσση μέγας

Βέβηκεν.

It is perfectly agreeable with the context that the Watchman should be represented as saying that he has been bribed to silence, or that he has been initiated into a great mystery. But whether *Βούς* be rendered "money" ("bull," in the argot of St. Giles's, stands for a crown piece) or "bun," the epithet *μέγας* is coarse and unpoetic. I prefer the other reading, *μέλας*; and consider that the speaker is quoting a proverb upon the authority of what Edie Ochiltree, in *The Antiquary*, says Elspeth Mucklebackit: "The black ox has a under your roof, cummer, since I saw you." In this sense the speaker intimates his view at what he knows. J. WILKINS, B.C.L.
Ildington, Aylesbury.

Queries.

PHILIP LE BEAU.

In January, 1506, Archduke Philip the sailed from Middleburg in Zealand, with a numerous convoy, to take possession of the crow Castle, which had devolved on his wife Je la Folle. Poor "Crazy Jane" accompanied. Their fleet was dispersed by stormy weather the Channel: Philip's ship put into Weymouth the others, apparently, where they could.

A German antiquary, Ernst Münch, in *Biographisch-Historische Studien* (Stuttgart, 18 has published one or two letters from terrified frightened companions of Philip on this unlo voyage, especially Wolfgang von Fürstenberg, the Archduke's Hofmeister. But as the editor has added no explanation, nor corrected or modernised the worthy knight's extraordinary spelling, I give some extracts in original, with the most plausible conjectural translation I can make. They may serve as amusing indications of the intellectual attainments of the chivalry of Crazy Jane's court:—

"Wolfgang von Fürstenberg to his wife. (Dated 'Fallamue' the last day of January, anno sexto.)

"Herz lieber Gemalel, ich lass dich wissen dass der koing und wir al mit im am ersten tag nach der hailig trig kuing tag zu flissingen in se lant in die schiff gesessen sind und haben wol iiii tag guot wint gehapt unt mit demselben wind send wir wol uf halben weg gefaren da ist ain wind an uns kumen ain gross sturmwind in der nach und hat die ganz nach und tag gewurd und ist so gros gewessen das wir al uns unser leben verwegen haben Doch hat uns und noch ain schif mit mir got in ain Haffen geworffen das wir al unschaiden dar von kumen send und in den Haffen da wir kumen send ist dess kuing von engellant und hast das lant Korwallen und lit an ierlant do die liut haiden send und kain ilaid (kleid?) tragen doch do wir jez send ist Kristen in kuirz warden. . . . Da ist botschaft kumen dass der kuing in ain ander haffen kumen ist wol l myl von den haffen do wir ligen Was got wir al haben gross not gelytten aber in die schiff die gar ertrunken send so hat der kuing und die kuinge die in ain schiff gewesen sind am meisten not gelytten un ganz sterben haben sy mit grosser not nit liden muigen der kuing hat sich so vil er zuamal wigt mit siller gen Sant Jacob und unser fruowen in spani verhasen al des kuinges luit und die fuessknecht haben gross walfart verhasen und an dail edelluit dass sy kardiniser werden wollen an dal kain fleiss ni mer essen ich kan dir nit schriben was jedern verhasen hat so vil haben sy verhasen ich hab ess nit wellen duon sunder mich dem almechtigen got befohlen und die gress beschwerd die ich gehapt hab in mins sterben ist gewessen du und unsre baide kinder und min frum und getruy luit Und hilfft mir got von dem wasser so hab ich dafuer dass mich kayn menst (?) mer uf dass wasser bring doch hab ich es nit vernet wir haben noch wol iie mil witer zu faren got helf uns al!

"My dear Consort: I have to tell you that the King and all of us with him embarked at Flushing in Zealand on the day after the feast of the Three Kings, and had a good wind for four days; and with the said wind we made half our voyage; then a wind came against us, a

great storm wind in the night, and lasted all night and day, and was so great that we despaired of our lives . . . But God cast us and a ship which was with me into a haven, so that we all escaped without mischief: and in the haven where we are the land is the King of England's, and is called Cornwall, and lies hard by Ireland, where the people are heathens and wear no clothes; but where we are they have lately become Christians . . . Then came a message to us that the King had gone into another haven, fifty miles (German) from that in which we lie . . . O God, what great distress we have all suffered! but except the ships which were altogether sunk, the King and Queen, who were in one ship, suffered most: and only with great difficulty did they escape from death. The King has vowed twice his own weight in silver to Saint James and our Lady in Spain; all the King's people, and the footmen, have vowed great pilgrimages: part of the noblemen, that they would become Carthusians, another part that they would never eat meat any more: I cannot tell you what every man vowed, they vowed so very much. I would not do it: but commended myself to Almighty God; and the greatest care I had in my death was for you and our two children and my loyal and true people. And if God helps me out of the water, I am sure of this, that no business will ever bring me again upon it: but true it is that we have two hundred miles farther to sail! God help us all!"

The chief reason for my troubling you with this specimen is, that Herr Münch says in his preface that it was announced in the *Scriptores Rerum Belgicarum* in 1820, that a diary of King Philip's voyage had been discovered, and would appear in that collection, but that he had never seen it. If it exists, it might contain matters of some little importance for our own history; for Henry VII. detained Philip three months in England, and only let him go under some hard conditions.

JEAN LE TROUVEUR.

DRYDEN QUERIES.—No. II.

1. Pepys mentions, September 15, 1668, a play, "a translation out of French by Dryden," called the *Ladies à la Mode*. He describes it as a complete failure. Is anything more known about this play?

2. Is anything known of a poem to King William published in Dryden's name, with an apology for his past life and writings prefixed, dedicated to Lord Dorset, mentioned in Oldys's *Notes*? ("N. & Q." 2nd S. xi. 162.) It is apparently not the same as the Address of John Dryden, Laureate, to his Highness the Prince of Orange, 1689, folio.

3. I am obliged to H. B. D. for his answers to some of my previous Dryden queries. As to the Epilogue for Calisto, which, in the original edition of the *Miscellany Poems* published by Dryden himself, was not given as his, what authority is due to the assignment of it to Dryden in a republication several years after his death? It is not included in the Prologues and Epilogues of Dryden republished from the *Miscellany Poems* in Tonson's folio editions of Dryden's *Poems* of 1701 [the year after Dryden's death].

4. Sir Walter Scott conjectured that D Prologue to the revived play of *Albuzac* have been written after the Revolution on account of a passage which has been read as an allusion to Shadwell as Poet Laureate

"Such men in poetry may claim some part,
They have the license, though they want the art
And might, where theft was praised, for laureate
Poets, not of the head, but of the hand."

There is no doubt whatever that the Poem was written earlier. It is printed in a collection of poetry, *Covent Garden Drollery*, published 1672, which lies before me; and for the which *laureate* occurs, it stood then—

"Such as in Sparta weight for laurels stand."

Query—Are *weight* and *laurels* standard prints for *might* and *laureates*, or can they be correct? Dryden altered the line before the publication and Shadwell's laureateship.

ARMS OF THE SEE OF ABERDEEN.—I find blazoned thus:—"Az. a temple a *Michael* standing in the porch, mitred and and in the act of blessing three children boiling cauldron, all ppr." Surely it must be *S. Nicholas*, and not *S. Michael*, who is thus presented; but perhaps some correspondent kindly inform me under whose invocation the cathedral of Aberdeen was placed, and if correct in my supposition.

J. WOODV.

Montrose.

CHANTS FOR HYMNS.—What is the name of the chant ordered by Archbishop Whately, a Dublin composer, and fitted by authority as a rhythmical hymn? Fitzpatrick, in his *Life of the Archbishop*, vol. ii. p. 173, speaks of the pointment and protest of the composer, *messéance*, and adds, "the Archbishop knew about his mitre than his metre"; but we know that it can be done with great musical effect, as in the cases of *Troyte No. 1* and others, in *Hymns Ancient and Modern*.

GEORGE L.

Darlington.

CITHERN: REBECK.—I wish to learn the identity between the cithern and the German zither. I purchased a zither some years ago, when the International Exhibition brought it into notice. Since then, one of the professors have advertised that they give instruction upon it. It is, however, believed to have been in past time a very favourite English instrument, in accompaniment to songs, &c.; and I should like to see some of our English makers take it in hand. The fashion of the instrument is, however, so much in favour with noisy

s to drive comparatively out of the field sound of strings.

Is a *rebeck* to be seen in any of the London shops? It must have been a popular instrument as Milton's day, yet there is nothing in its affinity to it in our time. A drawing in Hullah's *Lectures on the History of Music* without any measurement to guide in constructing it. E. S.

ANNA, WIFE OF ROBERT CRESWELL, BLUE-PURSUivant. — Stow, in his *Survey of London*, gives an epitaph as existing in St. Botolph Church, Aldersgate, to the memory of Anna, Andree Lionis Patria Garneysensis, uxor Roberti Creswell, alias Blew-Prosecutoris ad arma," &c., who died 1590. The Creswells were, I believe, of Southampton, whither many Guernsey men went in those days for the sake of trade. I am anxious of knowing what was the real name of Anna, which I suspect to have been Lihou — still numerous in the island — whether entitled to coat-armour, and if so, what arms borne by her family? E. M'C.

3y.

HERBERT FAMILY (3rd S. xi. 66.) — When was the bishop's family first subject to the epithet quoted by F. L., and for what reason?

E. L.

READING IN CHURCH. — The REV. CANON DALTON on "Dancing before the High Altar in Cathedral at Seville" (3rd S. xi. 132) reminds me of an inquiry. More than twenty years ago, I thought of a reverend prelate, now deceased, mentioning a book, which, as I understood him to mean, he said was by a Dr. Herder under the title *De Saltationibus Ecclesie*. Taking the name and the title to be as just mentioned, I have repeatedly sought, but never was able to find, such a work. Perhaps some respondent of "N. & Q." may be able to identify it, or point out a work on the above subject.

MATTHEW COOKE.

MR. GOLDSMITH. — Was Goldsmith really a native of Padua? In the cloisters of the monastery are numerous shields and memorials of stranger graduates, but I cannot find his there, though I have made a careful search.

J. H. DIXON.

CRITICAL QUERY. — It would appear from the *History of the Reign of Elizabeth* as if the Earl of Huntingdon, the Earl of Hertford, and the Earl of Norfolk had claims on the succession of the English throne. How is this proved?

ANON.

Herder was not the author of this work. See "2nd S. iv. 35.—ED.]

HYMENEAL. — 1. Has a wedding after sunset ever been held unlucky among the Scotch peasantry?

2. Who was the author of the lines from a husband to a wife, with the present of a knife, beginning —

"A knife, my dear, cuts love, they say:
Mere modish love perhaps it may;
For any tool of any kind
Can separate what was never joined?"

What is their date, and where can they be met with?

WILLIAM HENDERSON.

TWO IRISH DRAMAS. — The tragedies named below are uncommonly scarce, and I believe are not to be found in the libraries of Trinity College, Dublin, the Bodleian, or British Museum. If any of your Irish readers who are "collectors" have copies, would they inform me where the scene is laid, or give me the names of the *dramatis personae*? — 1. *The Treacherous Husband*, a tragedy, by Samuel Davies, 1737, acted at Dublin. See Hitchcock's *Irish Stage*. 2. *The Shipwrecked Lovers*, a tragedy, with Poems, 1801, Dublin, by James Templeton. I wish very much to obtain any particulars regarding the author last named, which may be gleaned from his preface, title-page, or *Miscellaneous Poems*. R. I.

"THE KEY OF PARADISE." — I should much like to have some account of this book. I do not find it in any bibliography. RALPH THOMAS.

LESLIE FAMILY. — Who was James Leslie (called *Count*) of Deanhaugh, Edinburgh, whose daughter Jacobina was the first wife of Daniel Vere, last of Stonebynes, and whose widow Anne (Edgar) Leslie married Sir H. Raeburn.

Anne Edgar, the wife of James Leslie, was daughter of Peter Edgar (son of James Edgar and Jean Broun, supposed of the Coulston family), by his wife Anne, daughter of Rev. John Hay, minister of Peebles in 1727, and son of Gilbert Hay, who I understand was either the son or grandson of Hay of Haystone.

A reference to "Geo. Broun" (circa 1611) in the pedigree of the baronets of Coulston, will elucidate to a certain extent the question now asked. The photograph (genealogically) is here no doubt, but requires development. L. A.

CHANGE OF NAME. — Is there any legal process by which a parent may alter the baptismal name of an *infant* by adding one to it, or by taking away one where it has two or more? There was lately a permission granted by the Vice-Chancellor (F) for an attorney to abandon the use of certain of his own baptismal names. Can baptismal names be entirely cancelled, and the register altered in nonage or minority? S.

PETER VAN DEN BROECK'S TRAVELS.—What is the full title of the book, and what the name of the animal to which allusion is made in the following extract? I suspect the worthy Dutchman has drawn largely on his invention:—

"This Dragon hath but two Legs, and so is the same with our Wivern, which I took to be only an imaginary Beast, till reading the Travels of *Peter van den Broeck*, a Dutchman, I observe he acknowledges such an Animal in Angola as big as a Ram, winged as a Dragon, a long tail and snout, and having but two legs."—Gibbon's *Introduction ad Latinam Blazoniam*, p. 123. London, 1862.

J. WOODWARD.

WIGTOFT CHURCHWARDENS' ACCOUNTS.—In the *Illustrations of Manners and Expenses from Churchwardens' Accounts*, 4to, 1797, published by Mr. John Nichols, the early churchwardens' accounts of the parish of Wigtoft, co. Lincoln, are printed. I am very anxious to know what is the present place of custody of the original manuscripts.

EDWARD PEACOCK, F.S.A.

Bottesford Manor, Brigg.

WILLAN, ROBERT, physician of Bloomsbury Square, practised about the middle of last century. I shall feel obliged if any of your readers will inform me (privately if it is of too little importance for an answer in your columns) whether a portrait of the above is known.

RALPH THOMAS.

1, Powis Place, W.C.

SIR WALTER WHITTY.—Can any of your readers tell me where the legend of Sir Walter Whitty and his cat is to be found, or where any information may be gained relative to this ancient family?

AN ANTIQUARY.

Queries with Answers.

DARWIN (3rd S. xi. 105).—

"Brown Ecclesbourne comes in, then Amber from the east,
Of all the Derbian nymphs of *Darwin* loved the best."

To what Darwin does this refer? The poet of that name, to whom it seems applicable, was not born till a century after the death of Drayton, from whom the lines are quoted. D.

[Darwin is Drayton's poetical name for the Derwent river, which has its source in the mountainous regions of the High Peak; receives on its eastern bank the Amber, and on its western the Ecclesbourne, and has its confluence with the Trent. Drayton thus notices its course in the Argument of the twenty-sixth Song of the *Poly-Olbion*:—

"Then rouses up the aged Peak,
And of her wonders makes her speak:
Then *Darwin* down by Derby tends,
And at her fall, to Trent, it ends."

To "KYTHE:" SCOTCH PSALMS.—In the Scotch metrical version of the Psalms there occurs a singular verse, as follows (Psalm xviii. 25, 26):—

"Thou gracious to the gracious art,
To upright men upright;
Pure to the pure, froward Thou *kyth'st*,
Unto the froward wight."

This extract is from the presently-used version, and "allowed by the General Assembly of the Kirk of Scotland to be more plain, smooth, and agreeable to the text than any heretofore" (see title-page). But, allowing there is no difficulty in ascertaining the proper meaning of the verse, I fail altogether to discover from any lexicographer the derivation of the word *kyth'st*. Perhaps some of your readers can supply a want not hitherto supplied by any commentator.

Scotticisms do not occur, so far as I am aware, in any of our psalms, paraphrases, or hymns in use among the Scotch churches.

ROBSON McKAY.

Lybater.

[The derivation of the verb "To kythe" is given in Jamieson's *Supplement*. It is the Anglo-Saxon "kythan." See Bosworth's *Dictionary*.]

PENULATUS.—Riddle's *Latin Dictionary*, in voc. "pœnula," refers to Cicero as using the word *pœnulus* for a traveller (great-coated, as we should say), but without more specific reference. Where is the word found in Cicero? The existing discussions on *pœnulus* (2 Tim. iv. 13) give interest to this question. W. P. P.

[The word occurs twice in Cicero: "Cum hic insidiator, qui iter illud ad cædem faciendam apparasset, cum uxore veheretur in rheda, *pœnulus*" (*Pro Milone*, cap. 10.) "Tamen appareret, uter esset insidiator, uter nihil cogitaret mali, cum alter veheretur in rheda *pœnulus*, una sederet uxor."—*Ib.* cap. 20.]

BEGUINES.—In Mosheim's *Ecclesiastical History*, cent. xiii. sect. 40, note, is this sentence:—

"In a large work, now almost finished, I have traced the history of the different sects to whom these names (Beghardi and Beghinae) have been given; detecting the errors into which many learned men have fallen in treating this portion of Church history."

The editor (Maclaine) of the English translation, Glasgow, 1829, says, "This work has not yet appeared." Can you inform me whether since then it has been published; and, if so, whether it has been translated? GEORGE TRACHT.

Awbridge Danes.

[This posthumous and unfinished treatise by Mosheim seems to have escaped the notice of his editors and biographers. It is entitled "Io. Lavrentii a Mosheim inditi Georgiæ Avgvstæ, dvm in vivis esset, cancellarii De Beghardis et Beguinabus commentaria. Fragmentum ex ipso MS. auctoris celeberrimi libro editum, duplici appendice, complurivm diplomatvm varietate lectionum, notis

, et indice necessario locupletavit Georgivs Henricvs tini, A.M. scholæ ad D. Nicol. Rector. Lipsiæ in raria Weidmannia, 1790, 8vo."]

PALFREY.—Can you inform me regarding the meaning of the word "palfrey" in the following sentence in Croker's edition of Boswell's *Life of Johnson* (vol. v. p. 20): "I lay late and had only frey to dinner?" F. R. S.

A learned friend has suggested the following explanation:—For Dr. Johnson's supposed statement that (on March 17, 1782) he had only *palfrey* for dinner—if not a sprint for *pale fry*—it may be conjectured, especially when we see what he says respecting his dinner on days preceding and following, that we ought to read "only fry," suppose we say cheese-cakes. He was out of health (æt. seventy-three) and occasionally reduced his diet. Thus respecting March 14 he writes, "On that day I took little food, and no flesh." And on March 18, "rose late I then dined on tea," &c. His diet then was frequently low.

Something must also be said respecting Johnson's handwriting. It will be found on examination of his MS. correspondence (a volume of which is now before us), that in combining the two letters *s* and *t* he often wrote the long *f* (as in *muft*, *moft*.) Now suppose him to have in this manner written *pastry* (*pastry*), the long *f* might have easily been taken for *t* and the *t* for *f*. Thus for *pastry* we should have *palfry*. And having got so far, we would of course be cleverly popped in by way of "emendation," and so we should get *palfrey*. And so the good Doctor, even at a time when he is abstaining from flesh, is represented as dining from *palfrey* under his own hand! So *hippophagy* is not so new as some people might imagine.]

SHAVING AT CROSSING THE LINE.—Can any one amongst your salt-water readers inform me if the ceremonies (both barbarous and barbarous!) which used to be practised on a vessel's "crossing the line" are still kept up? and also if these singular rites were in vogue in the merchant service, or were confined to the navy? LAND LUBBER.

[Both in the navy and the merchant service "Neptune's shaving soap" and "Neptune's razor" were put in requisition during the grand marine saturnalia at crossing the line. We doubt whether Jack has entirely relinquished this equatorial shaving; but from the improved regulations of late years on board ship, the custom, we have every reason to believe, has well nigh died out.]

BALMORAL.—Can any of your correspondents give the true etymology of the name? I am inclined to think (but I may be mistaken) that it is composed of the three Gaelic words, *Bal-mohr-ach*, which would imply some such meaning as the "town of the great burn." On looking at the topographical features of the district, it is clear that the burn of the Gelder, which runs through the "royal demesne," a little to the west of the

palace, is the largest tributary to the river Dee on the Balmoral side, from, I think, the Girmag to the Garrawalt. A. J.

[It has been suggested that Balmoral means the House of the Great Rock; from *Bal*, or *Baile*, a house, and *Mòr*, great, and *Al*, a rock.]

JUDGE CRAWLEY.—Can you give me information relating to Judge Crawley (sometimes called Chief Justice Crawley), when he lived and exercised that office, whether any act of his procured him celebrity at the time, or whether he was in any respect remarkable? I have lately seen a beautiful portrait of him by Sir Peter Lely in an old mansion in the country. The family set great store by the picture, but acknowledge they know nothing at all about him. O. S.

[There were two judges of this name. Francis Crawley, Judge of the Common Pleas in the reign of Charles I., who died on February 13, 1649; and his second son, Francis Crawley, Cursitor Baron of the Exchequer, who died in the early part of the year 1683. Some account of each of them is given in Foss's *Judges of England*, vi. 285; vii. 84. Lely's portrait is most probably that of the Cursitor Baron.]

A PROLEING.—What is a "proleing"? In a Star Chamber case (7 Car. I.), the defendant being asked for a larger contribution, said, "If it is the king's pleasure that these exactions be made, then we must needs think that he is a very beggarly prince, or a proleing."

JOHN S. BURN.

The Grove, Henley.

[When the defendant says "a very beggarly prince or a proleing," he apparently means, to speak plainly, "beggarly or a thief." To prole, prolle, or prowl, occasionally meant, in old English, to plunder, to rob. Skinner derives this word, prole or prowl, from *proyeler*, to steal, which he views as a diminutive form of *prier*, an old French verb from *proye*, plunder.

"Proleing" might be deemed a derivative from *proyeler*, only that for the latter word, unfortunately, Skinner gives us no authority, nor are we able to supply the omission. Skinner indeed appears to have fancied the word *proyeler* as a step between the French *prier* and the English prole. Let us therefore lay *proyeler*, as ambiguous, entirely out of the question. "Proleing," then, the word now needing explanation, may be taken as simply the participle of the old English verb *prole*, or *prolle*, to rob. For the further clearance of the passage let us introduce a hyphen, and read "either he is a very beggarly prince, or he is a-proleing"—*a-stealing*.]

Moss.—1. There is a couplet upon an unpopular bride—

"Joy go with her and a bottle of moss,
If she never comes back she'll be no great loss."

To what does the "bottle of moss" refer?

2. The derivation of the surname Moss? It is a frequent Jewish name, but English also.

3. Are there any legends parallel to that of the German "Moss Folk" or "Moss People" known in other countries, and what are they?

A MOSS TROOPER.

[A bottle means a bundle, from the French *boteler*. "A bottle of straw" is an every-day expression in Scotland, and was formerly common in England. A bottle of moss is a thing of no value. In Howell's *English Proverbs* we have—

"A thousand pounds and a bottle of hay
Is all one thing at Dooms day."

We have known pieces of divot thrown after an unpopular bride, and these might easily be replaced by bundles of moss.]

HERALDIC QUERY. — I lately saw an old stove in Scotland initialed T. E. : M. G., upon which was a shield parted pale—(1) barry of seven pieces, each of 2, 4, and 6, with three (tree tops?) upon them; (2) three keys, two over one. Can any correspondent of "N. & Q." inform me to what families these arms respectively belong? A.

[We suspect that the first two initials should be T. F. not T. E. The only Scotch arms which resemble those described (1) are those of Fotheringham of Pourie as blazoned by Mr. Gibbon: "Gerit tres fasciolas coccineas in parvula argentea, muris Armeniæ maculis intermixtâ." The word *fasciola* is here evidently used for *fusculus*, and the term means "a bunch of red flowers," which might easily be mistaken for the top of a tree.

The second coat is clearly that of some family of the name of Gibson, with which the initials agree.]

Replies.

ADVERTISING.

(3rd S. xi. 117.)

He that would write the history of advertising, from its origin to its culmination in the "Who's (Griffiths?)" of the passing hour, will in vain attempt to trace a regular growth and progress from Noah to the nineteenth century. On investigating the subject, however he may shake his head at Dr. Darwin, he will soon become a convert, so far as advertisements are concerned, to a plurality of races. True, there may in some instances have been borrowing: as in that of the French borrowing from the Italians, &c. the Gauls from the Romans. We, in like manner, have borrowed from the French. The advertising van, which of late, however, has begun to disappear from our streets, is but an old-fashioned institution of the good city of Paris. But on the whole it will appear that each people and nation has gradually formed for itself its own system of advertisement,

according to its own tastes, habits, and requirements.

Your correspondent asks for information respecting the *beginnings* of advertising, of whatever kind. The mode adopted by the Hebrews appears to have been chiefly by word of mouth, not by writing. Hence the same Hebrew word, *kara*, signifies to cry aloud, and to announce or make publicly known (*καρπύσσω*); and the announcement or proclamation, as a matter of course, was usually made in the streets and chief places of concourse. The matters thus proclaimed were chiefly of a sacred kind, as might be expected under a theocracy; and we have no evidence that secular affairs were made the subject of similar announcements. In one instance, indeed (Is. xiii. 3), *kara* has been supposed to signify the calling out of troops; but this may be doubted.

The Greeks came a step nearer to our idea of advertising; for they made their public announcements by writing, as well as orally. For announcement by word of mouth they had their *κρυπῆ*, who with various offices besides combined that of public crier. His duties as crier appear to have been restricted, with few exceptions, to state announcements and to great occasions. He gave notice, however, of sales. For the publication of their laws the Greeks employed various kinds of tablets—*πίνακες*, *ἔξοχα*, *κρίββαι*. On these the laws were written, to be displayed for public inspection.

The Romans largely advertised private as well as public matters, and by writing as well as by word of mouth. They had their *præcones*, or criers, who not only had their public duties, but announced the time, place, and conditions of sales, and cried things lost. Hawkers cried their own goods. Thus, Cicero speaks of one who cried figs: "Cauneas clamitabat" (*De Divin.* ii. 40). But the Romans also advertised, in a stricter sense of the term, by writing. The bills were called *libelli*, and were used for advertising sales of estates, for absconded debtors, and for things lost or found. The advertisements were often written on tablets (*tabellæ*), which were affixed to pillars (*pila*, *columnæ*). On the walls of Pompeii have been discovered various advertisements. There will be a dedication, or formal opening of certain baths. The company attending are promised slaughter of wild beasts, athletic games, perfumed sprinkling, and awnings to keep off the sun (*cenatio, athleta, sparsiones, vela*). One other mode of public announcement employed by the Romans should be mentioned, and that was by signs suspended, or painted on the wall. Thus, a suspended shield served as the sign of a tavern (*Quintil.* vi. 3), and nuisances were prohibited by a painting of two sacred serpents (*Pers.* i. 113).

Among the French, advertising appears to have become very general towards the close of the

th century. In particular, placards attack-
ivate character had in consequence of the
is wars become so numerous and out-
s, that subsequently, in 1652, the govern-
ound it necessary to interpose for their
ion.

regard to English advertising, Dr. Andrew
r, in his valuable and very interesting
ties of Civilization, mentions an advertise-
of "*Irenodia gratulatoria*, an Heroick
' 1652, occurring in the *Mercurius Poli-*
parliamentary paper, as the first adver-
it he has met with. But Nichols, in his
y Anecdotes (iv. 47), states that the first
advertisement which he has met with
in No. 7 of the *Imperial Intelligencer* of
. It is from a gentleman of Candish, in
, from whom two horses had been stolen.
however, amongst the announcements of
nserted by booksellers at the close of their
ed volumes, some advertisements may be
f still earlier date.

modern system of advertising, though
y advanced both as to variety and as to
of circulation, exhibits no difference in
le from the methods of former days. To
me source, whence comes the increase of
may we also trace the increase of adver-
ts—both are mainly due to the invention
ing. SCHIN.

GREY MARE'S TAIL.

(3rd S. x. 432, 485.)

orroboration of the derivation of "Grey
Tail" from mare, pond or pool, as SETH
uggests, I may state that there seems little
hat in some cases the names of streams
us originated. Thus we have "Maar"
hich passes Drumlannrig Castle, the seat of
e of Buccleuch in Dumfries-shire, so called
ith a farm, "the Maar," because it flowed
mere, or small loch, the site of which,
od alluvial land, is still seen. It was the
rn, i. e., the burn from the mare, or tarn,
are called in the English Lake country.
rn, I may add, flowed past the Belstane,
distance after it left the loch. I have no
at we have here a trace of Baal worship,
-God, the God of the Phœnicians, which
n name to the Baltic, the Great and Little
lestrander, and many other Scandinavian
f places. It is curious that this Belstane,
s, so far as I know, the only one in Dum-
re, should not be mentioned in the
al account of the parish of Durisdeer, in
t is found. It is basaltic, of enormous
and, according to tradition, was so balanced
slightest push made it vibrate. It has

lost this power, but it rests even now on a pivot.
The neighbouring farm is called Balaggan.

Again, in the parish of Closeburn, in the same
county, a small stream, which passes Kirkpatrick
farmstead, is called the "Mere" burn, i. e., the
burn from the mere. In former times there was
a mere from which it flowed, though it is now
only meadow land. The stream still runs in
diminished quantity, falling into another burn
called the "Lake," which also evidently derived
its name from the same circumstance. This is
no doubt the Anglo-Saxon *lac, Jaca*, signifying a
standing pool, as the stream did actually flow
through several of these lochs. They have all
disappeared before agricultural improvements.
The head loch was Closeburn Loch, close to Close-
burn Castle, the original seat of the Kirkpatrick
family, to whom the Empress Eugenie belongs.
This has been so thoroughly drained within the
last ten years, that future generations will wonder
where it was situated. Yet in early days it must
have occupied a space of not less than sixty or
seventy acres, though in later times it had been
reduced to about a dozen. When it was drained,
an old canoe was found, which had been formed
out of the trunk of an oak tree. It is now seen
in the Antiquarian Museum in Edinburgh. There
is a curious fact connected with Closeburn Castle
loch, which I have seen nowhere recorded. The
great earthquake by which Lisbon suffered so
severely took place on Sunday, Nov. 1, 1755, and
at the same time this small loch was so violently
agitated, as the people were going to church, that
they dared not enter, and the clergyman, Mr.
Lawson, performed service in the open air. It
was a fine, calm day, with the sun shining brightly,
and tradition says that the appearance of the loch,
with its waters rushing in high waves, was most
alarming. Can any of your readers state the
precise moment that the great shock took place?
I have no means of fixing it, but the people must
have been on their way to church, about half-past
eleven in the forenoon. It would be curious to
calculate with what rapidity the vibration reached
Closeburn Loch.

It appears that in England these lochs were
called "meres," and in Scotland "maars." Is
Braemar to be derived from the same circum-
stance? and the old Scotch title "Earl of Mar"?
Some of your readers may be able to answer this
query. "Marish," or "marsh," too, is evidently
allied to the same family, a piece of ground or
low bottom, as we call it in Scotland, partially
covered with water. It is not unlikely that Loch
"Maree," in Ross-shire, is derived from the same
word. The Saxons, who penetrated that remote
district, would find the Gaels call it "mare" in
their language, and would imagine it to be a dis-
tinctive name, though it merely meant "loch."
As an example of this, we have many streams in

Scotland called "Esk," which is merely the Celtic *uisge*, water, the name which the Saxons heard the natives call the stream, and thought it to be a distinctive name. Sometimes even those who supplanted the ancient Celts seem to have added their own word for water or stream, as I imagine Eschborn, near Frankfort, to be an example. In the Middle Ages it was called Asgabrunnum. Here we have the German *brunn*, water, the translation of Asga, the Celtic *uisge*; so that Eschborn means, in reality, "water, water." Then, again, those who have visited Tunbridge Wells will recollect the beautiful glen called Hurst Wood. Hurst is merely the Saxon word for "wood," so that Hurst Wood means "wood wood." In addition to the celebrated "Grey Mare's Tail," near Moffat, to which SETH WAIT refers, I may state that there is another in the parish of Closeburn, in the county of Dumfries, which also flows from a mere, called Townfoot Loch.

CRAWFURD TAIT RAMAGE.

INDO-MAHOMEDAN FOLK-LORE. No. III.

(3rd S. vi. 142; ix. 95.)

Magic Mirrors.—While residing at Tuticorin, in the South of India, it came to my knowledge that the Lubbis used the *unjun*, or shining globule, placed in the hand of a boy, to discover hidden treasure or stolen property. This globule is made of castor oil, and lamp-black procured from a lamp, the wick of which has been made of a piece of white cloth marked with the blood of a cat, an owl, and a king-crow—the eyes, some of the hair and feathers, and gall-bladder of these animals being rolled up at the same time in the cloth. Having had some property stolen, I sent for a Lubbi jadugar, or wizard, who promised to recover it, and chose my dog-boy, a lad of eleven years, as his confederate. After some preliminary incantations, the boy was asked what he saw in the globule. He first described the inside of a tent, then said he saw monkeys sweeping the floor, and after gazing intently on the globule for some minutes, got frightened at something, and began to cry. The Lubbi on this led him from the room, returned in half an hour, and informed me the missing articles were under a chest of drawers in my bedroom, which proved to be the case. These globules probably suggested the idea of the magic mirrors of European romance.

The Magic Wick.—A lamp with a magic or charmed wick is used in Mahomedan necromancy. The wick is composed of paper upon which mystic characters are traced, and it is lighted with three kinds of oil or balsam. It is used to invoke the presence of a demon, or to get rid of him. A

boy or girl adorned with certain flowers, it is believed, may discover many secrets by watching steadfastly the flames of a charmed wick.

Ogres' Teeth.—A sister of seven brothers was left by them in a castle, well provisioned, and enjoined on no account to quit it. One day, having carelessly allowed her fire to die out, she was obliged to beg some from an old woman, an ogress, she found cooking rice at a distance. The ogress gave her the fire, and a bag of charmed wheat, in which she had secretly made a hole. As the lady returned home, the wheat ran out, and in the course of the night took root and sprang up. The ogress bade her sons pursue the route made by it to the castle, and make prize of the lady. Failing to obtain admission, one of them pulling a tooth from his head, planted it in front of the castle-gate. The brothers shortly after returning, the sister ran out to meet them, and trod on the tooth, which entered her foot. She instantly swooned, and being thought dead by her brothers, was placed in a golden coffin having a glass lid under a silver mausoleum. Many years after, the King of Per-Moolk, while hunting, discovered the lady, pulled the ogre's tooth from her foot, and so dissolved the enchantment.

Love Charms—are made of ingredients too disgusting to mention, and are given by the Mussulmans to women to persuade them to love them.

Transformations.—In Orissa, it is believed that witches have the power to transform themselves into tigers; they are then called *pulta-bagh*. The witches in North Germany were believed to possess the power of changing themselves into cats.

Death-Spells.—A figure resembling as much as possible the person on whom the spell is intended to operate is sketched on the ground or formed of clay. The evil spirit is then invoked daily, at noon, for a week, after which the figure is cut with a sword or struck with an arrow from a bow. In Scotland, a similar charm was practised by Lady Fowliſ against two of her relations. Their portraits were suspended in the north end of a room, and elf arrowheads shot at them until they were destroyed.

Enchantments with Pins.—A sorceress falls in love with a prince, who rejects her advances. In revenge, she surprises him coming out of the bath, draws a bag from her girdle, and blows on it; a shower of pins flies out, which stick all over the body of the prince, who thereon becomes insensible. Many years after, a princess, losing her way in the jungle, discovers a ruined city and palace. She enters the latter, sees the prince extended on a couch, pulls the pins out of his body, and destroys the spell.

Angels.—The Arabs, before the time of Mahomed, used to adore angels, who they imagined

l the stars and governed the world under
eme Deity. They believed these angels
idesses and daughters of God. H. C.

ENT IRISH MANUSCRIPTS IN THE BRITISH MUSEUM.

(2nd S. iv. 225, 302.)

oking over my papers lately, I found some
hich a few years ago I addressed to Sir
en, as keeper of the manuscript depart-
the British Museum, for the purpose of
g several serious errors committed by the
fessor O'Curry in his descriptive *Cata-*
the Irish MSS. in the British Museum,
a compiled in 1849 by order of the trus-
s far back as 1857, I called attention, with
object, to the subject in the columns of
L," and exposed a grave discrepancy in
onological calculations—respecting the
al Book of St. Cailin" (Vespasian, E. 11,
4to)—of the two distinguished archæo-
-now, alas! no more—O'Donovan and
in the hope, as I then expressed it, that,
g in columns of world-wide literary esti-
"probably my strictures would fall under
ce of those eminent Celtic scholars to
ey were specially addressed." No notice,
ow of, was taken by them. The point
was of great biblical importance. This
book, it is said, "was written by Callyen
lin), which was in tyme past *Bishop and*
r Ireland"; and who, according to the
of the Four Masters," was contemporary
all Gulban, A.D. 464. O'Donovan thinks
umbkille (515-592). The verification of the
on of the one would prove the manuscript
e of the oldest—perhaps the oldest, in
in any of its living languages; of the latter,
ve it an origin so modern as would render
ratively valueless.

rusal of the following letter to Sir F.
its contents seem to me of sufficient in-
duce me to obtain for it a *preservative*
lf my estimate of it be confirmed by its
, I have matter by me equally interest-
corrective of errors as grave and indefen-

JOHN EUGENE O'CAVANAGH.

ottage, Walworth Common.

HE ANNALS OF BOYLE: (Titus, A. 25.)

"To Sir Frederic Madden.

"Reading Room, July 11, 1863.

s the fourth volume described in Curry's *Cata-*
ish Manuscripts, compiled for the trustees of
 Museum. The inaccuracies, the omissions of
o some very interesting marginal notes, and his
ctions in the description, surprise me. Indeed,
ed, the errors of commission and omission mul-

tiply. I regret to have to note this of a gentleman pre-
eminently distinguished in Gaelic literature, and to whom
I owe so much in the prosecution of the study of the
vernacular records of ancient Ireland.

"Curry says the volume begins imperfectly. This he
doubts. Then he continues, 'The first fact entered
among these Calends runs thus, *Hoc anno vatur est Enos*
(the year is lost), folio 1.' *Vatur* is, of course, a wrong
reading for *natus*, which is plainly legible in the original.
The fact is, as may be seen on reference to the MS., that
this entry does not occur till the 7 fol. and 6 line is
reached. In my opinion, a folio is missing here; the in-
ner margin remains, and it appears the other part has
been torn off. This conjecture is strengthened by the
series of Calends with which the 7th folio opens, also the
entry last in the preceding folio is unfinished, sic:—
'*Incipit captivitas duarum tribuum anno tertio ia*.' It sur-
prises me how Curry could have made the mistake, that
'*hoc anno natus est Enos*' was the 'first fact inserted.'
In the first line of the first folio, the first entry is '*Hoc*
anno Lamech natus est,' and then immediately follows,
'*Ab Adam usque Lamech, anni D.ccc.lxiii*.'—the pre-
position *ad* expressed in the other entries is obviously
understood here. The second entry is '*M.xxx., &c.,*
hoc anno Adam mortuus est, secundum Ebreos sed hoc
falsum est.' The third entry is, '*M.c.l. K7. hoc anno*
natus est Noe, ab Adam usque ad Noen M.c.l.viii.' Then
follow over one hundred entries preceding that which
O'Curry says is the first.

"The marginal notices which O'Curry has overlooked
are curious and important. One of them bears date
1361, and records that Maurice, son of Cathal, Ely (?)
Mac Taydg (pronounced Mac Tige), and Cristinus, son
of Flann, his brother, entered the Monastery of the Fra-
ternity of the Holy Trinity in Loch Ke at the Feast of
St. Beraud. The marginal notes have no reference
to the Annals; they are independent remarks. And
when it is considered that they come down to 1270
only, the marginal record must be looked upon as con-
temporaneous with the former date; if so, it fixes the
date of this volume to be as early at least as 1361. This
being so, had O'Curry read and understood the note, he
would have been spared the expression of his regret, 'that
we have no means of fixing with any degree of precision
the period at which the Annals of Boyle were composed.'

"O'Curry says the following note appears at the lowest
margin of folio 14—'*Somoltach, &c. &c. &c. died, in the*
last month of this year; the date 1595 is written over this
in the same handwriting and ink.' This statement is
quite incorrect. The date, it is true, is in the same hand-
writing as the note, but the note is in a different hand
from the Annals, and evidently of much later date. But
the omission of this fact is trivial in comparison with the
mistake he has made in the date. The date, it is obvious
to me, and indeed would be evident to any expert on ex-
amination, is not 1595, but 1497—nearly one hundred
years earlier, and nearly one hundred years later than
the date of the note above commented on. The elucida-
tion of these facts goes to corroborate the statement made
by Sir James Ware, in all probability on the competent
authority of that great antiquarian Dugald McFibris, in the
catalogue of his books, 4th, Dublin, 1648. '*Autographum*
(*Annales Cenobii Buellensis*), extat in Bibliotheca Coto-
niana;' and of which autograph the learned Dr. Charles
O'Connor says, '*illud exemplar unde nostra editio de-*
scripta est.' It may not be out of place to remark, in a
Lecture delivered by O'Curry, June 19, 1856, published
in 1861, he appeared then to be better acquainted with
the MS., and correctly stated that the Annals commenced
fourteen years before the birth of Lamech, and assigns
their date to about 1300. On that occasion he propounded

some fanciful calculations upon his erroneously-assumed date 1595 for 1497.

"The large folio volume cataloguing the Irish Manuscripts in the National Library, which O'Curry completed, has been copied for use in the Reading Room, and evidently, owing to his want of knowledge of the Irish language, the scribe has not perpetuated the errors of the original merely, but he has also added largely to them: the blanks which O'Curry, not knowing how to read the Latin MS., had left have not been filled up by the transcriber, and the 34 vellum folios, of which the book consists, have been by him reduced to 34 pages. In copying the title, *Annales Monasterii de Buellio*, O'Curry and his copyist change *Buellio* into *Buellie*; *popajl* of the original is written *papa* in the copy, &c. &c. &c.

"JOHN EUGENE O'CAVANAGH."

[On reference to Professor O'Curry's *Catalogue of Irish MSS.* we perceive that Sir Frederic Madden has corrected the errors pointed out to him by Mr. O'CAVANAGH, and made autograph notes acknowledging the authority upon which these corrections were made. The original of the above letter is also annexed in the *Catalogue* to O'Curry's *Description of the Annals of Boyle*. It may be well also to add, for the information of Irish and other antiquaries interested in the literature of the Gaels, that in the *History of Ireland* by our learned and talented correspondent JOHN D'ALTON, Esq., lately deceased, "*The Annals of Boyle*" were adopted and embodied as the running text authority.—ED.]

MOONWORT.

(3rd S. xi. 96.)

It is the case with this, as with many other plants, that its name has been variously employed, and that thus plants widely differing have been confounded with each other. In the old botanists, we find it called *Lunaria*, or moonwort, and described as six inches high, with one leaf divided into several pairs of small ones, so rounded and hollowed as to resemble half moons, whence the name of moonwort; and we are told that it has been called *unshoe-the-horse*, from a supposed power of loosening the shoes of horses treading upon it.

But in modern works on botany, moonwort is quite another plant. Loudon calls it *Botrychium*, and classes it with the *Cryptogamia*. Hooper names it *Ophioglossum lunaria*, *Osmunda lunaria*, and simply *Lunaria*; and he also places it among the *Cryptogamia*.

The common *Honesty* is however called *Lunaria*, and classed under *Tetradynamia siliculosa*. It is also called *Lunaria rediviva*, and by the Germans *Bulbonach*: in English it has the name of *Satin* as well as of *Honesty*. The former of these names is evidently from the satin-like appearance of the seed-pod; and the latter has been given from its transparency, which *honestly* exhibits the seeds within it. F. C. II.

An old folk-lorist, I am acquainted with the superstition alluded to by P. J., though I believe

it never existed in the district around that famous Yorkshire ironopolis from which I write: perhaps the ferruginous nature of the soil is as little suited to the growth of the fancy as it is to the plant itself. But has not the author of the query confounded, under their common name of "Moonwort," two very different and widely dissimilar plants? *Lunaria biennis*, the well-known "Honesty" of our gardens, so called from the transparent—as also "Moonwort" from the silvery colour of the dissepiments of the seed-vessels—is an exotic, and I never heard it mentioned as "unshoeing the horse." The true Moonwort (*Botrychium lunaria*) is a native of our English hills and pastures, and is the real *Ferrum equinum*. Its alleged magnetic potency is thus quaintly alluded to in Sylvester's curious translation of Du Bartas:—

"Horses that feeding on the grassie Hills,
Tread upon Moonwort with their hollow heeles;
Though lately shod, at night goe barefoot home,
Their Master musing where their shooes become:
O Moonwort! tel vs where thou hidest the Smith,
Hammer and pincers thou unshoost them with?
Alas! what Lock, or Iron Engine is't
That can thy subtille secret strength resist,
Sith the best farrier cannot set a shoo
So sure, but thou (so shortly) canst undo?"

The subject has not escaped the notice of Sir Thomas Browne, who, in a passage in his *Vulgar Errors*, and after some learned allusions, *more suo*, says—

"Matthiolus could laugh and condemn the judgment of Scipio, who having such a picklock, would spend so many years in battering the gates of Carthage, which strange and magical conceit seems to me to have no deeper root in reason than the figure of its seed; for therein indeed it somewhat resembles an horseshoe, which notwithstanding Baptista Porta hath thought too low a signature, and raised the same into a Lunarie representation." J. H.

P. J. is evidently misled by the popular English names, so as to confound two very different plants with each other, viz. *Lunaria biennis*, the common "Honesty" of our rustic gardens, and *Botrychium lunaria*, a little fern inhabiting our downs and moorland pastures. The former derives its Linnean name, *Lunaria*, from the form of its pods, which are nearly circular ellipses; the latter, its specific epithet *lunaria* from the semilunar shape of the segments of its frond. Why the former plant is called "Honesty" is a more doubtful affair, for I can hardly regard as satisfactory the explanation of Don's *Gardener's Dictionary*, vol. i. p. 124: "it is given to it on account of the clear brilliant dissepiment." The little fern again—though I suspect not much noticed by country-folks now-a-days, at least I never heard of one simplers collecting it—was once an herb of power. Yet even in the time of Gerard its reputation

have been on the decline; for while he it (p. 407) as "singular to heale green wounds," he goes on to say —

h bene used among the alchymistes and witches nders withall, who say that it will loose lockes them to fall from the feet of horses that graze doth grow, and hath been called of them *Mar-reas* they are in truth all but drowsie dreames ns, but it is singular for wounds as aforesaid."

P. E. N.

FREEMASONRY.

(3rd S. xi. 12.)

middle ages, scientific knowledge was onfined to the clerical orders, and the le Societies of Architects and Workmen," asonic or Freemasonic Lodges, usually among their directors, or "Masters," ics of cultivated mind, deftly skilled in and those arts on which depend struc-bility, harmony of proportion, and ele-design. Such were the builders of our cathedrals, and of nearly all the fortified f the feudal barons of the middle ages. of Wykeham, Bishop of Winchester, and ficient restorer of its venerable minster, aps the last dignified ecclesiastic con-ith the Masonic fraternity in England. nty years after his decease, the arbitrary ce of the Lodges with the wages of ecited the alarm of the Government, redisposed to suspicion and jealousy of -extended and irresponsible affiliation, gether by secret oaths of reciprocal and protection; and in 1423, an Act of it (3 Henry VI. c. 1) was passed, pro-"the chapters and congregations of n tyed Lodges," on pain of "being r felons," or punished in the mitigated of "imprisonment, and fine and ransom, g's will." This seems to have been the ite step leading to substitution of modern Freemasonry for the primitive *scientific* tive craft; but the change was slowly and up to a comparatively late period strial character of the ancient Lodges fically continued in the professional of Masters and Wardens. For example: opher Wren, when Deputy Grand Mas-vards Grand Master) of England, nomi-his wardens Cibber, the sculptor, and s own master mason at St. Paul's. How-ity Guild sturdily claimed then, *as now*, genuine legitimate succession to the 1 Lodges of the middle ages. Stow as, amongst the trades of London, "the of Masons, otherwise termed Freemasons, standing and good reckoning." The uilder (architect of our time) was, up to ing of the sixteenth century, indifferently

styled Freemason, Chief Mason, Master Mason, or sometimes simply Mason. Thus Henry de Ye-veley, the lay masonic associate of William of Wykeham, and remodeller of Westminster Hall, was "Master Mason" to three successive kings, Edward the Third, Richard the Second, and Henry the Fourth.

A secret association, combining, like the Free-masonry of the middle ages, scientific attainments with utilitarian results, is not possible in our enlightened age of knowledge and freedom; and a glance over the names of the "Masters" of the mystic craft will not tend to convince the thought-ful enquirer that there is any extraordinary acquisition of wisdom and virtue communicable by initiation; but the showy display of Masonic millinery gratifies children of a larger growth, and the periodical jollifications after "labour" are uncommonly pleasant.

J. L.

Dublin.

STONOR FAMILY (3rd S. xi. 116.)—In the *Chro-nicle* of John Stow, p. 575, is mentioned Sir Adrian Fortescue, Knight of St. John of Jerusa-lem, who was beheaded for denying the king's supremacy, July 10, 1539; but where beheaded, or where buried is not recorded. Nor do I know if this Sir Adrian is the one inquired for by J. J. H.

F. C. H.

SIR HENRY SLINGSBY (3rd S. xi. 53.)—I cannot give any answer to the query of D. P. relative to the removal of the slab of St. Robert's tomb; but I wish to mention, with reference to the belief that Sir H. Slingsby died a Catholic, that I find his name in the first of two lists of Catholics whose estates were sold for adhering to the royal cause. This list is headed thus:—

"The Names of such Catholicks whose Estates (both Real and Personal) were sold in pursuance of an Act made by the Rump, July 16, 1651, for their pretended Delinquency; that is, for adhering to their King."

The entry in this list stands thus:—

"Sir Henry Slingsby, beheaded at Tower Hill, and his Estate sold."

These lists occur in the *Kalendarium Catholicum* for the year 1686.

Dodd, likewise, in his *Church History of Eng-land*, iii. p. 252, in his biography of Catholic Knights, has this notice:—

"Sir Henry Slingsby: a loyal gentleman of singular worth and honour, who being condemned to die for trans-acting some affairs in favour of Charles II., in order to his restoration, was beheaded on Tower Hill, June 8th, 1658."

He gives a reference to *The Catholique Apology* as his authority; but it is evident that he believed the account, and his judgment is worthy of credit.

F. C. H.

TORCHES (3rd S. xi. 97.)—Torches were usually made of tow twisted very tightly together and dipped in melted pitch. Rope strands twisted and dipped would equally answer the purpose.

F. C. H.

EDMUND PLOWDEN (3rd S. x. 353, and Gen. Index), not Edmond nor Edward. The work mentioned by MR. W. is not—that is to say, after a long search I have been unable to find it—in the British Museum. To say it is not there would be rash. It is not in any of the Inns of Court libraries. I should think it has been printed, as it is referred to in Hale (*Hist. Pleas of the Crown*, i. 324, 1736, folio), as “Mr. P.’s learned Tract touching the right of succession of Mary Queen of Scotland.” It is not mentioned by Messrs. Cooper (*Athene Cantab.*) in an excellent bibliography, to which little if anything can be added. There are doubtless many such MSS. in private libraries. A note of them in your journal I think exceedingly desirable: to me personally they are most welcome additions to a work I am engaged on.

RALPH THOMAS.

1, Powis Place, W.C.

CARLO PISACANE (3rd S. xi. 77.)—A brief biography of this author is prefixed to his *Saggi storici politici e militari sull’ Italia*. Genova, 1858.

JUXTA TURRIM.

THE HEAD OF CARDINAL RICHELIEU (3rd S. xi. 73.)—The statement with regard to the heart of Voltaire is a mistake: see the long discussions on the subject in the French “N. & Q.,” *L’Intermédiaire*.

PAS.

“OTHERGATES” (3rd S. x. 446; xi. 122.)—The word “othergate,” in the sense of “other way,” occurs in the *Confessio Amantis* of Gower, written in the year 1392-93:—

“So now ye witen all forthy
That for the time slepe I hate,
And when it falleth othergate,
So that her like naught to daunce.”

W. J. F.

QUOTATIONS WANTED: GLEIM (3rd S. x. 268.)—The first epigram is either a translation from Aristophanes, or a very close imitation of—

‘Αλλ’ οὐ γάρ ἐστι τῶν ἀνασχόντων φύσει γυναικῶν
Οὐδὲν κίκιον εἰς ἅπαντα, πλὴν ἔρ’ ἢ γυναικες.
Thesmophoriazusa, 531-2.

which Voss translates—

“Doch nichts ja mag den von Natur ganz unverschämten Weibern
Vorgehn an Bosheit aller Art, als einzig sie,—die Weiber!”

II. B. C.

U. U. Club.

The author of the hymn from which the stanza is taken that G. inquires about is (x. 510) supposed to be Thomas Olivers, who composed the fine ode

“The God of Abraham praise.” The text quoted (as usual) has been tampered with. The following is the correct reading:—

“Angels now are hovering round us;
Unperceived they mix the throng,
Wondering at the love that crowned us,
Glad to join the holy song.
Hallelujah! &c.
Love and praise to Christ belong.”

The original hymn first appeared appended to *A short Account of the Death of Mary Langson, of Taxall in Cheshire, 1771*, of which place Thomas Olivers was then minister. The hymn commences “Oh, Thou God of my salvation,” entitled “A Hymn of Praise to Christ,” in six stanzas.

DANIEL SEDGWICK.

Sun Street, Bishopsgate.

Your correspondent (xi. 138) will find the lines—

“Upon that famous river’s further shore
There stood a snowy swan of heavenly hue,” &c.,
in Spenser’s *Ruins of Time*, line 589, iv. 319, Collier’s ed. G. W.

BERNARD AND LECHTON FAMILIES (3rd S. xi. 75.)—The Col. Lechton MR. LESLIE inquires after is Sir Elisha (otherwise Ellis) Leighton, third son of Dr. Alex. Leighton. After a miserable career he died in gaol, leaving behind him an only daughter Mary, named after her mother Mary Leslie. I do not know what became of her. Few names have been more disguised by variations of spelling than that of Leighton.

EIRIONNACH.

BURNING HAIR (3rd S. x. 146; xi. 66.)—The Rev. T. T. Carter of Clewer, in his able essay on “Vows and their relation to Religious Communities” in *The Church and the World*, says:—

“A Nazarite was understood to identify himself with each of these several acts of oblation. The shorn hair laid and burnt in the fire of the altar, was also, according to this deeper view, supposed to indicate that the person was offered to God, the divine law not permitting the offering of human blood, and the hair, as a portion of the person, being understood to represent the whole.”

JOHN PREGOT, JUN.

ALPHABET BELLS AND TILES (3rd S. x. 353, 425, 486.)—George Herbert’s “saint’s bell” at Bemerton has the alphabet as far as G. At St. Marie’s Abbey, Beaulieu, Hants, are some fine alphabet tiles. The letters are of Lombardic character; the ground of the tiles is chocolate, and the letters yellow. Plates of these are given in Weale’s *Quart. Arch. Papers*, ii. At Malvern are many letters on single tiles.

JOHN PREGOT, JUN.

HYMNOLOGY (3rd S. x. 402, 493; xi. 26.)—That some misapprehension still exists as to the authorship of Flowerdew’s *Poems*, including the *Harvest*

evident from several letters I have read. Mrs. Alice Flowerdew was a widow (ed. pp. 34, 79, 82, 102), and consequently explicit to style herself dew. Anne, the only one of her daughters, Christian name had the same initial already by marriage acquired a new and the stanzas (p. 126) to "J. M. aged," are addressed to her sole issue, with a view for many years had the pleasure of ainted.

JOSEPH RIX, M.D.

TON CHURCH AND OLIVER CROMWELL (55.)—In reply to H. W. F., I would refer to Lysons, vol. iii. p. 229, where it

ymous benefactor in 1652 gave some land on Gravel-pits, on which was formerly a This is called Cromwell's gift, and a tradition that it was given by Oliver Cromwell; I have no evidence to ascertain it."

the tablet has not been removed, but positively. The position of the ground is in the above quotation. As to the land in 1652 and 1867, I need hardly say that it has vastly increased. In a I may give an idea of the respective gravel-pits at those dates.

LIOM. F.

VERY (3rd S. x. 473.)—Since my former subject, I have ascertained that two translators of the *Divina Commedia*—the Thomas and the Rev. J. Dayman—Mr. Cary in their rendering of the *a sotto il focile*." Mr. Thomas's trans-

descended the eternal fire,
rich the sand, like tinder from the steel,
fled up."

ian's translation is —

eternal burnings fell the shower,
rich that sand, as tinder from the steel,
tormented them with double stour."

y's version is as follows —

a scorching shower eternally,
the sands were kindled at their feet,
by wind."

perhaps intelligible how Mr. Cary the error of translating "*esca sotto il*" "under stove the viands" (though means a stove, I believe *food* is a meaning of *esca*); but how any one these words as "coals by wind," me most extraordinary. I am not with Mr. Cayley's translation of Dante, bited to a correspondent for his verassage; but if this is a fair specimen, o much a translation as a paraphrase.

Mr. Dayman and Mr. Thomas, added to the three I mentioned before, and the four quoted by your correspondent Juxta Turrim—who all adopt the "tinder and steel" rendering—make, at any rate, nine against Mr. Cary. Very probably, on further search, I should find still more. I have asked two Italian gentlemen their opinion, and they both say that "tinder and steel" is the correct translation. The matter seems therefore settled beyond dispute, as it is far from likely that nearly a dozen Italian scholars should all be in error. In reply to MR. DALTON, I can only say that I have as strong an admiration for Mr. Cary's translation of Dante's "mystic unfathomable song" as any one can possibly have. So admirable is it, both for its spirited language and its fidelity to the original, that I do not think Lord Macaulay over-praised it when he said that those who were unacquainted with Italian should read it to become acquainted with Dante, and those who knew Italian should read it for its original merits. But greater men than Mr. Cary have made mistakes ere now; therefore, why is it impossible that Mr. Cary should occasionally be "caught napping"? As M. H. R. is evidently a thorough Italian scholar, I should be obliged by his informing me whose Italian-English dictionary he considers the best.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

BALLAD QUERIES (3rd S. v. 376.)—Since I inserted the queries, Robert Buchanan has published a translation of Sir Aage, one of the ballads that I wanted. But I still want the old translation, and should like to know where I can find it. The other queries remain unanswered. I should like to find a ballad called "The Dead Men of Pesth," founded on the Vampire superstition which in the middle ages caused such a commotion at Pesth—the principal Vampire being one Vulvius, a deceased tailor. If this ballad could be obtained, it would well merit a reprint.

S. JACKSON.

ANGELS OF THE CHURCHES (3rd S. xi. 75.)—St. Irenæus gives no explanation of the Angels of the Seven Churches of Asia. He has indeed many quotations from the Apocalypse, and references to it; but nothing bearing upon the point in question. In one place, indeed, he refers to the Church at Ephesus; but not as founded by St. John, but by St. Paul. These are his words:—

'Αλλὰ καὶ ἡ ἐν Ἐφέσῳ Ἐκκλησία ἀπὸ Παύλου μὲν θεμελιωμένη, Ἰωάννου δὲ παραμείναντος αὐτοῖς μέχρι τῶν Τραιανοῦ χρόνων, μάρτυς ἀληθῆς ἐστὶ τῆς τῶν Ἀποστόλων παραδόσεως.—*Adv. Hæres.* lib. iii. cap. 8.

F. C. H.

MARLBOROUGH'S GENERALS (3rd S. x. 460; xi. 85.)—Col. William Tatton, Assistant Quartermaster-General, was afterwards Lieut.-General

and Governor of Tilbury Fort. I am surprised to find no mention of his name in the pedigree of Tatton of Withenshaw in Ormerod's *Cheshire*: for in Guillim (6th edit., p. 387) I find his coat described as "borne by the Hon. Major-Gen. William Tatton of Withenshaw, as the paternal coat of his ancestors." And in Kent's *Banner Displayed*, his arms are described (ed. 1720, p. 835) as identical with those of the Withenshaw family, "with a crescent for difference." These writers would hardly publish such statements if there had been any doubt as to his descent. Are the pedigrees in Ormerod's *Cheshire* always to be depended on? Can any one give me information about him?

F. M. S.

CALICO CLOTH (3rd S. xi. 95).—The first importation of calico was by the East India Company in 1631. Forty-five years after this—i. e. in 1676—calico-printing, or the art of impressing cotton cloth with topical dyes, was invented and practised in London. A method had been known for centuries in Asia and the Levant. Cylinder-printing was invented in Scotland and perfected in England. Our calico-printing has now reached such a state of perfection, that Dr. Ure says:—

"The French, with all their ingenuity and neat-handedness, can produce nothing approaching in excellence to the engraved cylinders of Manchester,—a painful admission, universally made to me by every eminent manufacturer in Alsace, whom I visited in my late tour."

JOHN PRIGGOT, JUN.

THE DESTRUCTION OF PRIESTLEY'S LIBRARY IN 1791 (3rd S. xi. 72).—I possess a letter of Joseph Priestley's, posterior to this catastrophe, but which shows what a lively interest the Doctor continued to take in the political affairs of France. It is dated Clapton, June 25, 1792 (however, Mr. Peregraux, the banker in Paris, has written at the back, "25 Juin, 1791, Docteur Priestley"). Did the French National Assembly make any public demonstration to William Priestley in consequence of the mishap to his father, as the Commune de Paris did in 1790 in favour of another young Englishman, C. J. W. Nesham; to whom it gave a civic crown and a sword of honour, for having in these troublous times saved the life of a worthy citizen who was about being hanged to the lamp-post? And did young Priestley ultimately succeed as "a man of business;" and was he *naturalised*? The letter runs thus:—

"Clapton, June 25, 1792.

"Dear William,

"I hope you will attend to what your mother says in her part of the letter [this first sheet is missing]. Remember you are to be a *man of business*, and I hope you will not let the attention that has been paid to you by the National Assembly hurt your mind, or lead you to expect any particular advantage farther than a good introduction and a good connection.

"Mr. B. Vaughan is not now in England. Perhaps he may find you at Paris. However, I believe he has

employed Mr. Peregraux the banker (No. 19, Rue de Sentier), about my money in the Funds, as I had a letter from him about it. You will therefore call on Mr. Peregraux (he is your uncle's banker); and if it be so, show him this letter, to authorise him to pay you the interest as it comes due. If any other form be necessary, it shall be complied with as soon as I know it.

"I have written to Mr. François on the subject of your naturalisation, and shall be glad to know whether the letter has reached him. I am much interested in what is now passing at Paris, and wish you would write often and fully. I am glad that Mr. François* and Mr. Rochefcaut† think well of your affairs.

"Your affectionate father,
(Signed) "J. PRIESTLEY.

"P.S. I have just seen your Uncle John. He seems much pleased with your reception in France. I wish you would write to him soon, and be particular about the state of the country. He is at No. 2, Thames Inn, Holborn."

P. A. S.

ROYALTY (3rd S. x. 217, 255, 441).—I think none of your correspondents seem to have observed that, in the dedication of our Authorised Version of the Bible, the terms "majesty" and "highness" are applied indifferently to King James I. The form is pretty well settled now amongst ourselves, but not so with regard to foreign monarchs. Thus, the Sultan of Turkey was till lately only "his highness" in the newspapers. As his government was called "the Sublime Porte," surely, if "majesty" was withheld, the style should have been "his sublimity." Since the Russian war, however, the Sultan has generally been, as he ought to be, "his majesty." I am inclined to think that many dignitaries owe their titles to Messieurs the newspaper writers. To them I believe the ruler, such as he is, of Abyssinia is indebted for his emperorship. And the small German princes, by no means so considerable men as our great nobles, derive, I am persuaded, their titles of "highness" from the same source. If I am wrong, I shall be glad to be set right. The newspapers have made of late years the venerable Dr. Lushington "his lordship" in his court; and have even conferred the same title on the respectable assistant-judge and deputy-assistant-judge who preside at the Middlesex Sessions.

D. S. L.

PEERS' RESIDENCES IN 1689 (3rd S. xi. 109).—MR. SHIRLEY queries the corrections "Canon Row" and "Scarborough."

In reference to the former, Pennant says (vol. i. 62), "Canon Row took its name from being the residence of the canons of the church, but corrupted into Channell Row."

Carberough cannot be meant for Scarborough as "E. of Scarborough" is mentioned twice in the list as residing in "the Haymarket."

* François de Neufchateau, I suppose.

† La Rochefoucault-Liancourt.

lently a misspelling of the title of John third Earl of Carbery, who succeeded in 1687. LIOM. F.

UBLIN CHRISTIAN INSTRUCTOR" (3rd S. I would suggest to ABHBA to apply to Hardy (the publisher), 23, Upper Sackville, Dublin, for information respecting it.

It was printed for Mr. Hardy by who afterwards removed from Denmark Marlborough Street, and took his son, Nethercott, into partnership, which was continued by the junior Goodwin of his father, M. Goodwin.

ABHBA be unable to learn anything Hardy, he will doubtless be more successful by applying to Messrs. Goodwin, Son, and Printers, 79, Marlborough Street, LIOM. F.

AT THE PRISON WINDOW (3rd S. xi. story of Sir Walter Raleigh, referred ADDIS, may be found in John Pinkerton's book, *Letters of Literature by Robert*, 8vo, 1785. Allusions to the story have been made in an early volume of the *Review*, the precise date of which I do not know. I have often endeavoured to refer the story to an earlier source, but without success. Some of your readers may be interested. X. A. X.

(3rd S. x. 109, 156, 217.)—The meaning of the extract from Bacon's letter at p. 109 is given at p. 156, viz. a comer-in, a man who makes no long stay. It might mean a man who comes in on internal causes, the Scots sense of it is not without twisting the sentence. The meanings of *income*, *Scoticè* and *Scotch* I think, pretty well preserved in the story as it is told, and the fact that it is so well preserved is a proof of its being an ancient story of all known in her place and period for and humour:—

He Croon of the Causey. Miss Betty dis-
satisfied with a huge swelling on her eye. Miss
ancient spinster too) accosts with a sym-
phony: whine and infinite modulation and ges-
ture.

me! Peggy, what ails yer ee?

I'm clean blind 't noo.

Why it's an *income*?

Esht! wheesh! ye jaud,

an *income* noo.

It can be an *income*.

It wese uphaud it an *income*.

It can be an *income*.

Education for the loss o' my window lights!"

L.

SON LAWYERS (3rd S. xi. 57.)—In the edition of Lowndes (p. 1323) it is said

that this book, "a compilation of little authority or merit, has been attributed to Ed. Wynne." Edward Wynne was the son of Serjeant Wynne, and published several works. In 1765 he printed, without his name and for private distribution only, *A Miscellany containing several Law Tracts*, 8vo; and in 1774 he published (also anonymously) *Eunomus; or, Dialogues concerning the Law and Constitution of England. With an Essay on Dialogue*. 4 vols. 8vo. "In this elegant and truly Ciceronian work, Mr. W., with great learning and ingenuity, supported the immense and complicated fabric of the laws of his country." He died Dec. 27, 1784. (See *Gent. Mag.* lv. pt. i. 77.)

As his death took place five years before the first appearance of the *Strictures*, we may, I think, conclude that Lowndes was in error in ascribing them to his pen. Probably they were written by John Huddleston Wynne, who appears to have been an industrious writer for the booksellers of that day. We learn from Nichols's *Anecdotes*, iii. 151, that he was employed by Kearsley, from whose publishing office the book emanated.

WILLIAM E. A. AXON.

Strangeways.

GUNS AND PISTOLS (3rd S. xi. 115.)—The following extract from an original Ordnance document in the possession of a friend of mine will prove sufficient evidence to solve A. O. V. P.'s inquiry as to whether guns and pistols used in this country during our great Civil War, 1642—1660, were furnished with flint or match locks:—

"6th August, 1657, A.D. Contracted y^e Day and yeare above written wth John Watson, Gunmaker, for 180 new Serviceable Armes, whereof y^e one moyette to bee Matchlocke Musquetts at y^e rate of vj^s vjd^s a p^{ce}, and y^e other moyette to bee Snaphaunces, at y^e rate of ij^s vjd^s a p^{ce}, to bee by him Delyvered into y^e Stores wthin y^e office of y^e Ordnance wthin one month after y^e Date hereof, hee accepting y^e pay of y^e Commonwealth for y^e same.

"Signed, & JOHN WATSON."

Other similar contracts follow this for snaphaunces, blunderbuses, and pistols, and large quantities of match for matchlocks.

S. D. SCOTT.

THOMAS LORD CROMWELL, A SINGER AND COMEDIAN (3rd S. ix. 122.)—Your correspondent's reply has reminded me of a question I have long wished to ask in your pages.

Where shall I find in print or manuscript the bulls conferring the pardons belonging to Boston in Lincolnshire? There must exist, or have existed, at least two documents relating to these pardons: 1, the bull by which they were conferred, and 2, the notice, proclamation, or advertisement of indulgence by which the pope's gift was made known to the faithful. I have reason to think that copies of this last were circulated in a printed form.

K. P. D. E.

LONDON, SATURDAY, MARCH 9, 1867.

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Notes.

LATIN POEMS : WALTER MAPES : BATTLE OF KRICHENAU, 1757.

The following pieces, bound up together in one volume, are sufficiently curious to warrant a belief that they may not be uninteresting to the bibliographer, and not improbably some of your readers may be so obliging as to afford information about them.

1. The first article is thus described in the title : "Gualteri Mapes Rythmi Bini de Concordia Rationis et Fidei, ex Codice Manuscripto Academicæ Lipsiensis Eruti," Helmstadii, 1720. It is inscribed by Polycarp Leyserus to Frederick William Berlingius "Occasione Dissertationis Inauguralis et Laureæ Doctoralis Theologicæ." In a brief prefatory notice, Leyserus observes :—

"Quamvis vero hodierni seculi doctores solidioribus longe, et accuratioribus fundamentis doctrinas superstruant, non tamen injucundum fuerit etiam antiquiorum cogitata legisse. Itaque luce non prorsus indignos judicavi Rythmos, quos decimo tertio post Christum natum seculo conscripsit Gualterus Mapes. Nomen quidem auctoris in codice quo usus sum manuscripto non legitur expressum. Testantur tamen Io. Baleus et Io. Pitseus Gualterum eorum confectorem fuisse. Favet testimonio stylus et alia."

The first poem is called "Rithmus Jordanis Fantasmatis," and contains one hundred and forty lines. The second is "Rithmus de fide et ratione invicem disceptantibus." Of this there remain sixty-four lines, the tract being defective in the last leaf. It would be desirable to ascertain if these verses are by Walter Mapes, as asserted by his editor, and also if the manuscript from which they were extracted is still preserved at Leipsic?

2. "Achillis Clavigeri Veronensis Satyra, in novam Discordem Concordiam Bergensem."

'Ridentem dicere verum quid vetat?'

Lugduni Bataurum per Henricum Hatstam. Anno MDLXXCII." There is no pagination. At signature B (4) commence—"Miræ Hominum Metamorphoses, quæ nuper in Germania, ivsto Nemesio iudicio, contigerunt, ex Ovidio, a Ioan. Capilupo descriptæ." Luther is metamorphosed into an ape; "Clerici subsignatores vbiquitatis," into oxen; "Quidam in Ranis conuiciatrices"; Frischlinus, into a crow; Schmedelinus, first into a goat, and afterwards into a wolf, &c. This curious production is defective in the last leaf.

3. "Petri Apollonii Collatini Carmen, de duello Davidis et Goliæ. Tubingæ." 1761. From the edition of Heumannus, by John Frederick Clossius, with critical observations. Where is anything to be found of the author? as Clossius gives no information about him. Neither did the previous editor.

4. "Heroica Belgarum Expeditio pro reparanda Protestantium in Anglia libertate suscepta, auspiciatissimo ductu Gulielmi III.," who, with his high-born spouse Maria, "stupendis divinæ Providentiæ miraculis, are by Parliament called upon to rule England, France, Scotland, and Ireland, narrated in heroic verse by Martin Harlingius, clergyman of Horn. Horn, 1689. Of this poem I have not been able to trace a second copy.

5. "Ecloga in Laudem pie defuncti Gellerti;" by Rudolph Felix Charles Theodore Tammer. Ratisbon, 1670. Eight leaves.

6. "Carmen Panegyricum, Serenissimo Xaverio," actum positi ad restaurandam Sanctæ Crucis Ædem Lapidis Inauguralis, xvi. Jul., 1764. By Adam Grenz. Dresden.

7. "Carmen maximam partem ineditum ex cod. MS. chartaceo" profert D. Johanni Bartholomæo Nagelio et Carolo Wissmullero Societas Latina Altorfina. The preface states, "carminis, quod iam exhibetur, auctor plane ignoratur." The MS. is described as one of the fifteenth century, and contains, besides what is printed, "duo alia carmina satyrici argumenti." It ends, "explicit liber Filonis;" "E codice collectionis suæ edidit Georgius Veesenmeyer, Ulma—Suevus. Mense Januario, an. MDCCCLXXXVIII."

8. "Adriani Van Royen Carmen Elegiacum de Amoribus et Connubiis Plantarum." Lugduni

Bat. 1792. This singular poem, which perhaps was known to Darwin, commences thus:—

"Sive furor, seu morbus Amor sit atrocior, agra,
Seu vitium mentis, seu rationis opus;
Sive aliquid, secti quod cum moderamine mundi
Ætheria magnos ponit in arce Deos:
Omnibus in terris animalia solis ab ortu
Solis ad occasum nota gubernat Amor;
Cujus ad arbitrium, quicquid natura creavit
Cogitur ætatis fata subire suæ.
Impetus ille viros, rapit impetus ille puellas,
Ingenitusque sibi quemlibet ardor agit."

D. "Poème sur la Bataille gagnée à Krichenau, le 18 juin, 1757, par l'Armée de S. M. l'Impératrice Reine, sous les ordres du Maréchal Comte de Daun, sur celle du Roi de Prusse, commandée par le Roi en personne. 1757." This production is apparently printed for private circulation, and is subscribed, "Gaubier de Barreau, volontaire à l'armée de Bohême, auprès du Général Comte Nicolas Esterhazy." J. M.

ANCIENT WORCESTERSHIRE INVENTORY.

Among Lord Lyttelton's family MSS. in the muniment room at Hagley is an interesting inventory of furniture, &c., in the year 1605, which throws some light upon the appointments of a great mansion in those days. The first sheet is inscribed:—

"A trewe inventorie of all such goods as were seized by Sr. Thos. Russell, knight, sheriff of the countie of Worcester, and sould by him unto Meriell Litelton, widow, by virtue of a writ of fieri fac. at the suite of John Greene, unto him directed as foloweth."

To the last sheet of the inventory is appended the following note, written a century and a half later by Bishop Lyttelton, who was the president of the Society of Antiquaries, and who arranged and labelled the Lyttelton family papers:—

"Inventory of the goods & furniture seized by the Sheriff of Worcestershire ye 24 James 1st belonging to M^{rs} Meriell Lyttelton, widow of John Lyttelton, Esq., of Frankley Hall or Hagley Hall, but I rather think at ye former." C. Lyttelton, Jan. 20, 1750."

Meriell or Muriel Lyttelton was the daughter of Lord Chancellor Bromley, and the wife of John Lyttelton, Esq., of Frankley, which was then the principal family seat, although Hagley had then belonged to them for many years. John Lyttelton was a zealous Papist, and for his connection with Essex's plot against the Government of Queen Elizabeth in the year 1600, he was condemned, his estates forfeited, and he died in King's Bench prison. By the interest of Muriel, his widow, King James granted back by letters patent the whole of the estates, reversed the attainder, and restored the blood. This lady, therefore, has been justly denominated the second founder of the family, and living with great prudence and

economy for more than a quarter of a century after the above event, she contributed material to retrieve the family estates, and to pay off an accumulation of debts. But what was this seizure of furniture in 1605? Was it in connection with the Gunpowder Plot of that year? At least two members of the family were concerned in the plot, and Hagley was the scene of their concealment and discovery. At that time Sir Thomas Lyttelton, of Frankley, was the representative of the family honours, and the good widow Muriel may have been then residing either with him at Frankley or at Hagley. It is therefore not certain to which of those mansions this interesting inventory pertains.

The various apartments in the house, with their respective contents, are noted in the following order: the arras chamber, closet within arras chamber, lower wainscot chamber, inward chamber to the same, wainscot chamber, in-door chamber to the same, great parlour, little parlour, buttery and pantry, hall, old gallery, still-house (distilling?) chamber, the parson's chamber, faulkner (falconer's) chamber, next chamber to that, nursery chamber, little chamber next to the nursery, the brushing room, inward chamber to the gallery, chamber adjoining to that, turret chamber, gallery between, and chamber within the gallery, great chamber, inward chamber to the same, a brushing place, the armory, store house, kitchen, brewhouse, boulding-house, inward chamber to upper wainscot chamber, dairy (dairy?) house, cellars, barn, room at stair head and the baylie's chamber.

The mansion therefore contained nearly forty apartments. The principal bed-room was called "the great chamber," wherein was a bedstead with furniture of satin embroidered and silk curtains: it had a down bed, a quilt, a mattress, four blankets, two pillows, one bolster, a red rug, a chair of "cope stuff," two chairs and a stool covered with blue silk. There was tapestry in the apartment, and curtains to all the windows. In the arras chamber was a "varnyshed bedstead, with five curtains of green saye (the serge of Ghent, which usually formed the hangings in the best chambers). Tapestry is mentioned in two only of the apartments. The beds were either of down, wool, or flock; hangings of tissue fringe with silver and silk; curtains of crimson silk window curtains of yellow damask. The bulk of the linen seems to have been kept in coffers or chests in the closet within the arras chamber here were table cloths, cupboard cloths, towels, napkins, sheets, and "pillowbeeres" (pillowcases, still called "pillowbeers" in Shropshire). Some of the sheets were of flax, others of hemp; and holland, diaper, and damask were the materials of the inner linen. There were "flaxen saylins" (sailcloth) with blewes, and some of the

illowbeeres" were of calico. Twenty beds specified in the inventory, but some of the domestics slept on mattresses only. The parson they kept a family chaplain at Frankley) and the falconer had only a mattress each.

"At the stayre head by the arras chamber dore" was also a chest with linen. As to the principal furniture, there were tables and sideboards on frames; many chairs covered with leather, others with silk; in one of the brushing rooms was a press—a great upstanding piece of furniture like a wardrobe—and in the other a chest containing a Turkey carpet and cushions. In most of the rooms were "fermes," joined stools and low stools, tables on frames, and brass andirons (fire-dogs); in the upper wainscot chamber "a wermynge panne"; and elsewhere two maps and one picture. The kitchen contained the universal "brasse potta," "possenetts, chaferns, chaffyng dishes, cobirons," spits, jacks, and pewter services; 19 casks and 6 barrels (valued at only 18s. 4d.!) were in the cellar; whilst in the barn were noted "wayne bodies to carry deere," an old tumbrell (waggon), "plowmen's axletrees and bordes," &c.

Such establishments were never unprovided with armour; and accordingly, in the gallery and armoury, we find—

"214 browne bylls, one pole-ax, one partizen, and one globe, 71 picks, 81 quilted coats and jacks, 3 sleeves quilted with iron, 5 almayne rivetts, 5 lances, 5 short swords with plate & sculls, and 12 plated coates; 2 corsletts, 5 calivers, 2 crosbowes with arrowes, & 3 short pistols with flasks."

The sum total of the value of the entire goods was but 1244. 3s. 8d., but this must be multiplied by 15 or 20 to bring it down to the present value of money.

J. NOAKE.

Worcester.

BERNAR.

In Jesse's *Researches into the History of the British Dog*, I find the following passages:—

"We send you also William Fitz-Richard, Guy the huntsman, and Robert de Stanton, commanding you to providenecessaries for the same greyhounds and 'veltrars,' and our dogs 'de motis,' and brachets, with their *bernars*," &c.—Vol. ii. p. 27.

"And than shuld ye *beerners* on foot, and ye gromes lede home ye houndes," &c.—Vol. ii. p. 123.

"And whan ye yemen, *beerners*, and gromes han ladde home ye houndes, and sette hem wel up, and ordeynne water and strawe after yat hem nedeth," &c.—*Ibid.*

Observing that the learned author is for once somewhat at fault about the meaning and origin of the term, I send you the following note:—

Mr. Jesse says:—

"*Bernars*—qv., bowmen, or huntsmen, from *bersare*, to hunt or shoot.—*Cowel*. Or from *bernage*, equipage, train, &c.—*Cotgrave*."

But the true meaning is better given in Roquefort. We there find,—

"*Berniers*, vassaux qui payoient le droit de *brenage*."

And again:

"*Brenage*, redevance en son, que des vassaux payoient d'abord à certains seigneurs pour la nourriture de leurs chiens; en bas-Lat. *brenagium*."

And again:—

"*Bren*, *bran*, *brénie*, ordure, et du son, ou ce qui reste dans le sas de la farine sassée; en bas-Bret. *bren*, son."

It hence appears that a *bernar* might, in modern English, be well named a *branner*; i. e. a man who provides *bran* for dogs, where by *bran* may be denoted refuse of various kinds, and not only that obtained from husks of corn. Wedgwood, s. v. *Bran*, explains that it means refuse, *druff*, leavings, ordure; and instances the Breton *brenn hesken* as meaning refuse of the saw, sawdust.

The duty of the *berner* was, no doubt, to feed the dogs; for Mr. Jesse says again:—

"Besides the foregoing, and not included, was the wages of a certain valet ('berner') for the keep of fifteen running-dogs during forty days in Lent."—Vol. ii. p. 132.

Yet again we read:—

"Mention is made likewise of 'the Pantries, Chip-pinges, and broken breade,' a kind of food which is frequently spoken of about this period."—Vol. ii. p. 125.

This may be the signification of *bran* in its wider sense.

One more quotation (referring to the 49th year of Henry III.), is too important to be omitted:—

"In acquittance of the expenses of Richard de Candevere and William de Candevere going for *bran*," &c.—Vol. ii. p. 36.

It might easily happen that a person who engaged to provide food for hounds was be a man of wealth: for numerous examples of such "dog tenures," see the same volume, pp. 41, 42, 43. This perhaps may account for the name being applied to persons of higher station, and I suppose such to have been the origin of the name *Berners*, of which Juliana *Berners*, and Lord *Berners*, are such bright ornaments.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

MAR'S WORK, STIRLING. — Will you allow me to correct a common error relative to the name of an important ruin so designated, situated within the ancient town of Stirling, in North Britain? This we are informed it obtained from being the work of (i. e. erected by) the Scotch Earl of Mar, under whose direction it was constructed, in point of fact. Mar's Work, however, means simply Mar's fortification, castle, or walled surroundings; and is derived from the Old Norse word *virki*, bearing this significance. It occurs in the names

of other places in Scotland, in the like sense, as in that of the old baronial residence of Newark on the Frith of Clyde, in Burn's *Work* (*Biörn Wörk*), Dumfries, and in another name similar to the latter in Cumberland. It also appears in the family legend of the northern Earl of Caithness—"Commit thy *werk* to God." This has generally been explained in the sense of "Cast your labours upon God," but which is obviously intended to convey: Trust not to the ordinary defences of stone and mortar, but resign your stronghold to the keeping of God. Another application of the word is found among the Scandinavian population of the city of Aberdeen, viz. its use to denote exclusively a class of labourers selected to the post on account of their large stature and great physical strength, whose duty it is to discharge the shipping in the harbour. These are called "*warkmen*." Dr. Jamieson gives as the primary signification of this term, in the singular number: "One who engages in any *wark* he can find, a jobber." It is plain however that the ordinary street porters, who are *not* called "*warkmen*," are equally with the others in every sense "*jobbers*," and engage in *any wark* they can find. It is common with the vulgar who have "*lifts*" to be moved, to say "We'll send for the *warkmen*," i.e. in preference to dallying with persons of inferior strength. *Warkmen* then seems to mean, not merely persons who perform manual labour, but *strong* men employed to bear heavy burdens: *Wark*, a fortification, rampart, bulwark, intrenchment, walls, &c.; and *Wark*, an adjective denoting physical power.

It may be noted in passing that the name *Wark*, as a surname, occurs among the Norse inhabitants of the Isle of Bute. J. C. ROSS.

New Inn, London.

UNKNOWN MURDER CRUISE IN RIVER HART. A very early instance of an archbishop holding his cruise in his right hand is given in *Bladen's Oxford Memorabilia*, p. 297. It is taken from a letter MS. now held in the possession of P. Henry Bag. The story of the cruise is somewhat dark for that period, the name is obscure, and the charitable plan is a without explanation.

The sentence is not generally known who was the origin of the sentence, "The that will be his own master will have a fall in his wheel." I believe it has arisen from the following sentence in St. Bernard.

"Quia cum mensura mensurabitur, et in proportionem rebus, et in."

which may be thus rendered in English.

"Et qui seipsum mensurabit, in eadem mensura mensurabitur."

W. C. C.

AUTOGRAPHS IN BOOKS.—In a copy of I translation of Boccaccio's *Fall of Prince Stanford* Library (black-letter, London are the following MS. lines, in very ea racter:—

"If Pleasure ought thou taken haste in Boccac
woorke,
Lett not the same through Envie's blaste i
coverte lurke,
For paines thou must perceive he tooke, an
great did use,
In searching oute of stories olde, most darke
confuse—
To bring to light, as thou maieste reede, their
deeds most rare:
On which his buzied tyme to spende, I wis h
spare.
Yet in oblivions secret hid, let not John
fame
Be overshadowed silently, but blaze abroad hi
For that with tedious labour greate, in such
stile,
Into our vulgar tonge he hath compilde, with
file,
This passing worke. Whearfore adewe. Remer
thy charge—
To sound abroad triumphantly their fame
large.

— FINIS, THOMAS BRIGGS."

THOMAS E. WINNI

PROWE (ADJECTIVE).—The ordinary dictionaries give the superlative *prowest*, the positive *prower*. Unless I mistake the of the passage, *prower* occurs in *Ly Beaus I* line 1048—

"He serde to hem that *prower*."

I quote from Appendix to M. Hippeau's *Lawson*. *Prower* is an uncommon word, an worth noting. JOHN ADDIS (Jr

SERVANTS' TEA AND SUGAR.—I was si to find "tea and sugar" already establis in fiction among servants so early as 17 *Novel* *Life in Former Days* by E. Dunb has, 1800, p. 157, a gentleman thus write his steward:—"The *servants*, including i sugar, etc. is to be seven pounds a year."

In a later edition of this volume, I h notice will show the printing of some of hi to which the *or* *for* MSS seems to hav transmitted that *or*. See pp. 11, 13, 14, 1 which where we find a date thus oddly p The date of *and* *for* and twenty-five 1800. J.

"WAS A MAN DESTROYED" ETC.—What i right in the *Book*—

"The Adam Adam and Eve span,
"Who was then the gentleman?"

In the *Book* correction, in the 1 of the *Book* I addressed the s "Search not for the *Book*. But it seems

mon to Germany also, and Spener says it was ten up in a conspicuous place in the city of nberg:—

Soribergæ in conspicuo ejus urbis loco elogium tale ia vernacula scriptum esse audio:

'Quo nobilis tum quispiam loco fuit,
Cum foderet Adam et Eva fila duceret.'

'So was da der Ebelman
Da Adam haett und Eva span.'

Operis Heraldici, p. spec. p. 150. Frank-
furt. 1680.

JOHN WOODWARD.

ontrose.

Queries.

VILLIAM BALCOMBE.—Who was Mr. William combe, who was in St. Helena with the Em-
per Napoleon in December, 1815? S. R. D.

REV. JAMES BURGESS.—W. R. J. of Bury,
cashire, will thank any of the readers of
& Q." who can give him information of the
Rev. James Burgess, of Hanfold, Rochdale,
1800, author of *A Discourse on Beelzebub
ring and drowning his Hogs*, and co-author of *A
eaise on Public Prayer*; or of his son Daniel
rgess, who resided in Liverpool about 1820.

DE ROS.—In Banks's *Bar. Angl. Convent.*
378) John de Ros or Roos is stated to have
d s. p. 17 Ric. II. On a reference, however, to
ld. MSS. Brit. Mus., Sir John de Roos is found
have had by his wife Beatrice, daughter of
oger le Archer, two daughters and coheirresses—
t. Cecilia and Anne; the latter married Thos.
ckville. Which authority is preferable?

Sp.

SIR THOMAS DICKINSON, KNT., M.P., was an
erman, and in 1657 Lord Mayor of York. He
resented the city in the parliaments summoned
the years 1655, 1658, and 1660. Although a
ong partisan of Cromwell, he was probably
derate in his religious views; and, according to
testimony of a contemporary, more Episcopa-
than Presbyterian or Independent. John
mer, M.D., dedicated to him his *Anthropo-
morphosis; or, Man Transformed*, 4to, 1653;
the Rev. Josiah Hunter dedicated to him a
non on Philip iv. 5, 4to, 1656. (The title-page
y copy of the latter is wanting; could it be
lied?) He was a patron of literary men. I
ask, what is known of his family and de-
cendants (he was not heraldic), and also if he
l in York, and when? Did his son Thomas
kinson, Esq., live at Kirby Hall, near York,
marry a daughter of — Mickethwaite, a
relative of the first Viscount Mickethwaite?
do was Dr. Mickethwaite, who preached MS.

sermons in my possession "at Allhallowes vpon
the payment (pavement?) in Yorke," 1630?

F. R. R.

DREAMS AND SIGNS.—*The Knowledge of Dreams
and Signs*, a penny chap-book, without date,
printed by E. Hart, Plymouth, contains the
ordinary matter of such works, but has the fol-
lowing, which I have not seen in any other:—

"To make a man love a woman, let her cut off secretly
a piece of his coat or jacket, and throw it over her shoulder
into the fire, not looking thereon till all the fire is burnt
out and the hearth is cold."

"If a woman leave her bed to look at the morning star,
she is in love; so if she plait chaplets of flowers and put
them aside till they fade; so if she pick up shells and
throw them back into the sea, she is in love, although she
herself doth not know it."

"To meet a goat in a place where they seldom come,
if in the last three days of the week, is bad luck."

"To meet one sheep fasting is good luck; not so a
flock."

Are these generally known, or mere additions of
the compiler? V. H.

HAIR STANDING ON END.—In Job iv. 15, he
says—

"A spirit passed before my face, and the hair of my
flesh stood up."

We often hear of a man's hair standing on
end in fright; but I do not know of any one in
modern times having noted the fact from his own
experience. The hair has often turned grey on
a sudden fright, or from grief. Can any of your
readers give an instance on behalf of themselves
or others of the hair standing on end? *

SIDNEY BEISLY.

Sydenham.

P.S. I have often seen the hair on a dog's back
and a cat's tail stand on end with fright.

HEATHEN SACRIFICES.—These are most likely
to be met with in the Celtic portions of our island.
Indeed I have heard something vague respecting
the sacrifice of a calf in time of murrain in Corn-
wall, but cannot get it authenticated. I shall be
thankful for certain information upon this or any
similar instances. WILLIAM HENDERSON.

CHARLES LAMB'S "ELIA."—Charles Lamb, in
the *Elia* Essay entitled "Detached Thoughts on
Books and Reading," quotes some lines by "a
quaint poetess of the day," as he terms her, de-
scriptive of a penniless boy eagerly devouring a
book at a stall, and being ordered by the owner
(less kind than Mr. Kingsley's *Sandie Mackaye*)
to put the book down, on the ground that he never
purchased anything:—

"You Sir, you never buy a book,
Therefore in one you shall not look."

Who is the "quaint poetess"?

JONATHAN BOUCHIER.

[* See "N. & Q." 2nd S. v. 214, 800.]

MARRIAGE OF GEORGE III. (OR IV.?)—A large picture of the above was painted at a cost of 3000*l*. Can any of your readers tell me where it is and what was the name of the artist?

S.A.F.A.

PENNY MAGAZINE.—Some capital papers which appeared in this Magazine were afterwards re-issued in small 12mo volumes, with the original type and illustrations. Where can I find a list of these, and are they still to be procured?

F. M. S.

DARK MOON.—A country newspaper contains a long account of the following circumstance under the heading of "A Dark Moon." A farmer's wife had saved, out of her house-keeping expenses and unknown to her husband, some sixty pounds. Her hiding-place was in a dark closet beneath the stairs. One day her hoard was missing, and her suspicion fell upon a servant who had left her service that morning. The farmer's wife communicated her loss to the police, one of whom went to the house, searched the spot where the money had been deposited, and, behind a brick in the wall, first discovered eleven sovereigns. Removing more bricks, he found sixty more and the remnants of a canvass bag, which had contained meal. It appeared that the farmer's wife had placed the money in the meal so that it should not tarnish, and rats had gnawed the bag, and so drawn the money to their nest. The account goes on to say the farmer was delighted at the discovery of his wife's "dark moon." Wanted to know why a woman's secreted savings is termed a "dark moon"?

M. C.

GENERAL OGLETHORPE.—The advantage I derived from "N. & Q." when preparing *The Life of Wolfe* induces me to seek, through the same valuable medium, for original information concerning General James Oglethorpe, the founder of Georgia and the friend of Dr. Johnson. I have availed myself of the official documents in the Record Office, but think it possible that some correspondent may either possess or know of private letters of a man a "Life" of whom "N. & Q." has stated to be a desideratum; and as my "Memoir of Oglethorpe" is already in the press, I shall be glad to be favoured with communications as soon as possible.

ROBERT WRIGHT.

102, Great Russell Street, W.C.

QUOTATION.—"None but poets remember their youth." Who is the author of this sentiment?

A. O. V. P.

COLONEL ROSSITER.—It is stated in the *Dublin University Magazine* for November, 1866 (p. 553), that Mary, sister to Patrick Sarsfield, Earl of Lucan, married "Col. Rossiter, co. Wexford." Can any one tell me anything about this Col.

Rossiter and his family? Was he a cadet of the family of Rossiter of Somerby, co. Lincoln?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SCOTTISH ARCHAEOLOGY.—Dr. Daniel Wilson (*Pre-Historic Annals*, p. 531) gives an inscription from the cave of St. Molio, Holy Island, which he reads *Nikulos ahane raist*. No such word as the intermediate one, he says, is known in the Icelandic tongue—from which he infers it to be Celtic—a conclusion which seems to be impossible. Can any of your readers explain this, and also give some account of the names St. Molio and Holy Island?

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

MONASTIC SEAL.—I possess a cast of the seal of Spalding Priory, but it is very imperfect. On one side is the figure of a friar or abbot, I suppose with pastoral staff in his left hand, and the right in the attitude of benediction. On the other side is the representation of the Virgin, as I take it with the Holy Child. But little remains of the inscription on both sides; and the figures, especially the last-named, are much mutilated. Is there any means of obtaining a perfect representation, or of finding out the whole of the inscriptions? I may add, that I understand the cast taken from the seal attached to the deed of surrender at the Dissolution.

D. S. L.

TACAMAHAC.—When I was a boy there was, remember, a sovereign balsam in use in our part of the country (Lincolnshire) for cuts, &c., called Tacamahac balsam. In the garden of a relative I recollect a Tacamahac tree. I do not know whether I spell the name rightly, having never seen the word in print. What is the proper name of the tree, and is the balsam still in use?

D. S. L.

Queries with Answers.

QUOTATION WANTED.—In the debate in Congress on a bill to prevent any lawyer who had been a Southern sympathizer from practising his profession, the Democrats asked for only an hour's delay, and, being refused, impeded business for thirteen hours by moving adjournments. While this was going on, some members began to sing in an under tone "Home, sweet Home," and Mr. Grinnell proposed that the Democrats should sing the following verse:

"And are we wretches yet alive?

And do we still rebel?

'Tis only by amazing grace

That we are out of hell."

"Times Correspondent," cited in *Herts Advertiser*, Feb. 16, 1867.

These cheerful lines are doubtless part of a hymn. Where can I find the rest?

FITZBOPKINS.

[The lines, slightly altered, are from Dr. Watts's Hymns (Book ii. Hymn 105). The following is the Doctor's version:—

"And are we wretches yet alive?
And do we yet rebel?
'Tis boundless, 'tis amazing love
That bears us up from hell!"

NAPOLEON.—In a French paper published here, *The Europe*, I find the following; and I would ask some of the good Greek scholars their opinion of it. I do not know the origin of the name Napoleon, but supposed always it was derived from the two Greek words *Napos* (forest) and *Leon* (lion).

The following is the article on this name from *The Europe*:—

"Anagram.

NAPOLEON.

APOLEON.

POLEON.

OLRON.

LEON.

EON.

ON.

"Each word is a Greek one, and the whole forms a phrase which reads as follows:—

"NAPOLEON ON O LEON,
eon apoleon poleon,
meaning, when all taken together, 'Being the lion of the people who destroys the cities.'"

W. W. MURPHY.

Frankfort-on-the-Main.

This remarkable *jeu de mots* will be found in *Littérature Française Contemporaine*, ii. 266. The word Napoleon, being written in Greek characters, will form seven different words, by dropping the first letter of each in succession, namely, *Ναπολεων*, *Απολεων*, *Πολεων*, *Ολεων*, *Λεων*, *Εων*, *Ον*. These words make a complete sentence, and are thus translated into French: "Napoléon, étant le lion des peuples, allait détruisant les cités."

POTATO.—I find at Offenburgh, near Baden, a monument to Sir Francis Drake, "The first introducer of the potato into Europe." Is this correct? We have been told that Sir Walter Raleigh was the person who first brought the potato to Europe from America. We knew from history that Frederick the Great had to compel his people to plant it before he could get it into much use. Did Sir Francis or Sir Walter introduce the sweet potato, the common Irish? In Virginia, when Sir Walter first visited, they cultivated the sweet potato only to any great extent.

W. W. M.

Frankfort-on-the-Main.

[Notwithstanding the whimsical objection to potatoes urged by the Puritans, who denied the lawfulness of eating them because they are not mentioned in the

Bible, this vegetable must ever be ranked among the best gifts of Providence. The introduction of the potato into England may be thus succinctly stated. It first entered Europe by two different routes. It was introduced from Peru to Old Spain, and thence made its way to Italy and Germany, where special laws were enacted to compel the cultivator of the soil to grow, at least, a certain annual quantity.

Some authors have asserted that Sir Francis Drake first discovered the potato in the South Seas; and others that it was introduced into England by Sir John Hawkins, A.D. 1563. But the plant here alluded to was evidently the sweet potato (*Batatas*), which was used in England as a delicacy long before the introduction of our potato (the *Solanum tuberosum*). The sweet potato was imported in considerable quantities from Spain and the Canaries, and was not considered amiss in restoring decayed vigour. The kissing-comfits mentioned by Shakespeare, Webster, and Massinger, were principally made of these and Eringo roots. At length the Virginian potato (the *Solanum*) both became a substitute for it and appropriated its name.

In 1584 Queen Elizabeth granted a patent "for discovering and planting new countries not possessed by Christians," and under this sanction some ships, principally equipped by Sir Walter Raleigh, sailed to America. In 1585 the first body of colonists landed, under the government of Mr. Lane, in Virginia, so called in honour of the virgin queen. Harriott, a celebrated mathematician of the day, went out to survey the colony; his survey and report, and the introduction of the potato and the tobacco-plant into England for the first time, were almost the only fruits of this attempt. The misconduct of the colonists brought the hostility of the Indians upon them; and they were glad to re-embark within a year on board a vessel of Sir Francis Drake, who was returning from an expedition against the Spaniards in North America, and had been commanded by the Queen to visit this plantation in his way, and see what encouragement or assistance they wanted. In Drake's ship was most probably brought home our potato, since in Harriott's report of the country, printed in De Bry's *Collection of Voyages*, he describes (vol. i. p. 17) under the article "Root," a plant called openawk, which is considered identical with the potato. Gerard, in his *Herbal*, mentions that he had the plant from Virginia; that he had grown seedlings of it in 1590; that it grew admirably in his garden, and recommends the root as a delicate dish, but not as a common food.

We shall be glad to receive from our correspondent any additional particulars of the monument to Sir Francis Drake now at Offenburgh.]

OXFORD VERSION OF BOETIUS, 1674, 12mo.—Is it known who executed this remarkable version? As it is not noticed in Lowndes, I may give the full title—

"SUMMUM BONUM, or An Explication of the Divine Goodness, in the words of the most renowned Boetius.

Translated by a Lover of Truth and Virtue. Oxford: Printed by H. Hall for Ric. Davis, 1674."

The advertisement to the reader contains a letter from "my ever honoured dear friend Mr. Henry Hallywel." The translator was evidently a devout mystic of the school of Dr. Henry More. He gives a poetic address "To the Reader," and signs it "P. G.," which may furnish a clue to his name. At the end he appends two poems entitled respectively "HÆRXIA" and "Divine Solitude," which are quite in the style of the "Devotional Hymn" translated into English from the Dutch of Adam Boreel, "by a Lover of the Life of our Lord Jesus," and appended to Glanvil's *Lux Orientalis*, London, 1682. I should mention that this anonymous version does not include the fifth book of Boetius.

EIRIONNACH.

[Dr. Bliss possessed a copy of this scarce work. The date given in his catalogue (Second Portion, No. 382) is that of 1664. The initials P. G. he conjectured were intended for Bishop Peter Gunning; but this we much doubt. The translator, by a strange anachronism, makes Boetius in his verses speak of *Peru and America*.]

CLOCKS STOPPED ON A DEATH.—Whence arises the custom of stopping clocks in rooms in which dead persons lie? Is it a relic of some superstition, and if so, what is its meaning? or is it simply intended to denote respect for the dead by causing the profoundest possible silence?

GEORGE PACKER.

[Some of our venerable nurses assure us that it is not an uncommon occurrence for clocks spontaneously to stop at the decease of an individual, as did that of the House of Lords at the death of George III. See "N. & Q." 3rd S. vi. 27, 446, 519.]

BARON MACGILLICOT.—Is there one of your readers who knows anything of the Baron MacGillicot? He married the Dowager Countess of Wigton in 1748, and is one of the *dramatis personæ* in the great Douglas cause. Was his name originally McGillicuddy, and in particular what was his relationship to Sir Ulic MacKillicut, the Bath suitor of my well-known connexion *née* Miss Tabitha Bramble? O. LISMAHAGO.

[Eupheme, daughter of Sir George Lockhart of Carnwath, widow of John, sixth Earl of Wigton, married Peter MacElligot, major-general in the service of Maria Theresa. Her brother, Count Lockhart, was a distinguished officer in the same service, but neither she nor her husband had anything to do with the Douglas cause.]

MEDICAL TREATMENT IN THE MIDDLE AGES.—I shall be obliged by information as to which are the standard works on the condition of medical science, and the treatment of diseases, during the middle ages in England. W. H. S. A.

[References to standard works relating to the medical science during the middle ages will be found in Sir Alex-

ander Croke's valuable Introduction to the *Regimen Salernitanum*, published at Oxford in 1830. Consult also the *Encyclopædia Metropolitana*, v. 829; and the *Encyclopædia Britannica*, eighth edition, xx. 816.]

Replies.

HANNAH LIGHTFOOT.

(3rd S. xi. 131, 156.)

Every historical reader must feel grateful to Mr. THOMAS for his able commentary upon the myth of Prince George's marriage with "Hannah Regina." It adds strong confirmation to my own belief that the entire fiction was wrought out, with some ingenuity and with great pertinacity, by Olivia Wilmot Serres; her groundwork having probably been, as your correspondent Mr. HYDE CLARKE suggests at p. 156 of this volume, some exploded vulgar rumour or street ballad which appears to have been popular at the end of last century, when Mrs. Serres was thirty years old, and was probably an active penwoman, her first acknowledged work, *The Life of the Author of the Letters of Junius*, having been published in 1813. I think that a copy of *What! what! d'ye call him, Sir, and the Button-maker's Daughter*, would interest many readers of "N. & Q." One of two conclusions must, I think, be clear in the minds of all who have investigated the subject—either (1) that Mrs. Serres wrote the accounts of Hannah Lightfoot, which appeared most opportunely in the *Monthly Magazine* in 1821 and 1822; her acknowledged petition to the Crown, with a view to establish her legitimacy as daughter of Henry Frederick, Duke of Cumberland, having been presented in 1819; and her "Statement to the English Nation," including certificates and confirmations of the Princess Olive's royal parents' Marriage, and her Birth, having been published in 1822. Further, that she was the author of *An Historical Fragment relative to her late Majesty Queen Caroline*, which appeared in 1824; and that the two works (or rather the two editions of the same work), the *Authentic Records of the Court of England*, and *The Secret History of the Court of England*, came from the same active and unscrupulous pen; or that (2) Mrs. Serres was in direct communication with the writers of all these works, who reproduced her statements in her own words.

Let us compare the following quotations:—

"The Life of the Author of the Letters of Junius, the Rev. James Wilmot, D.D., late Fellow of Trinity College, Oxford; Rector of Barton-on-the-Heath and Aulcombe, Warwickshire, and one of His Majesty's Justices of the Peace for the County . . . by his Niece, Olivia Wilmot Serres."

"Dr. Wilmot lived in habits of friendship and confidence with some of the most distinguished and

among them were Mr. Grenville, Lords North-
urne, and Sackville, together with the cele-
brities, Mr. Thurlow, and Mr. Dunning. The
of Worcester, Lords Plymouth, Archer,
Arst, Grosvenor, Craven, and Abington were
intimacy with him, more particularly the
mod noblemen. He was well-acquainted
members of the Administration from 1766 to
ere is no question but his political informa-
red from these sources.

te the expressions used in the *Secret*
the Court of England published nine-
ater (page 48) :—

s disquisitions have been written to prove
ry, we recognise him in the person of the
Wilmot, D.D., Rector of Barton-on-the-
Aulcester, Warwickshire, and one of his
ices of the peace for that county.

ot was born in 1720, and during his stay at
y became intimately acquainted with Dr.
d Archer, and Lord Plymouth, as well as
who was then entered at Trinity College.
gentlemen the Doctor imbibed his political
was introduced to the first society in the

then, a facsimile of what most readers
as a genuine Serres document :—

this day completed my last letter of
sent the same to L—d S—ne. J. W.—
772.”

t as almost a matter of certainty that
ets of passages were written by the
; and who but Mrs. Serres would

Wilmot in the terms made use of in
quotation ?

st finished a very careful perusal of the
ry of the *Court of England*, published
he Lightfoot scandal forms an integral
whole scheme of the work, which is
ritten from beginning to end by the

It may be well to mention that the
of Mr. Jesse's impression, that the
Records and the *Secret History* were
different persons, is positively disproved
an one statement in the latter work.
at page 156 that—

er work of ours, called *The Authentic Re-
count of England*, we gave an account of the
and mysterious murder of one Sellis, a
Duke of Cumberland, which occurred this
t account we did what we conceived to be
istorians—we spoke the TRUTH! The truth,
ppears, is not always to be spoken, for his
ss instantly commenced a persecution against
cious libel.”

page 196 :—

aracter only did we publish what we be-
ll believe, to be the truth, in our former
atic *Records*, and which we have consider-
upon in our present undertaking.”

rical *Fragment* quoted by Mr. THOMS
and the *Secret History*, are, I believe,

our only “authorities” for the statement that
Queen Caroline was acquainted with the “fact”
of George the Third's marriage with the fair
Quaker.

The statements stand as follows in the two
works. In the *Historical Fragment* we are told—

“The Queen” [Caroline] “at this time laboured under
a very curious, and to me unaccountable, species of
delusion. She fancies herself in reality neither a queen
nor a wife. She believed his present Majesty to have
been actually married to Mrs. Fitzherbert; and she as
fully believed that his late Majesty George the Third
was married to Miss Hannah Lightfoot, the beautiful
Quakeress, previous to his marriage with Queen Char-
lotte; that a marriage was, a second time, solemnized at
Kew (under the colour of an evening entertainment)
after the death of Miss Lightfoot; and as that lady did
not die till after the births of the present King and his
Royal Highness the Duke of York, her Majesty really
considered the Duke of Clarence the true heir to the
throne.”

All this may be gathered, piecemeal, from the
Secret History.

In a letter, stated by this slanderer, at page 228,
to have been addressed by Queen Caroline to her
husband, we have the words—

“To you it is well known that the good King, your
father, has invariably treated me with the most profound
respect and proper attention; and his Majesty would have
done me more essential service long since, had it not been
for the oath he gave to Lord Chatham, to preserve from
all public investigation the connexion formed in 1759
with the Quakeress.”

At p. 83 :—

“In the early part of this year” [1786], “the Prince
was married to Mrs. Fitzherbert.”

“The Queen insisted on being told if the news of his mar-
riage were correct. ‘Yes, Madam,’ replied he; ‘and not
any force under heaven shall separate us. If his Majesty
had been as firm in acknowledging his marriage, he might
now have enjoyed life, instead of being a misanthrope as
he is.’”

At page 107 we have, in a copy of a letter written
to the Princess Caroline of Brunswick, by George
Prince of Wales, 1794, the following words :—

“Learn, then, the secret and unhappy situation of the
prince whom they wish you to espouse. I cannot love
you; I cannot make you happy; my heart has long
ceased to be free. She who possesses it is the only woman
to whom I could unite myself agreeably to my inclina-
tions,” &c.

It is pretended that George the Third wrote at
the same time to the Princess Caroline, and to
her mother the Duchess of Brunswick. In the
former forgery he is made to say—

“I have explained to my sister the probable difficulties
which my son George may mention; but they must not
have any weight in your mind and conclusions.”

In the latter—

“He may please to plead that he is already married;
and I fear he will resort to any measures rather than an
honorable marriage.”

At page 37 we read —

"Early in the year 1765 the Queen was pressingly anxious that her marriage with the King should again be solemnised; and, as the Queen was then pregnant, his Majesty readily acquiesced in her wishes. Dr. Wilmot, by his Majesty's appointment, performed the ceremony at their palace at Kew. The King's brother, Edward, was present upon this occasion also, as he had been on the two former ones."

I believe that henceforward the name of Hannah Lightfoot will cease to have any place in the secret history of England; but I trust that the editor of "N. & Q." will not allow the inquiry to be closed until every statement regarding this mythical personage shall have been thoroughly sifted. I have again gone over the statements which appeared in the First and Second Series of "N. & Q." The only assertions which still appear to need canvassing are those made by E. D. (1st S. x. 430), and by MR. G. STEINMAN STEINMAN (2nd S. i. 322). These are confirmatory of the statement made in the letter signed "An Inquirer," *Monthly Magazine*, Oct. 1821, cited by MR. THOMS at pages 90, 91 of your current volume, to the effect that Dr. James Dalton, of the Madras Medical Service, married a daughter of Hannah Lightfoot by the King, and had by her a daughter, Caroline Augusta, who was, in 1854, the wife of Daniel Prytherch, Esq., of Abergoh, Caermarthen, who has had by her no less than fourteen children. After the manner of all these evidences, "Inquirer" of 1821 and E. D. of 1854 are quite irreconcilable on the subject of Dr. Dalton's family. The former tells us that he had "several accomplished daughters, who, with the father, are coming to England; these daughters are secluded from society like nuns, but no pains spared in their education." It is distinctly stated that the mother was then dead. The other authority states that Dr. Dalton left "by this lady four children: Henry Augustus, of the Royals, or 1st Foot Regiment; Hawkins Augustus, of the Royal Navy; Charlotte Augusta (all three of whom died a few years afterwards); and Caroline Augusta." It rather singularly occurred that, a few weeks since, I sent a paper relating to Hannah Lightfoot to the late venerable JOHN D'ALTON of Dublin. Writing to me on the 10th of January last, only ten days previous to his decease, he used the following striking expressions: —

"I may say briefly, for indeed I have not strength to meander far over a sheet of paper, that concerning the Princess Olive of Cumberland has been, for years bygone, put forth to the public on vouchers and stilt that have broken down in the sand, and I would say it was well such a superstructure failed. I confess that I have little regard for romantic schemes that seek to set aside the succession of such sovereigns as the late William the Fourth, and our own best Queen that ever wielded the sceptre of England."

I had then forgotten the name of Dr. Dalton; but I think that, had the above story not also been

a myth, the great genealogist of his own name would not thus have noticed a pamphlet entitled *The "Princess Olive of Cumberland," Hannah Lightfoot, and the Author of the Letters of Junius*.

Now that a clear light is being thrown up the source of much of the scandalous literature which imposed upon violent politicians and pleaders between the years 1813 and 1832, it might perhaps be well that the whole evidence in the miserable Sellis case should be dispassionately reviewed. To myself, as a surgeon, the declaration of Sir Everard Home, cited at page 181 of *Secret History*, is perfectly convincing as proof that the Duke was innocent of the crime maliciously imputed to him. CALCUTTA

PEWS.

(3rd S. xi. 46, 107.)

In answer to J. C. J., I beg leave to say that there is no proof whatever of our churches having been seated in the thirteenth or fourteenth centuries. No remains of such seats exist, nor is there any documentary evidence in proof of their having existed. In the fifteenth century the case was but partial, as is evidenced by the fact of the generality of churches not having seats of even this later date; and, in spite of the mutations to which they may have been subjected, it is not likely that in any case they would have disappeared entirely where they had been. Nor is there anything remarkable in the fact of churches in olden time not being seated. The service of the Mass did not necessitate, either in its nature or length of duration, that people should sit, and preaching was not in fashion. A great many Italian churches, though used for service for hundreds of years, have, like our cathedrals, never been seated to the present day. Seats were consequent on the introduction of preaching. All old church pulpits, like the old seats, are marked with the style of the fifteenth century. The style first came into vogue in the reign of Richard II.; and at this time it would appear that, from the labours of Wycliffe and the dawning influence of the printing-press, men's minds were unusually stirred; the *leaven of the Reformation was rapidly working*, and the priests saw the necessity of more positive teaching. Pulpits were introduced, and preaching assumed an importance it had not previously held. The service now being prolonged, individual parishioners in some cases erected single seats for their families; in other cases we find more liberal-minded or richer people seated the whole church. Consideration towards the women appears to have set the example, as they are so often named in old accounts in relation to church seats, as, for instance, in an early statute of Henry VII.: "No woman that will take a talk."

churche, shall have it whilst she lives if shee dwell in the parish."

When the Reformation was accomplished, preaching rose high in estimation. It was such an enjoyment for men to speak freely and hear safely, that sermons were measured by the hour; people seemed as though they could not tire of them; and, as might be expected, we find a great number of pulpits of this date remaining, and their accompanying high and enclosed pews. As the churches were not warmed at this time, and the length of service so inordinately great, the doors and high framing were necessary as a protection from cold. I am quite aware that in cathedral and collegiate churches there were stall seats in the choir as early as the thirteenth century; but, as the laity were not admitted there, it is apart from the argument. There were also pulpits or reading-places in monastic refectories as early as the thirteenth century, but not in churches.

With regard to the number of ancient seats which still exist. Though, as J. C. J. says, there are *numbers*, yet relatively to the whole number of churches those which have ancient seats are much in the minority. I have visited a great number, and such is my experience. On consulting also a list of sixty-three churches described in Brandon's *Parish Churches*, only twenty are stated to have old seats. P. E. M.

There can be no doubt that there were benches for the people to sit upon in many parish churches in times previous to the Reformation. If it were necessary, the fact might be proved beyond dispute, both from churchwardens' accounts and by still existing examples. I believe, however, that they were by no means universal even in latter times, and that they were very exceptional in early days. Have we evidence that they were in use before the fifteenth century? Mirk's poem on the duties of a parish priest (*circa* 1420), which I am about to edit for the Early English Text Society, contains the following passage, which seems to prove that benches for lay folks were not among the recognised articles of church-furniture at the time he wrote:—

"zet þow moste teche hem mare,
þat whenne þey to chyrche fare,

No non in chyrche stond schal,
Ny lene to pylere ny to wal,
But fayre on kneus þey schule hem sette
Knekyng down vp on the flette."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

PRINTED GRANTS OF ARMS.

(3rd S. vi. 126, 198.)

A few printed grants of arms have at my suggestion been noted in "N. & Q." I now send a list which will, I hope, almost complete the collection:—

- Allenson, William, May 29, 1635.—*Surtees Society*, xli. 52.
 Archer, Henry, April 2, 1575.—*Kent's Banner Display'd*, p. 106.
 Bennett, John, December 6, 1560.—*Miscellanea Genealogica et Heraldica*, p. 48.
 Barbers and Surgeons' Company, September 29, 30 Hen. VI.—*Miscellanea Genealogica et Heraldica*, p. 11.
 Burdett, Francis, November 20, 1599.—*Surtees Society*, xli. 44.
 Baynes, Adam, August 10, 1650.—*Surtees Society*, xli. 54.
 Borden, Arnold de and Grimond de, March 28, 1444.—*Rymer*, v. 132; *Lawrence's Nobility of the British Gentry*, p. 8.
 Barrow, Richard, October 22, 1496.—*Surtees Society*, xli. 38.
 Bangor, John, November 18, 35 Hen. VI.—*Miscellanea Genealogica et Heraldica*, p. 54.
 Crofts, Christopher, June 7, 1649.—*Surtees Society*, xli. 52.
 Criketol, William, May or June, 1410.—*Camden's Remains*, p. 224.
 Cloughe, Edmond, June 26, 1612.—*Surtees Society*, xli. 46.
 Cloos, Nicholas, 1448–9.—*Herald and Genealogist*, i. 185.
 Dodge, Peter, April 8, 1306.—*Ibid.* i. 515.
 Dylke, Richard, June 10, 1574.—*Miscellanea Genealogica et Heraldica*, p. 9.
 Dodsworth, John, June 2, 1610.—*Surtees Society*, xli. 46.
 Eton College, January 1, 1449.—*Excerpta Historica*, p. 47.
 Frankland, Hugh, November 8, 1566.—*Surtees Society*, xli. 41.
 Ferrand, William, March 20, 1586.—*Ibid.* xli. 42.
 Flemyng, John, November 25, 1571.—*Miscellanea Genealogica et Heraldica*, p. 1.
 Ffaryngton, William, December 16, 1560.—*Ibid.* p. 61.
 Founders' Company, October 13, 1590.—*Ibid.* p. 103.
 Gregory, William, February 23, 1600.—*Surtees Society*, xli. 45.
 Greville.—*See Warwick*.
 Gunning, George, December 6, 1821.—*Documents of the Gunning Family*, p. 30.
 Harvey, George, December 3, 1603.—*East Anglian*, ii. 80.
 Hellard, Peter, December 10, 1470.—*Surtees Society*, xli. 38.
 Holbeche, Thomas, January 14, 1586.—*Ibid.* xli. 42.
 Harrison, William, November 1, 1609.—*Ibid.* xli. 46.
 Harrison, John, May 5, 1575.—*Ibid.* xli. 41.
 Hoperton, Adam, August 28, 1612.—*Ibid.* xli. 47.
 Hall, John, June 27, 1599.—*Visitation of Kent, 1619*, edited by J. J. Howard, p. 68.
 Ironmongers of London, September 1, 1455.—*Herald and Genealogist*, i. 39.
 James, Roger and John, November 18, 1611.—*Visitation of Kent, 1619*, edited by J. J. Howard, p. 2.
 Keys, Roger, 1448–9.—*Herald and Genealogist*, i. 137.
 Kimpton, William, April 3, 1574.—*Miscellanea Genealogica et Heraldica*, p. 46.
 King's College, Cambridge, January 1, 1450.—*Excerpta Historica*, p. 362.
 Leechford, Richard, November 22, 1606.—*Miscellanea Genealogica et Heraldica*, p. 54.
 Lister, John, November 12, 1613.—*Surtees Society*, xli. 48.

Loudon, Robert, February 10, 1664.—East Anglian, iv. 8.
 Lambarde, John, July 15, 1552.—Visitation of Kent, 1619, edited by J. J. Howard, p. 53.
 Lawson, Ralph, January 2, 1592.—Surtees Society, xli. 43.
 Maddison, Lyonell, June 5, 1635.—*Ibid.* xli. 50.
 Moigne, William, November 22, 1391.—Camden Society, No. 43, p. 16.
 Micklethwait, Elias, November 6, 1626.—Surtees Society, xxxvi. 280.
 Morle, Robert de, January 6, 1319.—Camden's Remains, p. 222.
 Markes, Richard, May 10, 1560.—Surtees Society, xli. 40.
 Manning, George and Henry, April 20, 1577.—Visitation of Kent, 1619, edited by J. J. Howard, p. 82.
 Morgne, William, November 22, 1391.—Camden's Remains, p. 222.
 Mattok, Nicholas, July 23, 1494.—Lawrence's Nobility of the British Gentry, p. 9.
 Metcalfe, Matthew, September 29, 1581.—Surtees Society, xli. 41.
 Maddison, Lyonell, and his brothers, June 5, 1635.—Visitation of Durham, 1575, edited by N. J. Philipson, p. 61.
 Master, James, May 2, 1608.—Visitation of Kent, 1619, edited by J. J. Howard, p. 44.
 Oxenden, John, February 6, 1445.—*Ibid.* p. 88.
 Osborne, John, May 3, 1573.—*Ibid.* p. 33.
 Peshale, Richard, 1436.—Camden's Remains, p. 223.
 Peirse, John and Richard, December 19, 1634.—Surtees Society, xli. 49.
 Pennyman, James, May 10, 1599.—*Ibid.* xli. 44.
 Richardson, John, September 18, 1615.—*Ibid.* xli. 48.
 Robinson, William, February 20, 1634.—*Ibid.* xli. 49.
 Richardson, Edward, March 20, 1649.—*Ibid.* xli. 52.
 Readhead, Robert, May 10, 1598.—*Ibid.* xli. 43.
 Stansfield, Richard, April 8, 1546.—Kent's Banner Display'd, p. 674.
 Suthaby, Robert, August 15, 1563.—Surtees Society, xli. 40.
 Stones, Christopher, October 26, 1666.—*Ibid.* xli. 53.
 Shelleto, Francis, January 24, 1602.—*Ibid.* xli. 45.
 Sainthill, Peter, July 28, 1546.—Gentleman's Magazine, December, 1825, p. 501.
 Scras, Tuppin, August 14, 1616.—Memoir of the Family of Scrase, by M. A. Lower, p. 7.
 Shakespeare, John, October 20, 1596.—Herald and Genealogist, i. 510.
 Trowte, Alan, November 8, 1376.—Lower's Curiosities of Heraldry, p. 315.
 Turbutt, William, March 20, 1628.—Surtees Society, xli. 49.
 Thornton, Robert, October 4, 1563.—*Ibid.* xli. 40.
 Tenaunt, John, April 1, 1613.—*Ibid.* xli. 47.
 Taylor, John, April 12, 1635.—*Ibid.* xli. 51.
 Tonge, William, and his brothers. (No date.)—Visitation of Kent, 1619, edited by J. J. Howard, p. 66.
 Vincent, Augustine, January 1, 1621.—Memoir of A. Vincent by Sir N. H. Nicolas, p. 102.
 Willey, John, May 18, 1615.—Surtees Society, xli. 48.
 Weld, John, April 10, 1552.—Miscellanea Genealogica et Heraldica, p. 10.
 Watkinson, Henry, October 16, 1664.—Surtees Society, xli. 53.
 Whitgreve, Robert, August 13, 1442.—Camden's Remains, p. 221.
 Warwick, Earl of, April 2, 1760.—Account of Family of Greville, p. 98.
 West, William, 1535.—Surtees Society, xli. 39.

GEORGE W. MARSHALL.

ERRORS IN PARISH REGISTERS: THE DALMAHOY FAMILY.

(3rd S. xi. 8, &c.)

Several notices have appeared in recent volumes of "N. & Q." regarding this family, one of whom appears to have been the second husband of "Lady Elizabeth Maxwell, heiress of the Earl of Dirleton," and widow of the second Duke of Hamilton, mortally wounded at "Worcester Fight," the "crowning mercy" which dashed to the ground for eight long years the hopes of Charles II. This earldom, in the surname of *Maxwell*, has an unfamiliar sound. It does not appear in the attainted, dormant, or extinct Scottish Peerage Lists for 1798. Will Mr. IRVING, who mentioned (3rd S. ix. 423) that it expired with the Duchess's father, tell something more about it? It must have been contemporary, or very nearly so, with the *barony* of Dirletoun, conferred in 1603 by James VI. on his favourite, Thomas Erskine, afterwards (in 1606) created Viscount Fenton, and finally, in 1619, Earl of Kellie—dignities which we have lately seen disjoined from the ancient earldom of Mar, a title which now subsists completely divested of the broad territories in Scotland once attached to it.

F. asks for descendants of the Dalmahoy family. The surname is not unknown in the city of Edinburgh, and in the same county it gives name to the seat of the Earl of Morton, which, I presume, once belonged to the family.

Dalkeith, the "Lion's Den" of the famous Morton, passed by sale early in the seventeenth century from his successors to the Buccleuch family; and it is probable that Dalmahoy did not become the seat of Lord Morton till after that transaction. As for the baronetcy, I observe in an authoritative list of the Nova Scotia baronets, and also those of Great Britain connected with Scotland for the year 1798, no baronet of the name appears. Therefore the last two baronets, Sir Alexander Dalmahoy and Sir John Hay Dalmahoy, who are said to have died in 1800, have clearly not been recognised even by the complaisant authorities of that day, which is rather singular, if the baronetcy ever existed, it being well known that not a few *bonâ fide* Nova Scotia baronetcies have been assumed by persons whose claims were of the most shadowy nature. (Vide *Nova Scotia Baronets*, 1846, by the late W. B. D. D. Turnbull, Esq., Advocate.)

"Sir Bernard Lyndsay, brother of the Earl of Crawford," is a mythical personage. In Lord Lindsay's exhaustive record of his ancient house and its numerous cadets, the *only Lindsays* with the above Christian name are a father and son, who figure at the close of the sixteenth and beginning of the seventeenth centuries; the father as "chamber-chiefd," or *grum* of the *chamber*.

VI. and Charles I.; the son as official Leith in the same reigns, but neither knight. Their immediate ancestor was a Lindsay, *Snowdon Herald*, in 1571, in relationship to the main stem of Crawford appear—certainly not that of a brother. *of the Lindsays*, 2nd edition, vol. i.

every wish to be charitable, I fear that F.'s as to the "last" Dalmahoy baronets, Bernard Lyndsays," afford fresh example in manner in which, often on no better than a family MS. or some such unsafe imaginary honours are conferred on the heirs of a respectable common-place pedicler such appear in print, they ought not to be challenged. ANGLO-SCOTUS.

JOHN PENNYMAN.

(3rd S. x. 511.)

account of this singular man may be accurate. He was fourth son of James Pennyman, Esq., in the county of York, Esq., and was 28. At fifteen years of age he became a regiment of which his eldest brother, Pennyman, was colonel; but after two years, he with two of his brothers was sent beyond sea until his father and mother had made their composition and consented to return. At eighteen years of age he was bound apprentice to Mr. Fabian, a cooper in St. Paul's Churchyard, and in his service, in 1648, upon King Charles II. died, he was much afflicted, and mourned for two years after. He then became a member of Mr. Feak's church, and continued in that congregation until the committal of him as prisoner to Windsor Castle for his part against Cromwell.

Mr. Pennyman joined the Quakers, and left them, alleging that they set up a false Christ as their lord and lawgiver instead of the true Christ. In 1670 he burned at the stake several of the Quakers' books, and was committed to Bishopsgate prison by Sir Thomas Boreman on an alleged charge of having burned books but was discharged after ten days' confinement.

In 1671 he married Mary Boreman, daughter of Edmund Heron, a gentleman of good estate, whose great grandfather built the church. Her mother was a daughter of good, of Woodborough.

Pennyman died in 1702, at the age of 60, and left a collection of letters and papers of his (in which is given an account of his life) and of his family, of great value in the great plague and fire, 1666, extending to forty-eight pages, is

added to some copies of the *Short Account of the Life of Mr. John Pennyman*.

I possess a copy of the quarto volume in the British Museum containing a similar note, and also a list of contents in the handwriting of the author. And I have another rare volume (8vo, 1706, pp. 246), entitled—

"An Additional Appendix to the Book of Mr. Pennyman's Life, being a Collection of some more of his Writings," &c.

This latter is a reprint of several of the broadsides and papers which form the quarto volume above-mentioned.

Some opinion may be gleaned of the character of this author on a perusal of the following note prefixed to the Additional Appendix:—

"It is my request to the reader of this book that where he meets with any passages that are of a mysterious nature, he will be very cautious of giving positive interpretations of them, but rather to let them alone until he be instructed therein by the same good Spirit by which they were writ or spoke.—J. P."

CATO.

RALEIGH AT HIS PRISON WINDOW.

(3rd S. xi. 55.)

Two years before the date of the *Journal de Paris* in which the story is given, there appeared a work entitled "*Letters of Literature*," by Robert Heron, Esq. London, 8vo, 1785." This volume was the performance of John Pinkerton, F.A.S., who chose to assume for the nonce the literary pseudonym of "Heron," the maiden name, I believe, of his mother. In Letter xxxi. p. 213, this story is also to be found, and as it had so recently appeared, it is not improbable that the French paper borrowed it from this source. As it will bear telling again, and is not very long, I will transcribe it for the benefit of your correspondent:—

"Sir Walter Raleigh, when confined in the Tower, had prepared the second volume of his immortal history for the press. He was standing at the window of his apartment, ruminating on the office of an historian, and on the sacred regard which he ought to pay to truth, when of a sudden his attention was excited by an uproar in the court into which his prospect was directed. He saw one man strike another, whom by his dress he judged an officer, and who, drawing his sword, ran the assailant through the body; who did not, however, fall till he had knocked down the officer with his fist. The officer was instantly seized, while lying senseless, and carried away by the servants of justice; while at the same time the body of the man he had murdered was borne off by some persons, apparently his friends, who with great difficulty pierced through the vast crowd that was now gathered around.

"Next day an acquaintance of Sir Walter called upon him, a man of whose severe probity and honour Sir Walter was convinced from innumerable proofs, and rated his friendship accordingly. Raleigh, after their first compliments, told the story of yesterday's fray; which had impressed

him deeply, as being a spectator of the whole affair. What was his surprise when his friend told him that he was perfectly mistaken in his whole story! that his officer was no officer, but a servant of a foreign ambassador; that this apparent officer gave the first blow; that he did not draw his sword, but the other drew it, and it was wrested out of his hands, but not till after he had run its owner through the body with it; that after this a foreigner in the mob knocked the murderer down, in order that he should not escape; that some foreigners had carried off the servant's body; and that orders had arrived from court for the murderer to be tried instantly, and no favour shewn, as the person murdered was one of the principal attendants of the Spanish ambassador. 'Sir,' says Raleigh, 'allow me to say that, though I may be mistaken as to the officership of the murderer, yet I know of a certainty that all my other circumstances are strictly true: because I was a spectator of the whole transaction, which passed on that very spot opposite, where you see a stone of the pavement a little raised above the rest.' 'Sir Walter,' says the friend, 'upon that very stone did I stand during the whole affair, and received this little scratch in my cheek, in wresting the sword out of the fellow's hand; and, as I shall answer to God, you are totally mistaken!' 'You grow warm, my friend, let us talk of other matters,' said Sir Walter; and after some other conversation, his friend departed.

"Raleigh took up the manuscript of the second volume of his history, then just completed: 'How many falsehoods are here!' said he. 'If I cannot judge of the truth of an event that passes under my eyes, how shall I truly narrate those which have passed thousands of years before my birth, or even those that have happened since my existence? Truth, I sacrifice to thee!' The fire was already feeding on his invaluable work, the labour of years; and he calmly sat till it was utterly consumed, and the sable ghost of the last leaf flitted up the chimney."

WILLIAM BATES.

Birmingham.

PASSAGE IN "HAMLET": WYETH THE COMMENTATOR (3rd S. xi. 37).—I have been out of England, and have only just seen MR. DIXON's inquiry respecting Mr. Wyeth's proposed reading in *Hamlet*. The emendation was communicated to me in 1864 by Dr. Ingleby, who says, "This fine reading was made by Mr. H. Wyeth of Winchester." I am able to fix the date of Dr. Ingleby's communication by the fact that it contained an emendation of his own of a passage in *Richard III.* Act III. Sc. 1, 176, which we adopted in the Cambridge edition of that play, published in 1864. If Mr. Dixon knew how frequently we have had to give up what we thought to be original conjectures, when we found that some one else had the ill manners to make them a hundred years ago, it would perhaps be some consolation to him.

W. ALDIS WRIGHT.

Trin. Coll. Cambridge.

JACOBITE VERSES (3rd S. xi. 153).—E. G. will meet with the dialogue between "Jenny and her Mistress" in Dr. Byrom's Poems (edit. 1773), vol. i. p. 173. The lines originally appeared in the *Chester Courant* of Nov. 10, 1747; from whence

they were transferred, but without the name in either case, to *Manchester Vis* (Chester, 1749, 12mo). Chalmers has them in his edition of Byrom's Poems (*Poets*, vol. xv. 1810, 8vo), I suppose, to words, "as offensively tinctured with prejudices." If so, can anything be more absurd? It is this fashion of garbling which has so much reduced the value of mers's collection. JAS. CROSS

The verses entitled "Jenny and her Mistress" are by John Byrom, Esq., M.A., F.R.S., of Trinity College, Cambridge, and are due by him "A Genuine Dialogue between a woman of Derby and her Maid Jenny, beginning of December, 1745." The poem is published in Dr. Byrom's *Miscellaneous* (vol. i. p. 172 *et seq.*, 12mo), Manchester. The dialogue possesses some of the best of Byrom's clear and epigrammatic style, harmony as well as facility of versification unequalled. The Chetham Society have done good service to the cause of letters by publishing the amusing *Diary and Correspondence* of an excellent man—the only great poet which Manchester has produced—and might not a new edition of his Poems be printed, as well as a Life be written by some member of the Society?

[We have to thank many other friends for replying to this query.—ED.]

GRAMMAR SCHOOLS (3rd S. xi. 137).—The question, as here put, is difficult to answer.

De Quincey (*Autobiographic Sketches*, ii) says, a grammar-school is "in English us a school for classical literature. It is more than that. There is a famous judgment of Lord Bacon in which it is laid down that no school, or grammar-school, or entitled to endowment, such, unless Greek and Latin are taught. But this of course applies to the old foundation of the country: and to ask how "an endowment school," by hypothesis not a grammar-school, become one, is like asking how a young one become an old one. One can only say, that a modern endowed school will make the classical part of its course, it will become a grammar-school as the old ones, in the technical sense. In a popular sense, they will be grammar-schools if they teach *any* grammar.

LYTT

CHANGE OF NAME (3rd S. xi. 175).—The 3rd Constitution of Archbishop Peckham, issued at Lambeth A.D. 1281, occurs the following injunction:—

"Attendant etiam Sacerdotes, ne lasciva nomi-
scilicet mox prolata, sonent in lasciviam, impen-

tant parvulis baptizatis, sexûs præcipue fœminini, et si contrarium fiat, per confirmantes Episcopos corrigatur."

Gibson, in quoting the above Constitution, adds the following note to the word "corrigatur":—

"Scil: mutando nomen, et honestius nomen imponendo."—*Lyndw.* "Quod sic in Confirmatione mutatum legale nomen reputabitur."—*Codex*, vol. i. p. 363.

I observe that Spelman has "Latina nomina," instead of "Lasciva."—*Concilia*, &c., tom. ii. p. 330. Johnson appends the following note to the Constitution above quoted:—

"Of old the Bishop at Confirmation pronounced the name of every child, or person confirmed by him, and if he did not approve of the name, or the person himself, or his friends desired it to be altered, it might be done by the Bishops pronouncing a new name upon his ministering this rite, and the common law allowed of the alteration. But upon the Review of the Liturgy at King Charles's Restoration, the office of Confirmation is altered as to this point. For now the Bishop does not pronounce the name of the person confirmed, and therefore cannot alter it."—*Collection of Ecc. Laws*, &c., vol. ii. A.D. 1281.

E. C. HARINGTON.

The Close, Exeter.

JAMES GILLRAY, CARICATURIST, AND THE PENN FAMILY (3rd S. xi. 38, 125.)—Your correspondent SPAL is undoubtedly correct in his contradiction of the statement that "Mr. Richard Penn (was) the last of the family of the renowned Quaker."

To my own knowledge one representative of the family exists in the person of the present amiable Earl Howe—Richard William Penn Curzon Howe, son of the Hon. Penn Assheton Curzon.

WILLIAM KELLY.

Leicester.

"LIVINGS" AND "TENANTRY FIELDS" (3rd S. xi. 126.)—MR. HOWARD has kindly given us an interesting account upon this subject, and has told us the *termination of tenantry fields*; but I would beg leave to ask whether he can tell when was the *beginning* of such holdings? They seem to be all of a kin to Lammas lands (*Dolemeads*), held in common of pasture; but divided by *mean* (equally), for the severance of the crop, as private property. "Ab antiquo" is too vague a reply as to their origin. The main question is—When and by what authority was the division of the tenantry fields into "strips" made? Such holdings exist, and I believe did exist all over England till they were obliterated by Inclosure Acts.

H. T. ELLACOMBE.

DOUBLE ACROSTIC: WHEN AND BY WHOM INVENTED (3rd S. x. 483.)—I do not know if the subject of the double acrostics and their inventor may be deemed worthy of a further notice in "N. & Q."; but being your correspondent CUTHBERT BEDE speaks of them as first appearing in society in 1856, and in print in *The Illustrated News* of that year, I venture to say that I saw some double acrostics

handed about in manuscript in June, 1854; and that others appeared in print in the *Magazine for the Young* (Mozley's) for December in that year, or for January in the following year. Since that time they have appeared in the *Magazine for the Young* in the three winter months of each succeeding year. In that magazine appeared the cleverest double acrostic I have seen. The words were "Railway Station," and they were worked out so as admirably to describe Frith's celebrated picture of that name. The writer was said to be a young barrister. I have heard the invention of the double acrostic ascribed to the present Chancellor of the Exchequer, Mr. Disraeli. M. T.

SLADE OR SLADER (3rd S. xi. 77.)—Rushton comprises the parishes of All Saints and St. Peter. The hall, situated in the centre of an extensive estate, is a very fine old building, erected by the Treshams—a family of great consideration, *temp.* Elizabeth.

Edward Slade, gent., died seised of a capital messuage called Huntingdon Hall, with lands formerly belonging to the dissolved priory of Huntingdon (*Esc.* anno 38 Hen. VIII., pp. 2, n. 10) in that year, and was succeeded by John Slade, his son and heir, a minor then nineteen years old. Bridges, in his *Hist. of Northamptonshire* (1791), makes no further mention of this family.

H. M. VANE.

Eaton Place, S.W.

OCCURRENCES IN EDINBURGH, 1688 (3rd S. xi. 96.)—Lord Macaulay, in his *History of England*, vol. ii. 609–12, 8vo, ed. 1861, describes the rising of the city against the government of James II., and the flight and subsequent imprisonment of the Chancellor, the Earl of Perth. The following authorities are referred to:—The Sixth Collection of Papers, 1689; Wodrow, III. xii. 4, App. 150, 151; *Faithful Contendings Displayed*; Burnet, i. 804; Perth to Lady Errol, Dec. 29, 1688; to Mel-fort, Dec. 21, 1688.

The city had previously risen in 1686 against the Earl (who had embraced the Roman Catholic religion) on his supporting and endeavouring to introduce that religion on behalf of the government. (See Macaulay, ii. 111–116.)

WALTER J. TILL.

Croydon.

CHAPLAINS TO ARCHBISHOPS AND BISHOPS.—In "N. & Q." (3rd S. xi. 17) I find that "every Archbishop, because he must occupy *eight* Chaplains at Consecration of Bishops, and every Bishop because he must occupy *six* Chaplains at giving of orders and consecration of churches, may have *two* additional Chaplains, &c." Can any of your correspondents explain the term "occupy"? or point out why the above specified number of

chaplains is required in the functions named? I have seen the same number mentioned in Guilim, but do not observe any indication of such chaplains in the Ordinal of the English Church, or in the forms for Consecration of Churches generally used by English Bishops. SENEX.

WHEY AND THE RHEUMATISM (3rd S. xi. 97.) In answer to P. J., whey seems to be a popular cure for rheumatism. It is not named in any medical work as a cure for this complaint; but the use of whey I have no doubt would prove efficacious at certain stages of the disease. The cause of rheumatism is a poison circulating in the system, commonly believed to be *lactic acid*. The administration of whey in moderate quantities would, I have no doubt, neutralize mal-assimilation, and correct the faulty metamorphic action. But bi-carbonate of soda is generally to be preferred.

CHARLES ROGERS.

2, Heath Terrace, Lewisham, S.E.

JUNIUS (3rd S. x. 10, 85.)—In reference to the correspondence on the authorship of *Junius* now proceeding in your columns, permit me to mention a fact, which may be of some use in the present discussion. The narrative has never before been in print.

My father, the Rev. James Roger, minister of Dunino, Fifeshire, often visited his friend George Dempster, Esq., at Dunnichen House. Mr. Dempster was in Parliament celebrated as "Honest George," on account of his independent principles, and uncompromising opposition to state jobbery and political tergiversation. He served as member for the Forfar district of burghs from 1762 to 1790; and, as a man of independent principles, enjoyed the acquaintance of many leading persons opposed to the government.

My father met at Dunnichen House an old friend of Mr. Dempster from London. On the day after his arrival, the gentleman remarked to Mr. Dempster, "Our old friend, Woodfall, has been very unfortunate," and proceeded to make some details in reference to his misfortunes. "Ah!" said Mr. Dempster, "this is very sad." He stepped to his desk, and, taking up a bundle of bank notes, handed them to the gentleman, saying "Give these to Woodfall with my kindest regards." Woodfall was printer of the *Letters of Junius*. My father was struck by the scene; he observed that Mr. Dempster shed some tears, and that he remained thoughtful during the evening.

Mr. Dempster was silent on the subject of his parliamentary career. Some years before his death he destroyed all his political correspondence, and stated to my father, who offered to become his biographer, that he was especially desirous that no memoir of him should be written. I possess many of Mr. Dempster's letters to my father;

they are noble specimens of composition, and much resemble in turn of expression the style peculiar to the author of *Junius*.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

HYMNODY (2nd S. vii. 504.)—In reference to the correspondence, which was some time since maintained in your columns respecting the claims of the Rev. Robert Robinson of Cambridge to the authorship of the hymn beginning "Come, the fount of every blessing," I have just come into possession of an important piece of evidence in Mr. Robinson's favour. It may be remembered that the controversy ultimately turned on the point, that there was no sufficient evidence to show that Mr. Robinson personally claimed the authorship. A correspondent of mine writes me this morning:—

"I was in company the other day with a Christian lady in her eighty-second year, who can remember Robinson; her parents were members of his church, and were intimate with him. She distinctly remembers their telling her, and telling others in her hearing, that Robinson was author of the hymn; and that in answer to the question put by them, 'Are you the author?' he said he was."

Will Mr. SEDGWICK still maintain that the hymn was written by Lady Huntingdon? His accomplished biographer entirely repudiates the ascription of it to her ladyship.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

BITING THE THUMB (3rd S. x. 323.)—Biting the thumb is a very common practice among negroes who wish to bid defiance to each other. Thomson the poet alludes to the same practice as an indication of other emotions:—

"Sat himself down and bit the bitter nail."

So, too, in *Romeo and Juliet* we have the force meaning—

"Dost thou bite thy thumb at me?"

S

REASON OR INSTINCT (3rd S. x. 304.)—I had a cat, which, when it heard the street bell ring, would jump up from the hearth-rug, and spring on to a chair at the window, turn her face in various ways to see who was at the door. Here was evidently a combination of many ideas, including the faculties of "Causality," "Comparison," "Attention"—economy of time and exertion involved even the *mathematical* conception of an *angle*!

S

CALLABRE (3rd S. xi. 10.)—Ducange, in his "Calabre," speaks of it as designating "skins from Calabria"; and quotes Rymer, t. vii. p. 81 col. 2, "Indumentum foderatum cum Calabre." Thus, the "8 callabre" would mean eight skins lined with fur.

MENMATH (3rd S. xi. 96).—A "menmath" is not an uncommon word in the Midland Counties. It means one man's math, i. e. as much pasture-land as one man can mow the grass upon between sunrise and sundown in a long summer day.

At Bestmoor Meadow, in the parish of North Aston, Oxfordshire, the farmers of the adjoining parish of Dun's Pew, had, till very recently, each a defined number of "menmaths" appurtenant to their farms. After the removal of the hay, the afterfeed reverted to the proprietor of North Aston, who has now bought up and so abolished these "menmaths."

Similar incidents of divided ownership (one proprietor claiming the "menmath," another the afterfeed,) still exist in Northamptonshire and Oxfordshire. I am myself a copyholder in a meadow where my father purchased the "menmaths" of a proprietor the rest of whose land was six miles distant. **WILLIAM WING.**
Steeple Aston, Oxford.

OLD PICTURES (3rd S. xi. 77).—The following list supplies the titles of several books, all of low price and readily attainable, among which your correspondent will doubtless find the information he requires:—

"Treatise on the Knowledge necessary to Amateurs of Pictures. Translated and Abridged from the French of M. François-Xavier de Burtin, &c., by Robert White, Esq. 8vo, Longman, 1845."

[Chap. XV. "On the different methods of cleaning Pictures, and of the Precautions to be taken in lining and restoring them."—Pp. 247–75.]

"Manuel des Jeunes Artistes et Amateurs en Peinture. Par P. Bouvier. Thick 8vo, Paris, 1832."

[This second edition contains a treatise on the art of restoring old paintings.]

"Instructions for Cleaning, Repairing, Lining, and Restoring Oil Paintings, with remarks on the Distribution of Works of Art in Houses and Galleries, for their better care and preservation. By Henry Mogford. 12mo, Winsor and Newton, 1851."

[This little book is published at 1s., and will be found, I think, to contain all that is required.]

"Dirt and Pictures separated in the Works of the Old Masters. By Henry Merritt. London, 12mo, Holyoake & Co., 1854."

[Part of this work appeared originally in the *Leader* and *Athenæum*. It will not be found of much use practically. "His (the author's) incidental object has been to assist in defining the province of the Restorer in relation to the Works of the Old Masters."]

"Observations on the Arts, with Tables of the Principal Painters. 8vo, Liverpool, 1828." (By T. Winstanley.)

["On damaged Pictures and Attempts at Cleaning," p. 32.

"On the Value of Pictures, and on Picture Dealing," p. 33.]

"The Manual of Oil Painting for young Artists and Amateurs. (Edited by J. Timbs.) London, 12mo, Bogue, 1s., 1847."

[Part VII. "Varnishing, Cleaning, Repairing, and Lining of Pictures."]

"The Knowledge and Restoration of Old Paintings: the Modes of Judging between Copies and Originals, &c. By T. H. Fielding. London, 12mo, Ackerman, 1847."

"Painting Popularly Explained, &c., by T. J. Gullick and John Timbs, 12mo, 1859."

[Note G. p. 313. "The Distribution, Hanging, Framing, and Care of Pictures, and of Picture Cleaning and Restoring." Contains very little specially on the subject, but is worth noting as a valuable little manual.]

WILLIAM BATES.

Birmingham.

DUTCH BALLAD (3rd S. x. 303).—Being a Dutchman myself, the ballad was of course of much interest to me. I have been surprised and delighted at the same time to find that an Englishman was so *à la hauteur* of the Dutch language. I say "Englishman," because a mistake which occurs in the second couplet would not have been made if J. A. P. were a Dutchman or even a German.

I read:—

"Daer worden wij binnen gelaten."

("There *wurdon* we *binnen* gelaten.")

If I translated the Dutch line according to J. A. P.'s notes, I would obtain the following phrase:—

"There we would remain within."

This is not the meaning of the Dutch verse. If I were to translate it properly, I should put—

"There we *are* introduced."

The mistake lies in the word *wurdon* (worden). In Dutch it can never have the meaning of *would*. It must be either translated by "to be" as above, or by "to get," "to grow," "to become."

For instance, in the following phrase—

"Hij wordt een rijk man genoemd,"—

wordt is to be rendered by "to be":

"He *is* a rich man named."

But as soon as you omit *genoemd*, *wordt* gets the meaning of "to become": so that the sentence—

"Hij wordt een rijk man,"—

must be translated by

"He *becomes* a rich man."

H. TIEDEMAN.

Amsterdam.

BOOKS FOR LEARNING DUTCH (3rd S. x. 474).—In addition to what MR. W. W. SKEAT has already given (xi. 25) about books for learning the Dutch language, I can recommend the following works:—

1. Bowring (J.), *Sketch of the Language and Literature of Holland*, 12mo, Amsterdam, 1829.

A good book for those who want to have a general knowledge of the Dutch language and literature. A new edition is, however, absolutely necessary.

2. T. Marshall, *Dutch Grammar*, preceded by a brief *Sketch of the Origin and Progress of the Dutch Language*, &c., &c., Rotterdam, 1851.

The best Dutch grammar in English in existence. The London Library has a copy of this work.

3. A New Dictionary of the English and Dutch Languages, &c., by D. Bomhoff. 4th edition, two volumes, 1851. Nijmegen, Thème.

This dictionary, though defective in many respects, is the best we have. It is far more complete than Tauchnitz's. The newest dictionary is by Servaas de Bruin, in two volumes: but I should prefer Bomhoff's in any case.

H. TIEDEMAN.

Amsterdam.

ST. MAURICE AND ST. LAZARE (3rd S. ix. 401, 476; x. 455; xi. 64).—It is not very obvious what Mr. Woodward is disputing about. I said that the united orders were "occasionally heard of in Europe in our own day." Mr. Woodward adopted my statement (3rd S. ix. 477) by his remark that "the united order . . . is not only occasionally heard of, but is frequently conferred by the King of Italy at the present day." Upon which I pointed out (3rd S. x. 455) that that was very much my statement, only that I had not taken the trouble to ascertain whether it was frequently conferred or not. I then added one instance in which it had been heard of throughout Europe and in England—that of Renan. Mr. Woodward (3rd S. xi. 64) declares that he is not so liberal as to approve of that decoration. We appear to be of one opinion substantially. But I look in vain at my statements to discover what it is that Mr. Woodward found to induce him to write this:—

"But D. P. should not allow his political or religious bias to lead him to indulge in unworthy sneers at *everything pertaining to the person who is King* (not merely of Piedmont, but) of Italy."

If any reader of this reply chooses to take the trouble of reading what I have said at the references given, he will, I think, share my surprise at the appearance of such language as Mr. Woodward's.

If, by "living in glass houses," Mr. Woodward means that Englishmen are reduced to silence by the fact of the Garter having been sent to the great anti-Christ at Constantinople, I answer that it has no such effect upon me. The Garter has now at length reached its destiny logically. It was only a question of time. But the English Government did not send it as a reward for a lampoon on our Divine Redeemer, but as a final political necessity. I do not undertake to defend the fact, nor do I care whether it is defended or not. It is, however, a very different thing from decorating a person who had only emerged from obscurity by writing a book which

will make his name odious to Christendom forever. D.P.

Stuarts Lodge, Malvern Wells.

I had in my possession for more than twenty years the cross of this order, which had been left in my keeping by a brother officer of my father. This officer was the late commander Richard Howell Fleming, Royal Navy, on whom it had been bestowed for his services when flag lieutenant to Lord Exmouth in the memorable expedition against Algiers in 1816. The decoration is composed of a cross boutononné of white enamel intersecting a Maltese cross, placed saltirewise, of a bright green colour; the combined crosses forming a sort of star, which depends from a little jewelled crown of gold. Command-Fleming was also on this occasion presented with the Order of St. Louis, and for his former service at Naples with that of St. Ferdinand and Merit. Previously to his death, a few years since, I had an opportunity of returning the well-won cross have described to his own hands. Surely, nor would seek to depreciate the Order of St. Maurice and St. Lazarus, which the gallant old Viscount Exmouth was proud to wear conspicuous on the centre of his breast, while the Grand Cross of the Bath decorated his left side, as appears in the portrait of him painted by W. Owen, R.A.

C. L.

QUOTATION WANTED (3rd S. xi. 115).—Mr. Fishwick will find the quotation he wishes verify in the seventh book of Wordsworth's *Excursion*. Mr. F. does not cite the lines quite correctly. The passage is as follows:—

"But to a higher mark than song can reach,
Rose this pure eloquence: and, when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts,
That shall not die, and cannot be destroyed."

The poet's idea of the superiority of eloquent over music reminds one of Milton's line (*Pure Lost*, book 11.1):—

"For eloquence the soul, song charms the sense."

JONATHAN BUCHANAN

RICHARD HEY, LL.D. (3rd S. xi. 115).—I cannot at present answer the first question of R. but I can inform him that Dr. Hey's decease took place in 1838, his age then being ninety-three years. He was one of four eminent brothers: the eldest being the Rev. Professor Hey, now his own correspondent; the second, William Hey, LL.D., sometime senior surgeon of the General Infirmary at Leeds, and twice mayor of Leeds; the third, the Rev. Samuel Hey, M.A., fellow and tutor of Magdalen College, Ox-

ridge, and vicar of Steeple Aston, Wilts; the fourth, Richard Hey, LL.D., who married Martha, daughter of Thomas Brown of Camfield Place, near Hatfield, Herts, Esq., Garter principal King at Arms.
J. FORTH MUNBY.
York.

DANCING BEFORE THE ALTAR (3rd S. xi. 132.)—I remember being in a town in Mexico when a party of Indians came in with music, and danced before the altar of the Greek Church. I was told it was not uncommon in other towns. It was the act of half-trained savages.
T. F.

A PAIR OF STAIRS (3rd S. xi. 46.)—"A pair of drawers" is used in Lincolnshire for "chest of drawers," and Piers Plowman speaks of—

"A pair of bedes in their hand,
And a boke under their arm!"

J. T. F.

The College, Hurstpierpoint.

ROMAN TAXATION LEVIED PER TILES AND ROOFS OF HOUSES (3rd S. xi. 116.)—I know nothing of the periodical quoted by Dr. Walker; but the original of the extract from it will be found in Dio. xlvi. 31.
T. P.

CARY'S DANTE (3rd S. xi. 115, 143.)—I am unwilling to disturb the deserved reputation of Cary; but the *Divina Commedia* has been translated into English, either the whole or in parts, by the following writers: Rogers, 1782; Boyd, 1785; Howard, 1807; Dayman, 1843; Parsons (of Boston, U.S.), 1843; Wright (in Bohn's *Library*), 1845; Carlyle, 1849; Cayley, 1851; Bannerman, 1850; O'Donnell, 1852; Pollock, 1854; Thomas, 1859; Whyte, 1859; Wilkie, 1862; Mrs. Ramsay, 1862; Rosetti, Dayman, and Ford, in 1865. There are also the prose translation of Hindley, 1842, and Lyell's version of the lyrical poems.

As a mere novice in Italian literature, my opinion is worth little; but I prefer, as far as it goes, the version of Ford.
JUXTA TURRIM.

MARRIAGE RING (3rd S. xi. 115.)—This is not in use in the Protestant church of Switzerland.
JOB J. B. WORKHARD.

ADVERTISING (3rd S. xi. 114.)—Much curious information, with examples, will be found in the *Quarterly Review* for June, 1855, No. CXCIII. p. 183.
W. H. S. A.

ANGELS OF THE CHURCHES (3rd S. xi. 106.)—I will gladly give B. H. C. all the information in my power. Poole thus expresses himself in the *Synopsis*, with a reference to Grotius:—

"*Hi ἄγγελοι istarum Ecclesiarum ab ipso Joanne erant constituti, et illis alii deinceps Episcopi suo ordine successerunt, ut Tertullian nos docet, et ante eum Irenæus.*"

The passage in Tertullian (*Adv. Marcion*, iv. 5), will be found in Archdeacon Wordsworth's edition of the Greek Testament. He also quotes a few words to the same effect from a work commonly ascribed to S. Augustin.
SHEM.

SIR THOMAS APREECE (3rd S. xi. 129.)—Allow me to correct several errors into which your correspondent CUTHBERT BEDE has fallen relative to the late Sir Thomas Apreece and his property. The real facts are as follows:—

Sir Thomas Apreece died in December, 1842, not 1844. The will was not thrown into Chancery. A caveat was entered by his next of kin (Mrs. Peacocke, afterwards Mrs. Freeman), and the case was heard in the Prerogative Court before Sir H. Jenner Fust, who, on August 6, 1846, delivered a most elaborate judgment (occupying nearly nine hours in delivery) in favour of St. George's Hospital. The heir-at-law threatened an appeal to the House of Lords, but on June 4, 1844, a compromise was agreed on by which the contending parties agreed to divide the property. This was completed, and the estates sold as soon as possible; but the Washington estate, though offered for sale with the others, was not sold till July, 1850, when the trustees of the Earl of Harrington became the purchasers.

J. T. M., a Governor of St. George's Hospital.

P.S. Mr. Shugborough Apreece, and, I believe, his wife's second husband, Sir H. Davy, died some time before Sir Thomas Apreece. Lady Davy's jointure was a charge on the estate, and was paid up to her death in May, 1855.

HORNS IN GERMAN HERALDRY (3rd S. xi. 107.) I have delayed answering MR. DIXON till my tenth volume came from the binders.

What I meant was, that although in the *description* of the coat we are told that the horns in the shield and on the helm are similar (*desgleichen*), yet in the *drawings* of the arms they are not alike, being ox-horns or bugles on the shield, and elephant-trunks or war-horns on the helmet; and although the verbal descriptions make them similar, yet, from looking at the engravings, it plainly appears that these things are differently rendered, according as they are borne on a shield or helm, in this case at least (Nostitz).

JOHN DAVIDSON.

KENSINGTON CHURCH AND OLIVER CROMWELL (3rd S. xi. 55.)—Has H. W. F. any objection to state how he claims to be lineal descendant of Oliver Cromwell? Also, does he know of any other descendants now living? I am much interested in all particulars relating to that family.
G. C. W.

BOWS AND ARROWS (3rd S. xi. 67.)—On this subject, *Mercurius Civicus*, No. 18, Sept. 1643, has an interesting entry:—

"From Oxford the last certaine intelligence is to this effect, &c. They have set up a new Magazine without Norgate, onely for Bowes and Arrowes, which they intend to make use of against our horse, which they heare (though to their great griefe) doe much increase; and that all the Bowyers, Fletchers, and Arrow head makers that they can possibly get they employ and set on worke there for that purpose . . . Also that the King hath two Regiments of Bowes and Arrowes. It is therefore necessary that no arrow heads be suffered to goe from London, or into any parts where the Cavaliers may by any means come to atchieve or surprise them. And it were to be wished that the like provision were made by the Parliament here to get Bowes and Arrowes (at least some for their Pikemen), it being not unknowne what Victories have been formerly atchieved in France and other parts by our English Bowmen. Besides, the flying of the Arrowes are farre more terrible to the horse then bullets, and doe much more turmoyle, and vex them if they enter."

E. G.

Miscellaneous.

NOTES ON BOOKS, ETC.

Emanuel Swedenborg. His Life and Writings. By William White. In Two Volumes. (Simpkin.)

When we consider how little is known in England of Emanuel Swedenborg outside the pale of that small body of disciples who recognise him as their master and guide, it can scarcely be doubted that a book like the present will be acceptable to a wide circle of readers. Mr. White explains how it is that, while Swedenborg's name is familiar to us all, but few definite ideas are attached to it, by the fact that his writings are so voluminous as to daunt the majority of readers, and that there are no one or two of them calculated to afford a complete view of his philosophy and theology. To remove this prevailing ignorance concerning Swedenborg is the object of the book before us; and Mr. White has endeavoured to accomplish this by making the work a biography of the visionary, with which he has interwoven an analysis and review of his writings—in short, to make it a Swedenborg cyclopædia in which no anecdote or important principle should be omitted. Some nice portraits, a very full table of contents, and an index equally full, give completeness to a book which presents us with an extraordinary picture of a very extraordinary man.

A Book of Angling: being a Complete Treatise on the Art of Angling in every Branch. With explanatory Plates, &c. By Francis Francis, of "The Field." (Longmans.)

Mr. Francis, who is already favourably known by his writings in connection with the "gentle art," tells us that the present book is the result of the second of his two great ambitions. His first was to catch every fresh-water fish to be found in Britain, from the minnow up to the salmon. The second was to produce in one volume the fullest and most varied information upon angling generally in every branch of the art. It would require a Brother of the Angle better versed in its literature than we can boast ourselves to be, to decide whether Mr. Francis has fully realised the object at which he aimed; but we can honestly say that the book is very full, clear, and explicit, and contains much that is new to us at least. As

such we can safely commend it to those quiet spirits who, in the coming spring, hope to quit the busy town and "go a-angling."

The Poems of Henry Howard, Earl of Surrey. Aldine Edition. (Bell & Daldy.)

The Poetical Works of Sir Thomas Wyatt. Aldine Edition. (Bell & Daldy.)

In these beautiful reprints of Surrey and Wyatt, not only have the poems been carefully collated with the texts of the earlier editions, but the lives have been greatly enriched by valuable additions brought to light through the industry and well-directed researches of Mr. James Yeowell, whose modesty alone, we presume, prevents his name from appearing, as it ought to have done, on the title-pages of these two admirably-edited volumes.

BOOKS RECEIVED.—

Chambers's Etymological Dictionary of the English Language, for Schools and Colleges, exhibiting the Etymology, Pronunciation, and Definition of Words. Edited by James Donald. Parts I. and II. (Chambers.)

Obviously compiled with great care, and printed in a small but very distinct type, this *Etymological Dictionary*, which will be completed in eight sixpenny parts, is at once good and cheap.

The London Diocese Book for 1867. By John Hassard. (Rivingtons.)

Mr. Hassard's useful volume having reached its third year, may now be almost considered one of the institutions of the Diocese. It abounds with useful and authentic information.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MEMOIRS OF J. T. SERRAS, MARINE PAINTER TO HIS MAJESTY. 8vo. 1826.

GAILLEARDET, MÉMOIRES DU CHEVALIER D'ÉON. 2 tomes. 8vo. Paris. 1836.

Wanted by William J. Thomas, Esq., 40, St. George's Square, Belgrave Road, S.W.

SMART'S HORACE. Anderson's edition. Vol. I. Edinburgh: Scolding and Kenney, 1834.

Wanted by Rev. L. Howes, 8, Queen Street, Oxford.

Notices to Correspondents.

CHEVALIER DE CHATELAIN. The Lord Chancellor is always seated when he addresses any person below the Bar, as when he addresses the Commons summoned to hear a Commission for passing bills.

S. REDMOND (Liverpool). A letter which we sent to this Correspondent has been returned. Will he oblige us with his present address?

HANNAH LIGHTFOOT. In consequence of the length of the interesting paper by Calcutensis, we are compelled to postpone until next week another communication on the subject by Mr. Thomas.

PRIDIAL. Our Correspondent Bladud is referred to Sibb's Dictionary of the Artists of Antiquity, translated by Williams. London, 1838.

The Twin Sisters, by Sir Thomas Lawrence, is believed to be merely a fancy sketch.

G. A. L. will find some account of the Reformation at Geneva in "N. & Q." 3rd S. vi. 133.

X. Y. Z. (Chester). Pophole's History of Cornwall, 4to, 1636, 7 vols. usually bound in two, is the best work on that county. There is also Gilbert's Parochial History of Cornwall, 4 vols. 8vo, 1839, with a good Index.

J. MANUEL (Newcastle). A Sult of Armour for Youth, 1836, & by Stacey Grimaldi, author of Origines Genealogicae.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d. or, free by post, direct from the publisher, for 1s. 6d.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, MARCH 16, 1867.

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Notes.

N CHARLOTTE AND THE CHEVALIER
D'EON.

ng, as I trust, successfully vindicated
III. from the slander which connected his
with that of Hannah Lightfoot, I venture
upt a similar act of justice to his exemplary

dal against Queen Elizabeth is as old as
ls, but scandal against Queen Charlotte,
in the libellous pages of *The Authentic*
or *The Secret History*, was, to me at least,
unheard of until some months since, when
ention was called to a libellous calumny in
er majesty's name was mixed up with that
ess notorious a person than the Chevalier

This disgusting stuff was to be found in
moire of that celebrated diplomatist by
lardet, published in two octavo volumes
since as 1836.

re endeavours I then made to obtain a copy
book, for the purpose of seeing on what
ty M. Gaillardet made such an extraor-
charge, having failed, I was compelled,
r. Micawber, to "wait till something
up."

: something has turned up very unex-
y in the shape of a new edition of M. Gail-
Mémoire, which its preface has rendered

one of the most extraordinary books which I have
ever met with.

In this preface, which is headed "Un Acte de
Contrition et un Acte d'Accusation," M. Gail-
lardet tells us that in 1835 he obtained from some
members of the Chevalier's family many papers
and documents calculated to throw new light upon
his history; and at the same time from the Duc
de Broglie, then Minister of Foreign Affairs, and
M. Mignet, Directeur des Chancelleries, permis-
sion to ransack the Archives for the whole period
of the Chevalier's political career. One would have
thought any biographer might have been satisfied
with such an accumulation of new materials.

It was not so, however, with M. Gaillardet.
But he shall tell how he set to work in his own
words:—

"Mais j'eus alors un tort qu'expliquent ma jeunesse et
le genre de littérature dans lequel je m'étais essayé.
J'avais vingt-cinq ans, et je venais de faire jouer le drame
de la Tour de Nesle, avec Alexandre Dumas; je ne rêvais
que péripéties compliquées, amours tragiques, et secrets
ténébreux. La vie du Chevalier d'Eon, telle que je venais
de la parcourir, si accidentée qu'elle fut, me parut encore
trop simple pour n'avoir pas une partie cachée, qui échap-
pait à toutes les recherches, et qui devait être d'autant
plus graves qu'on en avait anéanti les traces avec plus
de soin. Je me disais qu'un homme,—car c'était bien un
homme,—qui avait rempli des missions secrètes sous le
costume de femme, avant de prendre officiellement ce cos-
tume, avait dû nécessairement avoir des aventures, ou
piquantes, ou terribles, ayant un rapport forcé avec le
dénouement de sa carrière. Je crus, même de bonne foi,
avoir trouvé la piste de la plus grave de ces aventures
amoureuses dans les lettres d'audiences nocturnes accordées
par la jeune reine d'Angleterre au Chevalier d'Eon, après
la paix de 1763, paix aussi nécessaire que honteuse pour
la France, et au sujet de laquelle la presse anglaise accusa
le ministère et la cour de s'être laissés corrompre ou
séduire, par la diplomatie française.

"Mon imagination travailla donc, et il résulta de ce
travail que mon livre se composa d'une partie authentique
et d'une partie romanesque. Malgré cela, on peut-être à
cause de cela, il se vendit beaucoup; à tel point que,
depuis longtemps, on n'en trouve plus un exemplaire en
librairie."

The italics are mine. M. Gaillardet tells us he
was often requested to reproduce a new edition—
"reduite à la partie purement historique et sérieuse,"
but for various reasons felt disinclined to the task.
Some years afterwards he saw the announcement
of a volume on the subject of the Chevalier D'Eon
by M. Louis Jourdan, rédacteur du *Siècle*, but
the title, *Un Hermaphrodite*,* led him to pay no
attention to it till he met M. Jourdan one day at
the office of the *Siècle*, when he asked him to send
it to him. This M. Jourdan promised to do—a

* M. Gaillardet knew that the Chevalier was a man,
but the mistake in his first edition was his supposing
him to be "le type de Faublas." In his second edition,
which is a very interesting book, and we presume one
which may be depended upon, he explains the strange
conduct of the Chevalier in certain matters to have arisen
from his love of notoriety, and the fact that "il était à
peu près, sinon tout à fait vierge."

promise which, however, was never fulfilled. Some time afterwards accident brought *Un Hermaphrodite* under the notice of M. Gaillardet, who found the author in his preface boasting of the numerous masses "de documents à peine soupçonnés" which he had had to wade through in the preparation of his book, while he passed over without notice M. Gaillardet's previous labours in the same direction. But let M. Gaillardet now tell his own story:—

"Or, quelles ne furent ma surprise et ma stupefaction, lorsque je retrouvai la reproduction la plus complète de mes Mémoires, non seulement dans la fond, mais aussi dans la forme, non seulement dans leur partie authentique, mais encore et surtout dans leur partie fictive. En effet, c'est surtout ce que j'ai inventé, ce qui est faux historiquement parlant, qui a séduit l'auteur de *l'Hermaphrodite* et lui a paru constituer la réalité la moins contestable."

Here the italics are M. Gaillardet's.

Of the 301 pages which constitute *Un Hermaphrodite*, 222 are taken word for word from the *Mémoire* of M. Gaillardet (whose name is never once mentioned), the few remaining pages being an abridgment of his historical introductions.

We will not follow M. Gaillardet through his curious list of pure fictions, the creation of his own imagination, which prove the grossness of the plagiarism, but we will give his account of one of these in his own words and with *his own moral*:—

"La même bénignité d'esprit à fait adopter à mon plagiaire, comme articles de foi, TOUT CE J'AVAIS CRU ET DIT DES AMOURS DU CHEVALIER D'EON AVEC SOPHIE-CHARLOTTE, DUCHESSE DE MECKLEMBOURG DEVENUE REINE D'ANGLETERRE. Il reproduit toujours textuellement pages 81 et 83 les réflexions que je mets dans la bouche de mon héros sur ce sujet. UNE REINE À DEVORER ÉTAIT, À CE QU'IL PARAÎT, UN MORCEAU TROP APPÉTISSANT POUR QU'IL Y REGARDÂT DE PRÈS."

I have called the reader's special attention by small capitals to the more striking parts of this unblushing announcement. When I say that in *Un Hermaphrodite*, which M. Gaillardet assures us is taken almost word for word from his book, this atrocious fiction of the intrigue between Queen Charlotte and D'Eon is referred to over and over again; that we have in it minute accounts of their stolen interviews; that George IV. is again and again spoken of as the son of the Chevalier, and not of George III.; that the King's jealousy is dwelt upon; that we have minute details of his discovering D'Eon and the Queen together at two o'clock in the morning at an assignation; that all the love passages and the recriminations are fully detailed as part of the fictions which M. Gaillardet describes himself as having "cru et dit"—with what overwhelming force do his own words apply to himself, "UNE REINE À DEVORER ÉTAIT, À CE QU'IL PARAÎT, UN MORCEAU TROP APPÉTISSANT POUR QU'IL Y REGARDÂT DE PRÈS."

Here then we have it avowed by its o

of his book, which has for its running title *La Vérité sur la Chevalier d'Eon*, of course omits all allusion to it.

But it may be said, the story is so absurd, the book in which it is propagated so little known, that it is surely never worth taking notice of it. My answer is, that a calumny such as this should always be denounced and exposed; and more especially as it has been put into print, and that too in a book which professes to be founded on historical materials. In the latter case the wrong is indefinitely increased; for it is liable to be quoted without suspicion, and received as true without question. This very scandal has been referred to as recently as 1858, not in any obscure publication little likely to be referred to, but in no less popular, well-known, and frequently consulted book than the *Nouvelle Biographie Générale*, tome xvi. p. 103, n. 1. It is true that the editor of the *Biographie* doubts the truth of the story; but nevertheless in this work of recognised authority M. Gaillardet's figment is treated, not as the gross libel which it is, but as the deliberate statement of one who had made the life of the alleged partner of the Queen's misconduct his special study. WILLIAM J. THOMAS.

P.S. I must in a postscript give a curious picture of bookmaking in Paris as detailed in the preface and epilogue of the book before us. When M. Gaillardet discovered the daring piracy of which he had been the victim, he commenced proceedings to recover damages against M. Dents, the publisher, and M. Louis Jourdan, the author of *Un Hermaphrodite*. M. Jourdan pleads as an excuse, But I did not write the book. It was written by a young friend of mine, then unknown, "aujourd'hui honorablement placé dans le journalisme," who, being in want of money, at my suggestion that he should examine into and write the Life of the Chevalier D'Eon, undertook the task, and after some time brought me a large MS. which I read, revised, and signed. The journalist E. D. who really appropriated M. Gaillardet's fictions pleads as his excuse his youth and his belief that they were historical facts, and as such common property. Sterne would, we think, scarcely have applied to the bookmaking world of Paris his well-worn saying—"They manage these things better in France."

A GENERAL LITERARY INDEX: INDEX OF AUTHORS.

PART III. INDEX OF COLLECTIONS.

(1st S. ii. 205; 3rd S. x. 29, 116, 159, 488.)

Sermones.—Of these, 140 in number in Beaugendre's edition, two only are found in the *Bibliotheca*: 1. In *Isaiam xxxv. 5*; 2. In *Luc. xii. 48*; and before the poems, *Prosa in Natali Domini*.

jects of all the Conciones are given in a *Cyclopædia Bibliographica*.

grapha seu Vitæ, &c.—Vita S. Radegundis vide *Acta Sanctorum* Bollandi et Suri,.

Hiltebert has borrowed every part of story from Venantius Fortunatus, lib. x. ricii *Bibl. Med. Lat.*—Vita S. Hugonis,

Cluniacensis, prosario sermone, *Acta m*, Bollandi et Suri, 13 Aug.; *Bibliotheca Cluniacensis*, pp. 413—66. St. Hugh, Abbot i, was a prince related to the sovereign the Dukes of Burgundy. Several of his re published by Marrier and Duchesne in *bl. Cluniac*, pp. 498—502.

de querimonia et conflictu carnis et spiritus, a prose, partly in verse, v. Hommey. Of unce of the latter the following is cited as en in the *Histoire Littéraire*:—

istæ fragilisque domus jam jamque ruentis
spita, servili conditione premor.
inquam gravibus vinclis, seu carcere clausa
em libertatis vix superesse liceat.
e jugum cervicæ gero, gravibusque catenis,
oh dolor! ad mortem non moritura trahor."

æa. —The Latin poems enumerated by s in his *Historia Poetarum et Poematum* Tri establish the fact recorded of our prehe *Bibl. Cluniac*, p. 1641, "semper in veribendis, qui et ipse descripsit luculenter æefati sancti Hugonis Domini sui et Ab-

ta S. Mariæ *Ægyptiacæ*, versibus leoninis, *Sanctorum* Bollandi et Suri, April 2:—

is, diaconus Neapolitanæ ecclesiæ, transtulit de Latinum vitam sanctæ Mariæ *Ægyptiacæ* quam as Hierosolymit. Episcopus Græcæ scripserat. am postea carmine reddidit Hiltebertus C. E. c. Gandavensis in *Catalogo* c. viii. narrat."—*Gemblicensis* in Fabricii *Bibl. Eccles.* p. 101.

legend of a lion assisting in the burial of Egypt (see Butler's *Lives*, April 9) is re-so in the *Golden Legend*. For different of leonine verses, see Sir Alexander Croke's *Rhyming Latin Verse*, 1828.

ordine *Missæ*, v. *Bibl. Patr.* 1618, t. xii. *Bibl. Maxima Patr.* xxi. 351. Hittorp. i.

t. Fabricii *Bibliotheca Antiquaria*, where erted sub nomine Masseni Senonensis, h Fabricius himself attributes it to Hil-n his *Notes to Trithemius*, p. 88.

ntaphium in Berengarium, v. Malmesbury, z, Baronius, ut *supra*, and *Bibl. Maxima*, . 168.

: *Urbe Roma*. v. Hommey, *Suppl. Patr.*

: *Diruta*. —He writes with admiration of like sculptures and animated busts which l the fall of Rome —

c superum formas superi mirantur et ipsi,
Et capiunt fictis vultibus esse pares."

On the distich beginning with *Urbs felix*, cited *supra*, see Usserii *Opp.* ii. 192, 3.

Roma Reparata atque ex Christiana Religione illustrior.

"Castrorum vis illa perit, ruit alta senatus
Gloria, procumbunt templa, theatra jacent.

Ista jacent ne forte meus spem ponat in illis
Civis et evacuet spemque bonumque crucia.
Crux ædes alias, alios promittit honores,
Militibus tribuens regna superna suis.

Quis gladio Cæsar, quis sollicitudine Consul,
Quis Rhetor lingua, quæ mea castra manus
Tanta delere potest? studii et legibus horum
Obtinui terras, crux dedit una polum."

5. *Martyrium S. Agnetis*, v. Barthii *Adversaria*, lib. xxxi. c. 13. Her acts are as ancient as the seventh century, see Butler, Jan. 21.

6. *Liber de querimonia, &c. ut supra*, et Vinc. Bellovac. p. 1040.

7. *De Concordia Vet. et Novi Testamenti*, v. Hommey. The title of these eucharistic verses led Walch to conclude them to be an exegetic treatise.

In Hommey's Preface is the following notice:—

"Supplementum S. Hilteberti venustate et religione insignes hos recludit tractatus De Concordia, &c. Cap. 2. inter alia expresse meminit transubstantiationis, adeo hæc vox non sit æque nova, quod latrare solent quotidie Novatores.

"In Christi carnem panis substantia transit. . . . Adjecimus Epistolis (these are not inserted here) epigraphen, varias lectiones et notas, quibus omnibus multa Hilteberti præsertim nostri sæculi elucidantur Monumenta, Historici, Concilia, Patres, disciplina Ecclesiastica, mores Christiani, Catholica fides." Vide pp. 462—545.

8. *Orationes Theologicae*, v. Hommey. Vinc. Bellovac. *ibid*.

9. *De suo exilio*, v. Hommey. Vinc. Bellovac. "Elegia elegans de instabilitate fortunæ." Leyserus. Vinc. Bellovac. In a noble spirit of defiance to Fortune,

"I care not, Fortune, what you me deny,"

he inculcates the constancy of the laws of Nature, and the presiding presence of a Deity.

"Ille manens dum cuncta movet, mortalibus ægris
Consult, et quo sit spes statuenda docet."

10—14. *De Sacramentis*, v. Hommey.

15—17. *Hymni et orationes*, v. ut ante viii.

18. *De Creatione Mundi, et operibus sex dierum*. v. Leyserus:—

"De septima die.

"Hæc in luce Deus requievit ab omnibus illis
Quæ perpetrarat. Hæc quoque dicta nota.

Num Deus humano defessus more quievit?

Vel qui nostra quies est, labor hunc domuit?

Non sic. Sed Domini cessare quiescere dicit.

Nam nova cessavit condere tunc opera.

Quod si perspicias animo subtilius ista

Quod dici possit altius invenies.

Nos operamur ob hæc operum mercede vivaci
 Ut requiescamus. Sed Deitas aliter.
 Nempe Deus mundum sola bonitate creavit,
 Indiguit mundi non tamen ille bonis;
 Et nec in his sed ab his requievit, nullius horum
 Indigus, et tribuens, non requiem accipiens.

"God rested on 'the seventh day.' Now in this expression," says Schlegel, "there is nothing to startle us. In explaining it there is no need to have recourse to a figurative interpretation. It does not allude to God's inmost nature (which admits not of such alternation of states or need of rest), but simply to His external operations. For in every case when an operation of the Deity takes place, whether in history or nature, an alternation between the first divine impulse and a subsequent period of repose is not only conceivable but actually noticeable. For the divine impulse or hand is, as it were, withdrawn, in order that the first impulse of the Creator may fully expand itself, and that the creature adopting it may carry it out and develop his own energies in accordance therewith. But instead of this correct statement, we have in the Hindoo cosmogony, that 'Brahma sleeps.' While he thus slumbers, the whole creation, with its worlds and mundane developments, is said to collapse into nought. Here, then, a single world hurries us from the sure ground of truth and divine revelation into the shifting domain of mythology."—Schlegel's *Philosophy of Life*, p. 87: Bohn's Standard Library. Cf. White's *Bampton Lectures*, p. 247.

19. *Versus de Ercidio Troja.*

"Forte Hildeberti etiam sunt. Certe lectu non indigni sunt, ideoque hic inserantur."—Leyserus, pp. 398—408.

20, 21, MSS.; 22, *ut antè* 8 et ap. Usserium *de Symbolis* (*Opp.* vii. 339—42); 23—26, MSS.; 27, *In Antichristum et spirituales ejus filios*. Leyserus refers to *Varia doctorum piorumque virorum de corrupto ecclesie statu poemata* per Matth. Flacium ("very rare and curious," Watt), and others unpublished. Amongst those not here enumerated, and which will be found in Beaugendre's edition, is *Physiologus*, an account of which is given in "N. & Q." 1st S. ii. 205, vi. 87. Cf. *Hist. Littéraire*, xi. p. 373.

Dupin has noticed Hildebert's non-observance of the rules of quantity, and says his Sermons are *foibles et languissans*. He sometimes substitutes the Greek for the Latin idiom, as at the end of his *Sermo synodicus* in Luc. xii. "Cum venerit judicare vivos et mortuos" (*Bibl. Patr.* 1618, xii. 357, *Bibl. Maxima*, 1777, xxi. 172. His biographer, however, in *Histoire Littéraire*, has expressed his belief that had Dupin been more conversant with his Sermons he would have given a more favourable judgment, p. 354.

"Nous rapporterons," says he, p. 278, "seulement ici deux vers, qui marquent l'estime et le cas qu'on faisoit de sa personne et de ses ouvrages. Il n'est presque aucun historien, ni autre écrivain, qui parlant d'Hildebert ne cite ces deux vers, sans toutefois nous faire connoître le poète :—

"Inclitus et prosâ versuque per omnia primus
 Hildebertus olet prorsus ubique rosam."

BIBLIOTHECAR. CHETHAM.

A GOOD HINT. — Your correspondent MR. JAMES HENRY DIXON's offer (3rd S. xi. 71) to present his copy of *The Count of Gabalis* to the national library has reminded me of a suggestion I have long thought of making through your pages.

I, in common I suppose with every one else who has had occasion to spend much time in minute research among the by-ways of literature, have often suffered from the fact that the British Museum, rich as it is, almost beyond imagination, is yet very far from complete in the pamphlet literature and local publications of the last century and a half. I know from experience that the authorities for some years past have done very much towards supplying these deficiencies; but it is next to impossible to pick up, when wanted, a worthless book which at another time one might refuse as a present. The consequence is, that the time of readers and officials is daily wasted by hunting without success in the catalogues for some trumpery volume, a copy of which might perhaps be purchased at the next book-stall for threepence.

I know that there are numbers of persons like your correspondent, who would be glad to give books of this class to the British Museum library if they thought that they were wanted. I would suggest therefore, that, at the end of each year, the list of *desiderata* as entered in the large white ledger—familiar to so many of your readers as the only book belonging to the Museum that readers may scribble in with impunity—should be printed and widely circulated. If this were done, I feel sure that the national collection would receive a large quantity of presents.

This hint is, as far as I know, new in England. It has not, however, the merit of originality. I have lying before me, while I write, a small quarto pamphlet of thirty-six pages, like a bookseller's catalogue, entitled—

"Desiderata der Kaiserlichen Oeffentlichen Bibliothek zu St. Petersburg, für deren Erwerbung sie die verhältnissmässig höchsten Preise zu zahlen bereit ist."

K. P. D. E.

SCOTCH RECORDS.—Every person interested in historical researches receives with great delight the Annual Report of the Deputy Keeper of Records in England. What is being done in Scotland? What progress is being made in order to secure Indexes? When will Indexes of Wills in the Sheriff Court Books be made, and where is any report of the state of such wills, and of the period of time from which they date? Where is any information to be obtained of the Commissary Books, and what Indexes of them exist? Could not a clause be introduced in the Scotch Wills Registration Bill now before Parliament, to move on the Scotch officials to take measures to make the public records known? F.

LUCKYBIRD.—Here, in the North Riding, the first person who enters a house on Christmas Day morning is called a Luckybird. But if it be a woman or girl who first enters, the luck that comes with her will be ill and not good; and if it be a fair-haired man, the result is almost as serious.

The Luckybird must be of the male sex, and must have dark hair and complexion, or something evil will befall the household.

It becomes then a matter of importance to settle beforehand who the Luckybird shall be. In my grandfather's time a dark-haired man was specially retained in this office during many years; and I learnt yesterday that arrangements had been successfully made to obtain good luck at this present Christmas.

The person who, under ordinary circumstances, would first enter this house is a man, and a dark-haired man; but it is to him, according to kitchen belief, that we owe the introduction of the cattle plague into our borders, and this misfortune is more than enough to counteract the virtue of his sex and his dark hair. So a small boy of the village, black-haired and black-eyed, was fixed upon by the servants; and he, knowing how much depended on his wakefulness, appeared, first of all living things, at the back-door yesterday morning, and received his promised shilling from the cook.

Thus, by this simple and obvious expedient, we are secured against ill-luck until Christmas, 1867.

ARTHUR MUNBY.

Dec. 26, 1866.

KIPPIS'S "BIOGRAPHIA BRITANNICA."—Permit me to make a memorandum in your pages of the fact that there is, in the *Gentleman's Mag.*, 1811, i. 239, a list of the names of the contributors to Dr. Kippis's edition of the *Biographia Britannica*, 5 vols. fol. 1777—93.*

K. P. D. E.

THE KOH-I-NUR DIAMOND.—The Koh-i-Nur, according to Hindu tradition, was discovered in the bed of the Godavari river, near Mamlipatam; and during the Maha-Bhārata was worn by Karna, Rāja of Anga, who was killed during the course of that great war; but it has not as yet been ascertained who succeeded to it after his death.

It formed part of the spoil taken by the Emperor Baber, after the battle of Pānīpat in A.D. 1526; in which Ibrāhīm, Lodi, and Bīkrāmājīt, son of Mān Singh, Rāja of Gualiar, were both killed, and is said to have come into the Delhi treasury consequent upon the conquests of Alā-ud-dīn in Mālwa, A.D. 1304—1306; but what par-

ticular Hindu family it was taken from is not mentioned.

N. S. M.

THE "BŒUF GRAS."—The newspapers have recorded, as usual at this season, the procession of the *Bœuf Gras*, or fat ox, through the streets of Paris, on Shrove Tuesday; but as few are aware of the origin of this custom, it may be well to explain it in "N. & Q." For many centuries, Lent was observed throughout the Church by a total abstinence all through from flesh meat; indeed, this continued to be the usage among Catholics, in most countries, even in the last century. But as it was necessary to provide meat for the sick and infirm, one butcher, but one only, was allowed in each town to sell meat for the sick. This privilege was granted to the one who exhibited the best fat ox. The butcher thus licensed, proud of his privilege, and anxious to make it widely known, paraded his fat beast through the streets. Hence came the custom, still observed in Paris, of the gay procession of the *Bœuf Gras*, with horns gilt, and the animal decorated with ribbands and other ornaments; though the ceremony has now no better significance than the credit of the exhibitor.

F. C. H.

Queries.

"ÆLIA LÆLIA CRISPIS."—In Wheeler's *Dict. of the Noted Names of Fiction* (Bell & Daldy, London, 1866,) is a tolerably lengthy article on this old enigmatical inscription. At the end of it is the following quotation:—

"I might add what attracted considerable notice at the time,—and that is my paper in the *Gentleman's Magazine* upon the inscription *Ælia Lælia*, which I subscribed *Edipus*."—Sir W. Scott.

I have made, as I thought, a careful search through the indices of the *Gent. Mag.* at the British Museum, but fail to find the communication Sir Walter speaks of. Can any reader of "N. & Q." assist me?

HENRY MOODY.

3, Pump Court, Temple.

ANGELUS BELL.—Would any of your correspondents be good enough to furnish me with inscriptions from bells that were supposed to have been used for ringing the "Angelus"? These would bear some form of the Angelic Salutation.

JOHN PIGGOT, JUN.

BATH BRICK.—Will some correspondent of "N. & Q." kindly inform me where, how, and of what materials, the so-called "bath brick" is made?

D.

RICHARD BOOTH.—I should be glad of information about Alderman Richard Booth, who was living in 1700, his family or descendants.

QUEERCUBUS.

* A list of contributors to the first edition of the *Biographia Britannica*, 7 vols. fol. 1747—66, appeared in "N. & Q." 2nd S. i. 456.—Ed.]

COFFINS AT CHARLOTTE TOWN.—The following question is asked by Lieut. Baines, R.A., the young officer who so gallantly saved the General Hospital at the cost of his life during the late fire at Quebec. It occurs in the account of a yachting cruise on Lake Ontario. Speaking of Charlotte Town, he writes:—

"In the 'coffin stores' I was struck with a peculiarity of Yankee coffins. In the lid of each, just above where the face of the corpse would come, a small lozenge of glass about eight inches long is inserted. I should like to know the origin of this custom."

Perhaps you can throw some light on it.

J. S.

CAMPANOLOGY.—*The Union Review*, November, 1866, says, "*The Times* some time ago had a paragraph from *Galignani* about a bell at Ornolac in France, dated 1079."

Could any reader of "N. & Q." tell me the contents of the "paragraph," and whether (if the above is correct) this is not the earliest known instance of a dated bell? JOHN PIGGOT, JUN.

QUEEN ELIZABETH'S PRAYER-BOOK.—By what artist are the woodcuts in the Prayer-Book called "Queen Elizabeth's," reprinted by Pickering? In the administration of the Lord's Supper, the table is represented as placed east and west. The communicants, of whose persons the upper part alone is visible, appear to be kneeling at such a distance from the table as to allow room for the celebrant to pass round it and administer the elements. Query, then, is this a true representation of the administration *tempore* Elizabeth R.? In what book did the said woodcuts first appear?

E.

GENEALOGICAL QUERY.—I am interested in the ancestry of a gentleman who was ordained priest at Chester in 1700, but who, during the ten years previous to that date, preached pretty regularly at the churches of Dewsbury, Osset, Batley, and other places in the West Riding of Yorkshire. As I have failed at York or elsewhere to discover any authority for his thus officiating, I am led to ask—Were laymen allowed to preach at that time in the churches of Yorkshire; and if so, by whose authority?

H. FISHWICK.

Carr Hill, Rochdale.

HARP.—Would any of your correspondents inform me by whom was the harp brought into Europe—not the lyre of the Greeks, but the great triangular-shaped harp as used by the ancient Irish and Welsh, and as seen on the monuments of Egypt and Assyria?

R. R. B.

KIRTON IN LINDSEY.—It is stated in Allen's *History of Lincolnshire*, ii. 32, that—

"The manor of this place anciently formed part of the possessions of the Earls of Cornwall, Robert Mortaigne, the first earl and half brother to William the Conqueror,

receiving a grant of it shortly after the period of the Norman Conquest. The manor appears afterwards to have been separated from that earldom, Edward the Second granting it to his niece Margaret, the widow of Piers Gaveston, upon her marriage with Hugh Audbey* the Younger. In the reign of Edward the Third, that monarch granted this manor to William, Earl of Huntingdon; and on his death it appears to have become the property of Edward the Black Prince, who assigned one-third part of it to Elizabeth, the widow of the Earl of Huntingdon, and the remainder to the Earl of Chandos.† At some subsequent period it became attached to the Duchy of Cornwall, to which it at present belongs."

I am anxious to know on what authority the foregoing statements are made. Allen never gave references, but we may safely conclude that his facts, or supposed facts, were all gleaned from easily accessible printed books. I shall be glad of a reference to anything printed or manuscript illustrating the history of this manor as part of the Duchy of Cornwall, except the Court Rolls of the manor, the Records in the Duchy of Cornwall Office, and Norden's Survey of 1616, of the existence of which I am already aware. CORNW.

MARRIAGE OF GEORGE III. OR IV. (3rd S. xi. 194.) Will S.A.F. be good enough to say what is his authority for stating that any such picture was painted at a cost of 3000l.? It may facilitate inquiry upon the subject. G.

POEMS.—I would feel much indebted to any of your readers who would inform me where I could see the whole or any portion of a poem on Napoleon at St. Helena, commencing with—

"Musing on power, departed glories gone,
The conquered conqueror, stands Napoleon.
Dark is that rock, yet darker still his brow,
Where chained ambition sits despairing now.
Gloomy that sky, yet gloomier far his fate,
The fiery desolator desolate!"

I saw extracts from it in a newspaper when residing in Birmingham about the year 1838, but have never been able to meet with it since. Also a short poem entitled "Man was made for this," and containing these lines—

"I saw him scan the heavens, and pierce through nature's laws,
And read the secrets of the deep, and tell each hidden cause;
But his spirit beat 'gainst its mortal cage
As eager to scan an ampler page,
For the brightness of each diadem star
Only told of a something lovelier far,
Man was not made for this."

J. N.

P.S. I believe the latter was written by a youth of great promise, who was soon afterwards ac-

* Hugh de Audley, Courthope's *Nicolas's History of Pezage*, p. 214.

† There never was an Earl of Chandos. Is Roger de Chandos, a baron by writ, who died 1253, the person meant?

owned at Oscot school or college, near n.
, Victoria, Dec. 27, 1866.

—1. Whence is the phrase "The gift
is so full of her old woman's rock-
wise saws. But how comes the phrase
s meaning?" W. H. S.

FAMILY.—Could any of your readers
particulars of the Beaufoy family?
m was member for Lambeth in 1794.
e long resided in Birmingham.

SENEC.

INA AND NOMINA.—It is well known
that several Roman Gentile names are
m prænomena by changing the -us of
nen into -ius (ex. Quintus, Sextius,
I am not aware that it has been noticed
prænomena which have already the
have been formed into patronymics by
ius into -ilius. The examples are—
icius, Manius, Servius, which become
Lucilius, Manilius (and perhaps by
Manlius), Servilius. It is worth while
his fact, to prevent false derivations of
s, such as that of Servilius from "ser-
haps some of your readers can tell me
have been anticipated, and where I can
formation respecting the origin of the
s of the Roman gentes, and the manner
ey were conferred. C. Q. R. M.

OF SICILY."—Perhaps MR. BOUTELL
d enough to explain (since I can find
ion of such an heraldic bird in any
ork), what is the distinction between
Eagle, borne amongst the armorial
family named Browne (*vide* Burke's
try) and other aquilæ.

to speak, localisation of birds and
comparatively rare in heraldry. We
"Cornish Chough," the "Bengal Tiger,"
n Eagle," the "Chinese Dragon," the
"k." The Danish Raven, British Lion,
se of Saxony, &c. belong to a different
SP.

RESPECTING ST. MICHAEL'S MOUNT,
LL.—St. Michael's Mount, as is well
n island at every high water, and, ex-
y rare instances, a peninsula at every
There are strong geological and his-
ng for believing that it possessed this
ng before the commencement of the
ra. Carew and many other writers
ts name in the British language indi-
ithin the period defined by the use of

this language in Cornwall, the Mount was sur-
rounded by a wood.

The name is variously given by different
authors.

The name and translation are not unfrequently
given on the authority of Florence of Worcester,
and occasionally on that of William of Worcester.
In his *Chronicle*, however, Florence is entirely
silent as respects both the name and its interpre-
tation. Indeed, he neither mentions nor alludes
to the Mount in any way. William gives a
somewhat elaborate account of the Mount, but,
without giving the British name, says it was
"formerly called le Hore rok in the Wodd."

Will any reader of "N. & Q." be so good as to
favour me with information on the following
points?—

1. The earliest trustworthy authority for the
British name.

2. How the different forms in which it is given
are to be accounted for.

3. The probability that the exact meaning of a
name given long before the Christian era can
be correctly translated by any existing British
scholar.

4. If probable, what is the correct translation?

5. How the different translations are accounted
for. WM. PENGELLY.

Lamorna, Torquay.

TENNYSON: ELAINE.—Can any of the contri-
butors to "N. & Q." enable me to identify the
localities of Camelot, of the river so frequently
mentioned in the poem, of Astolat, of the place
where Arthur held his court—

"nigh the place which now
Is this world's hugest";

also of the burial-place of Elaine—

"that shrine which then in all the realm
Was richest"?

DENKMAL.

ZENO: "POLYMANTEIA": QUOTATION.—Will
you kindly favour me with some information as
to the following queries?—

1. When did Zeno, the originator of the set of
Homeric critics called Chorizontes or Separatists,
live, and was he famous on any other account?

2. Who was the author of a work in English
called *Polymanteia*, and where can a copy of it be
seen?

3. Where do the following lines occur?—

"The treasures of the deep are not so precious
As are the concealed comforts of a man
Wrapped up in woman's love."

PIERCE EGAN, JUN.

60, St. John's Park, Upper Holloway.

Queries with Answers.

QUOTATIONS WANTED.—1. "Corruptio optimi pessima."

2. "The cold shade of the aristocracy."

H. H.

Oxford.

[1. The first quotation has been unsuccessfully inquired after twice in our pages, 1st S. v. 321; ix. 173.

2. This phrase first occurs in Sir W. F. P. Napier's *History of the Peninsular War*, edit. 1851, ii. 401: "Napoleon's troops fought in bright fields where every helmet caught some beams of glory; but the British soldier conquered under the cold shade of aristocracy." Similar expressions occur also in vol. iv. p. 166 and vol. v. p. 96.]

In Wheeler's edition of Anthon's *Horace*, Car. lib. ii. 11, notes to v. 24, we read "Datque comas divellere ventis more Spartane virginis" as a quotation from Virgil's *Aeneid*, i. 35. The reference is wrong, and I cannot find it anywhere in Virgil. Some months ago I wrote to the editor (Mr. Wheeler), asking him to correct the reference, but he took no notice of my letter.

J. J. P.

[We have referred to Mr. Wheeler's work, and there the alleged passage from Virgil does certainly occur. In Virgil's own writings it does not exist; nor can it, for metrical reasons sufficiently obvious. Under the reference given by Mr. Wheeler, Virgil, *Aeneid*, i. 35, will be found nothing of the kind. For *Aeneid*, i. 35, however, read *Aeneid*, i. 315, and we find the expression "et virginis arma Spartane"—nothing nearer. On referring to Anthon's *Horace*, edit. 1838, we find no citation, as from Virgil, supporting Mr. Wheeler's.]

"GLORY AND SHAME."—Reading the other day the introduction to Dr. Johnson's *Dictionary*, as originally compiled, I fell on the following lines:—

"At length Erasmus, that great injured name,
The glory of the priesthood and the shame,
Stemm'd the wild torrent of a barbarous age,
And drove those holy bandits off the stage."

Are these lines Pope's, and can the antithetical expression in the second line be traced beyond the writer, whoever he was? In our own times I know it has been twice used at least; first by Byron (*Childe Harold*, canto 4)—

"And Tasso was their glory and their shame";

and again by the American poet Halleck in his admirable verses on Burns, whom he speaks of as the glory and the shame of Scotland. I have a dim notion that the sentiment is as old as one of the Latin poets—Juvenal runs in my memory—and would be glad if any of your classical readers are able to verify this supposition. F.

Inverness.

[See Pope's *Essay on Criticism*, lines 693 to 696. Warburton has the following note on this passage:—

"Our author elsewhere lets us know what he esteems to be the glory of the priesthood as well as of a Christian in general, where, comparing himself with Erasmus, he says,

'In moderation placing all my glory,'

and consequently what he regards as the shame of it. The whole of this character belonged eminently and almost solely to Erasmus; for the other reformers, such as Luther, Calvin, and their followers, understood so little in what true Christian liberty consisted, that they carried with them into the Reformed Churches that very spirit of persecution which had driven them from the Church of Rome."]

THOMAS SOUTHERN.—Can any of your correspondents give me any information with respect to the following subjects?—

1. Is it known for certain of what parentage or of what family was Thomas Southern, the dramatist, who was born 1659 and died 1746? Was he of a family residing at Shrewsbury of the same name, or of families of somewhat similar names, situated in Yorkshire, Durham, and Nottingham?

2. Was he by birth English or Irish, and where was the place of his nativity?

3. Was he educated at Oxford, Cambridge, or Dublin? I believe that the two last named universities claim him.

4. Where was he buried?

5. Did he leave any children; and if so, where are their descendants?

6. Was he any relation to the — Southern who was clerk of the Admiralty in the reign of Charles II., and is mentioned in Pepys's *Diary*?

CHARLES SOTHERN.

[The life of this eminent dramatist has yet to be written. Thomas Southern was born at Oxmantown in Dublin in 1660. He studied in that university for four years, and in 1678 came over to England, where he immediately entered himself of the Middle Temple. Oldys, in his MSS. notes to Langbaine, says, "I remember him a grave and venerable old gentleman. He lived near Covent Garden; and used often to frequent the evening prayers there, always neat and decently dressed, commonly in black, with his silver sword and silver locks." During the last ten years of his life he resided in Westminster, and attended the Abbey church very constantly, being particularly fond of church music. His virtues and genius were such, that, as William Whitehead remarks,

"He to our admiration join'd our love."

The poet Gray tells Walpole in a letter dated from Burnham, in Buckinghamshire, September, 1737, that "we have old Mr. Southern, at a gentleman's house a little way off, who often comes to see us; he is now seventy-seven years old, and has almost wholly lost his memory; but is as agreeable an old man as can be, at least I persuade myself so when I look at him and think of *Isabella* and *Oroonoko*."

Mr. Southern died on May 26, 1746, in the eighty-

sixth year of his age. He enjoyed the longest life of all our poets, and by a rigid economy died, with a few exceptions, the richest of them.]

CANDLE-MAKING: GAS.—Can you tell me where I can find in English, French, or German a good account of the history of candle-making, and of the introduction of illumination by gas?

F. R. S.

[There is an excellent account of the history of candle-making in *A Treatise on Chemistry applied to the Manufacture of Soap and Candles*, by Campbell Morfit (Philadelphia, 8vo, 1856). Consult likewise Appleton's *Dictionary of Mechanics* (New York, royal 8vo, 1852), in which will be found also a long article on the manufacture of gas. It was in 1792 that Mr. Murdoch, of Redruth, Cornwall, conceived the project of applying gas to purposes of artificial illumination.]

VALUATION ROLLS, SCOTLAND.—I am anxious to have a complete list of all the Valuation Rolls or "Rentalls" of counties in Scotland previous to 1700 which have been printed. I am acquainted with the following:—Orkney, edited by Peterkin; Perthshire, by Gloag; Roxburghshire, by Scott; Midlothian, by Macfarlane; and Selkirk, by Scott. Perhaps MR. VERE IRVING or ANGLO-SCOTUS will kindly assist me to complete the list. Where are the originals now preserved?

F. M. S.

[We have submitted this query to MR. IRVING, who has kindly forwarded the following reply:—

"The oldest valuation of lands in Scotland is that called 'The Auld Extent,' temp. Alexander III. about 1280. In 1327 a new valuation was made, which was called the 'New Extent.' I do not know of any copy of these valuations *per se*, but if F. M. S. will refer to the *Inquisitiones Speciales* published by the Record Commission, he will easily discover the value put upon each holding. Various temporary assessment rolls were subsequently introduced, until the Act of 1670, c. 3, fixed the valuation of 1667 as regulating future taxation, especially in local matters. This was called the *valued rent*, and remained the rule till the passing of the Valuation Act of the present reign. When properties became divided, it was customary for the parties to make application to the Commissioners of Supply with the view of having the valuation apportioned between them. The course of proceeding was that the Commissioners appointed a committee of their body to inquire into what would be the proper proportion, and on their report amended the valuation roll. I have personally served on more than one of these committees. It is therefore evident that, although the total amount of valuation remained the same, it might vary in particulars from year to year as properties were divided or consolidated, and in consequence, that in the case of a large county the publication of the roll of a particular year was not worth the expense unless there was something in the history of the year which made it important, and even then I be-

lieve the whole useful information may be obtained from other sources already in print, such as the list of the Commissioners of Supply.

"As to the place of preservation of the originals, it would naturally be the office of the Clerk of Supply. In the case of the county of Lanark, I am sorry to say that some of our earliest records were destroyed by a fire which occurred in our clerk's office some fifty or sixty years ago. It is possible that duplicates may be in the General Register Office at Edinburgh, but I cannot speak positively.—GEORGE VERE IRVING."

Replies.

AGE OF ORDINATION IN SCOTLAND IN 1682.

(3rd S. xi. 75.)

F. M. S. is evidently unacquainted with ecclesiastical procedure in Scotland. He states his belief that "licensing" and "ordination" are one and the same. This is a decided misapprehension. The act of license is simply an authority to preach. The licensed person is termed a "licentiate," or "probationer" or "preacher." Formerly he was termed "an expectant." He possesses no ecclesiastical status, cannot dispense sealing ordinances, and is styled "reverend" only by courtesy. "Ordination" is not necessarily "induction" into a charge; it consists in the solemn imposition of the hands of the presbytery on the head of the probationer who has received a presentation or appointment to a stated ministerial charge. But the act of ordination implies "induction" into a first charge. When an *ordained* minister is translated, or, to use the old ecclesiastical word, "transported" to another charge, he is simply *inducted* into his new office. The act of induction is performed by the brethren of the Presbytery giving the presentee "the right hand of fellowship" at a meeting of the Reverend Court, specially convened for the purpose in the place of his future ministrations. Addresses by a member of court to the minister and congregation accompany both the acts of "ordination" and "induction." The formal handing of the keys of the church has long been abandoned.

F. M. S. misapprehends the meaning of "taking on trials." When a candidate for license has attended one or other of the four Scottish Universities eight sessions or terms, which in reality are eight years—viz. four at the classes in arts, and four at the theological classes—he is received "on trial" by the presbytery within whose bounds he ordinarily resides. "The trials" consist in the preparation and delivery of certain prescribed discourses, and a strict examination in Latin, Greek, Hebrew, Natural and Mental Philosophy, Mathematics, Theology, and Church History. Six months are generally occupied in the conducting

of these trials. If the candidate is approved, he receives authority to preach within the bounds of the presbytery, which is tantamount to an authority to preach everywhere.

Candidates for license are understood to have attained the age of twenty-one. It is specially enacted that they must be of that age before receiving license. There is an exception, seldom acted upon, in regard to those who are "of pregnant parts." Dr. Thomas Chalmers was, I believe, on this ground licensed a little before completing his twenty-first year.

I cannot precisely answer F. M. S.'s query as to the age at which persons were usually licensed to preach at the date of 1682, but I am inclined to believe, from various data on which I shall not now enter, that at that period the age would generally be twenty-one. About the same period, I should be inclined to think, the probation would not exceed three years—that is, three years might elapse between the act of license and that of ordination, consequent on a presentation to a living. It follows that in 1682 clergymen in Scotland would be ordained at the age of twenty-four. During the time when episcopacy was forced upon the Scottish people, the bishop gave license instead of the presbytery.

I may remark, in conclusion, that the designations of "clergyman" and "minister" are indiscriminately applied north of the Tweed to pastors of all denominations. In England, a clergyman of the Established Church would be shocked to hear a Nonconformist divine styled a "clergyman." The English Dissenter does not claim the designation of "clergyman;" it is foreign to his taste.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

In reply to your correspondent F. M. S., who inquires what was the average age at which clergymen were ordained in Scotland at the period referred to, I beg to state that, although episcopacy was the established religion, it was so watered down to conciliate Presbyterian prejudices, that in the working of the system there was little difference between it and its rival. Of course the great fact that the dioceses were filled with duly consecrated bishops stamped it as a church; but the bishop's functions seem to have been confined to his presiding at ordinations, and sitting in diocesan synods as perpetual moderator. A more mild and inoffensive episcopacy is scarcely conceivable. The "Presbytery of the Bounds" managed matters much the same as now. Young students stood their trials before it. When found qualified, the Presbytery reported to the bishop, and the bishop issued his "license."

Your correspondent is in error when he presumes that "licensing" corresponds to "ordination" in England. Then, under episcopacy, as

now, under Presbytery, ordination did not take place until the licensed preacher obtained a parochial incumbency; when ordination and induction to the living went together. The probationer, although licensed to preach, was a mere layman; he could conduct the ordinary worship in the congregation, but was not allowed to baptise, to celebrate the Holy Communion, nor to solemnise marriages. The same system is still in operation in the Scottish establishment, and in the Presbyterian bodies which have separated from it.

As to the age of the young probationers, I have seen the license of one who was assistant, or "helper," to his father, a parish minister in the diocese of Aberdeen several years before the revolution of 1688, and who was afterwards one of the bishops in the disestablished church, commonly called "Nonjurors." By that document, the young man's age would seem to have been about twenty-one. I suppose there was no precise age fixed; neither was there so in the later Scottish episcopal church, until a recent period, instances occurring of ordinations at the age of nineteen or twenty; but, to be sure, the necessities of the church were pleaded. The same absence of fixed rule would seem to characterise the existing Scottish establishment. I know of at least one instance in which the parish minister, still alive, was ordained and inducted to his living at the age of twenty-one.

I fear F. M. S. must be content with the approximate answer to his query; say, from twenty to twenty-four. S. O.

HANNAH LIGHTFOOT.

(3rd S. xi. 89, 110, 131, 196.)

Fortunately for the cause of truth, the law of evidence which regulates Sir James Wilde's court does not govern the court of historical inquiry. In this latter, principals may be examined; and being enabled, therefore, without the assistance of Mr. Hume, to call George III. as a witness, I venture to think that His Majesty will prove distinctly the utter groundlessness of the Lightfoot scandal. Of course the evidence is not direct, for in all probability the King had never heard of Hannah Lightfoot. But it is scarcely less important, showing as it does his opinion on such matters, and the improbability of his having been engaged in any thing of the kind.

In the valuable collection of *Letters of George III. to Lord North*, lately published by Mr. Murray, we find the King writing to his friend and minister with reference to the Duke of Cumberland's intrigue with Lady Grosvenor (Letter 45, Nov. 5, 1770):—

"I cannot enough express how much I feel at being in the least concerned in an affair that my way of thinking has ever taught me to behold as highly improper."

This is language perfectly consistent, not only with what Waldegrave and Walpole have told, but with all we know of George III.; but utterly inconsistent with the truth of the Lightfoot story.

Again, in a letter to Lord North (No. 654, cc. 10, 1780), consulting him, as he expressly says, "as a friend, not a minister," about the establishment which was then to be formed for the Prince of Wales, the King says:—

"I thank Heaven, my morals and course of life have a little resembled those too prevalent in the present age; and certainly of all the objects of this life, the one I value most at heart is to form my children that they may be useful examples and worthy of imitation."

This is not the language of a man who had been engaged in a disreputable intrigue with the fair Quaker.

But a still more remarkable declaration on the part of the King (with reference to this question) is contained in his letter to Lord North on the subject of the Prince of Wales's connection with Mrs. Robinson. The letter is so striking that I give it without abridgment:—

(No. 689.)

"Windsor, Aug. 28, 1781.
40 min. pt. 9 A.M.

"I am sorry to be obliged to open a subject to Lord North that has long given me much pain, but I can rather do it on paper than in conversation; it is a subject of which I know he is not ignorant. My eldest son last year into a very improper connection with an actress, and a woman of indifferent character, through the friendly assistance of Lord Maldon; a multitude of letters passed, which she has threatened to publish unless, in short, bought them of her. He had made her very foolish promises (*sic*) which, undoubtedly, by her conduct to him, she entirely cancelled. I have thought it right to authorize the getting of them from her, and have employed Lieut.-Col. Hotham, on whose discretion I could depend, to manage this business. He has now brought it to a conclusion, and has her consent to get the letters on her receiving 5000*l.*—undoubtedly an enormous sum; but I wish to get my son out of this shameful scrape. I desire you will therefore see Lieut.-Col. Hotham, and settle this with him. I AM HAPPY AT BEING ABLE TO SAY THAT I NEVER WAS PERSONALLY ENGAGED IN SUCH A TRANSACTION, WHICH PERHAPS MAKES ME FEEL THIS THE STRONGER!"

Is it to be believed that had there been one word of foundation for the Lightfoot scandal Lord North would have been ignorant of it; or that the King would have given utterance to the important declaration—"I am happy at being able to say that I never was personally engaged in such a transaction"? WILLIAM J. THOMES.

"HAMBLETONIAN" AND "DIAMOND."

(3rd S. xi. 96.)

Referring to the inquiry of your correspondent G., of Edinburgh, relative to the above-named horses, I can find no record of their having

run a match together, or the two ever having been engaged in a race amongst others. A print, or prints, may exist of these two celebrities (of which Yorkshire had good reason to boast) taking their gallop together, side by side, but probably intended to represent nothing more. At any rate, I can find no mention of a race between the two; and I have no recollection of having come across a print in Yorkshire of the kind named by your correspondent. To the latter part of his inquiry, "Were these horses celebrated for speed?" there is ample proof and testimony to be adduced. At Doncaster, on Tuesday, September 25, 1798, Mr. Cookson's Diamond, by Highflyer, six years old, 8 stone 6 lbs., won a match for 1000 guineas, beating Sir H. T. Vane's Shuttle, by Young Marske, 8 stone; upon whom 11 to 8 was laid at starting. Query: Is this the incident represented in the print seen by G.? I should opine it is, being a match in those days for a large sum of money, and one likely enough to be perpetuated on canvas and afterwards by a print. "Diamond" does not appear to have had many engagements. He had walked over for the "King's Guineas" (100) at York, in the August previous to his match at Doncaster. In most of his races he was a winner, and was no doubt, to use the Yorkshire vernacular, "an ugly customer to tackle." He was afterwards put to the stud, and sold to go to France, where he died about the year 1818 or 1820.

Hambletonian's exploits on the turf were all but an uninterrupted series of brilliant triumphs. He came out at the York Spring Meeting in 1795, in a three-year-old sweepstakes, beating Roseberry (upon whom 5 to 4 was laid) and two others. From that period, that is to say, from 1795 to 1800, he ran no less than fifteen times at York and Doncaster (most of his distances being four miles), and was only defeated once during his whole racing career. That solitary instance was what is termed "a fluke," as he ran out of the course, and suffered Sir F. Standish, with Spread Eagle, by Volunteer, four years old, to obtain first place, for a 100 guinea sweepstakes at York, on August 25, 1796. The next day, Friday, August 26, Hambletonian redeemed his credit and recovered his lost laurels by defeating Spread Eagle and two others, in a race of four miles, for a subscription purse of 227*l.* 10*s.*, with 50*l.* added; betting at the start, 5 to 4 on Hambletonian. In fact, whenever he put in an appearance, the odds were invariably 6 and 7 to 4, and as much as 5 to 1, on him; and he fully justified the good opinion of his friends and the long odds they laid on him, by showing his competitors the road to the winning post. If Hambletonian ever had a match with Diamond, it must have been at some outside place of meeting, with which I am unacquainted. If he had, Diamond would have shone

with only "a lack kind of lustre" alongside so formidable a rival and "so bright a jewel" of a horse (to use an Irishism) as Hambletonian.

Note.—Hambletonian was foaled in 1792, and bred by Mr. J. Hutchinson. He was by King Fergus, out of Grey Highflyer; by Highflyer, grandam, Monimia, by Match-em. At the York August Meeting in 1795, Mr. Hutchinson sold his three crack horses, viz. Hambletonian, Beninbrough, and Oberon, to Sir Charles Turner, Bart., with their engagements, for 3000 guineas.

Hambletonian afterwards became the property of Sir H. Vane Tempest, and finally became a stud horse, dying full of years and full of honours, on March 28, 1818, and, to adopt the usual *post obit* phraseology, no doubt "lamented by all who knew him." Under any circumstances, he was a horse of which Yorkshiremen might well be proud.

H. M.

Doncaster.

"THE SABBATH," NOT MERELY A PURITAN TERM.

(3rd S. xi. 50.)

I doubt much whether the mere circumstance of finding the word *Sabbath* employed by Whitgift in 1591 can be considered to prove, as LÆLIUS thinks, that the use of it was not a Puritan peculiarity in later times. He will find that the Reformers often spoke of the Lord's Day as the Sabbath in a rhetorical way, but seldom if ever writing critically. It is so styled in the second book of homilies of the English Church, A.D. 1562, and by many others besides Whitgift, in the reign of Elizabeth. But the Puritans revived the doctrines, of which the germs are found soon after Constantine's law of Sunday rest, that the Decalogue is not only a *lesson* but a code of *laws* to the Christian Gentiles, and that the fourth commandment imposes on them as a religious duty *bodily rest* on Sunday, which by divine authority had been substituted for Saturday; and they insisted that Sunday should be *literally*, not *figuratively* or for purposes of persuasion or instruction, called the Sabbath. Therefore the English High Churchmen ceased to speak of it as the Sabbath; and during the great controversy on this subject between them and the Puritans, it was a mark of Puritanism to use that name for Sunday. The question is found very ably stated in an anonymous pamphlet in 1636, which was afterwards known to have been written by Dr. Sanderson, Bishop of Lincoln, who died in 1663. The three questions considered by him are—1. Which is the fittest name whereby to call the day of our Christian weekly rest—whether the Sabbath, the Lord's Day, or Sunday?

2. What is the meaning of the prayer appointed

to be used in our Church, "Lord, have mercy on us and incline," &c., as it is repeated and applied to the words of the fourth commandment?

3. Whether it be lawful to use any recreation upon the Lord's Day; and if what kind of recreation may be used?

Those who take an interest in the question who cannot conveniently refer to this old paper will find a very good summary of it in the able digest of all matters connected with Sabbath, by Mr. Cox, entitled *The Lite of the Sabbath Question* (2 vols. Edinburgh). The summary is found at vol. i. p. 18 would direct attention also to what he in vol. i. pp. 455-8 from Cosin and Tillotson and in vol. ii. p. 146 from Archbishop Sharp. Reading the old divines we should remember the distinction between things said *ad populum*, and things addressed *ad clerum* more generally recognised in their time is in England now.

C. T. R

The following is another instance from document of the use of the word "Sabbath Sunday" at the end of the sixteenth century occurs in Archbishop Whitgift's deed of foundation for his Hospital of the Holy Trinity, London, in which, after providing for the daily service in the chapel of the hospital, it is ordered

"All the bretheren and systers of the hospital shall, on the *Saboth* days, Feastivall days, and Frydays at morninge and eveninge praye upon Satterdays at eveninge prayre, resort to the two and two together to the parishe church or churches to pray devoutlie with the reste of the congregation," &c.—Steinman's *History of Croydon*, p. 10.

The importance attached by the Reformers to the literal interpretation of the Old Testament and the introduction of the Ten Commandments into the second Prayer-Book of Edward VI. have led to the use of "Sabbath," as a revival of "those Jewish severities which men began to urge and obtrude upon Christians both as the change and rest of that day." (See *den's Tears, Sighs, &c.* 1659, p. 120.)

All men had not the discrimination of who says (*Table-Talk*, art. "Sabbath").

"Why should I think all the fourth commandment belongs to me, when all the fifth does not? . . . read the Commandments in the Church-service; David's Psalms; not that all there concerns great deal of them does." . . .

EXTRAORDINARY ASSEMBLIES OF

(3rd S. xi. 70, 106.)

In addition to what is contained in my article, if you think what follows bears on the subject, I beg to offer a few observations connected with the habits of the standing

more than once fallen to my lot to witness enormous gatherings of this bird, not in combat, but apparently as "friends in council;" and I have in my walks had my attention forcibly attracted to the incident. An extraordinary chattering is heard in some wide-spreading tree or trees, and it is perceived, on nearer approach, to proceed from a multitude of them. But the singularity of this, the mode in which the conference, if such it may be called, is conducted. The voice of a leader is clearly distinguished among the multitude. He perches himself in a most conspicuous position, and holds out a long unwearied *solo*, which is responded to by all the rest in a continued chorus. The whole of them storm and chatter with all their might, but the individual leader sustains his *fortissimo*, which is heard above them all. It is a sort of popular harangue, responded to by bursts of applause or anger, and agitated motions among the clamorous audience. I never remember to have stayed long enough to see whether it ended in what it seemed a prelude to, a fight. But I have thought the excitement sufficient to have produced such a result. Sparrows, as most of us probably have observed, occasionally and for a few minutes, burst out and exhibit a scene of agitation and fluttering and chirping; but it is generally attendant upon some quarrel between two or more, and the outbreak and dispersion are hasty. Bewick and Yarrell remark the social and gregarious habits of the starling, but make no mention of the propensity I have been describing, or their pugnacity in encounters in any, especially a large scale.

"I will not ask Jean-Jacques Rousseau
If birds confabulate or no,"

nor any other philosopher nor naturalist, but state a simple fact, that to my mind goes far beyond mere imagination in conveying a notion of this kind.

With regard to these harangues and collective vocalities, whether of longer or shorter duration, the term employed to describe them in the country in which I have observed them is not recognised by Johnson or Bailey: perhaps it may be by other more modern lexicographers whom I have not consulted. It is a *charm*. This is evidently the signification attached to that word by Milton, a close observer of nature, when, in the address of Eve to Adam (*Paradise Lost*, book iv.), she says:—

"Sweet is the breath of morn, when she ascends
With *charm* of earliest birds"

By which he obviously means to express a *chorus*, and not merely a charming effect. As this is a meaning which is not perhaps generally understood (I have no means of referring to commentators on this passage of the poet), should it not be con-

sidered too trite or obvious, may it be permitted to find a place in the pages of "N. & Q."?

U. U.

FRENCH TOPOGRAPHY.

(3rd S. xi. 10.)

In answer to the query of MR. GEORGE TRAGETT, I shall give here the names and dates of the *most important* among the works on this subject. To quote them *all* would be a difficult task, if not quite an impossibility:—

Aquitain.

1. Histoire Politique, Religieuse et Littéraire du Midi de la France. Par Mary-hafon. 2^e édit. Paris: Capin, 1842-5. 4 vol. in-8.
2. Essai Historique et Critique sur les Mérovingiens d'Aquitaine et la Charte d'Alain. Par J. F. Rabanis. Paris: A. Durand, 1856, in-8.
3. Archives Historiques du département de la Gironde, Bordeaux et Paris, 1859-60. 2 vol. in-4.
4. Histoire de la Gascogne, depuis les temps les plus reculés jusqu'à nos jours. Par l'Abbé Monlezun. Auch et Paris: Dumoulin, 1846-50. 7 vol. in-8.
5. Histoire des Peuples et des États Pyrénéens. Par J. Cénac-Moncaut. Paris: Amyot, 1864. 5 vol. in-8.

Bordeaux.

1. Histoire des Monuments anciens et modernes de Bordeaux. Par Auguste Bordes . . . ornée de planches gravées par Ronargue, etc. Paris: Bordes, 1845. 2 vol. in-4.
2. Histoire complète de Bordeaux. Par M. l'Abbé P. J. O'Reilly. 2^e édit. Bordeaux: Delmas, 1863. 6 vol. in-8, et Supplément.

Brittany.

1. La Bretagne Ancienne, depuis son origine jusqu'à sa réunion à la France; la Bretagne Moderne depuis sa réunion à la France jusqu'à nos jours; Histoire des États et du Parlement, etc. Par M. Pitre-Chevalier. Nouvelle édition refondue par l'auteur. Paris: Didier et C^e, 1859-60. 2 vol. gr. in-8, avec des illustr.
2. La Bibliothèque Bretonne, Collection de pièces inédites ou peu connues concernant l'Histoire, l'Archéologie et la Littérature . . . recueillies et publiées, par Ch. Le Maout, Saint-Brieux, 1851. 2 vol. in-8.
3. La Bretagne, son Histoire et ses Historiens. Par M. G. Lejean. Nantes: Guéraud, 1850, in-8.
4. Essai sur les Monnaies du Royaume et Duché de Bretagne. Par A. Bigot. Dinan, Nantes et Paris, 1857. Gr. in-8.
5. Nantes et la Loire-Inférieure, Monuments anciens ou modernes, Sites et Costumes pittoresques, etc. Par Pitre-Chevalier, E. Souvestre, etc. Nantes: Charpentier, 1850. 2 vol. in-fol.
6. Saint-Malo, illustré par ses Marins, précédé d'une notice historique sur cette ville. Par Ch. Cunat. Rennes, 1857, in-8.
7. Essai Topographique, Historique et Statistique sur la ville de Rennes. Par l'Abbé Manet. Rennes, 1858, 2 vol. in-8.
8. Rennes Ancien. Par Ogée; annoté par M. A. Marteville.—Rennes Moderne, ou Histoire complète de ses origines de ses Institutions et de ses Monuments. Par A. Marteville. Rennes: Daniel et Verdier, 1850. 3 vol. in-18.

9. Les Côtes-du-Nord; Histoire et Géographie de toutes les Villes et Communes du Département. Par Benjamin Jollivet. Guingamp, 1854-61. 4 vol. in-8.

10. Recherches sur Dinan et ses Environs. Par Luigi Odovici. Dinan: Huart, 1857, in-12.

Vendée.

1. La Vendée. Le Pays, les Mœurs, la Guerre. Par Eugène Balleyguier-Loudun. Paris et Lyon: Périasse, 1849. 3 part., en 1 vol. in-8.

2. Album Vendéen, dessiné par T. Drake; texte par Alb. Lemarchand. Angers, 1856-60. 2 vol. in-fol.

3. Le Maine et l'Anjou Historique, Archéologique et Pittoresque. Par M. le Baron de Wismes et ses Collaborateurs. Nantes, 1862. 2 vol. in-fol.

II. TIEDEMAN.

Amsterdam.

ALBERT DURER'S "KNIGHT, DEATH, AND THE DEVIL."

(3^d S. xi. 95.)

Your correspondent, in his suggestion that the blade of grass shaped like the outline of a horse-shoe is really the first sketch of the line of the horse-shoe itself, has been anticipated by Mr. Ruskin in *Modern Painters*, v. 243, in the chapter on "Durer and Salvator."

People are so often asked to receive what they cannot help feeling are forced interpretations of this very noble work of Durer that, since your correspondent has introduced a part of Mr. Holt's version of it, perhaps I might not be considered as going beside the question if I were to quote Mr. Ruskin's description of the engraving (at the end of which description is the answer to your correspondent), to show what plain meaning may be found by a sympathetic and thoughtful study of the "Knight and Death."

Mr. Ruskin, for the same purpose, takes the great problem—given a life, to find the right use for it; and, inasmuch as all great work is but the attempt at a solution of this problem, shows what answer was given by two men—Durer, in the fifteenth and sixteenth centuries; and in the seventeenth, Salvator Rosa. He describes the influences under which each of them lived and grew, and then shows how the answer of Salvator is "Despair, manifested in Desolation"; but the answer of Durer, "Faith, manifested in Fortitude and Labour"—the "Knight and Death" for Fortitude, and the "Melancholia" for Labour. And then he says:—

"The Fortitude, commonly known as the 'Knight and Death,' represents a Knight riding through a dark valley overhung by leafless trees, and with a great castle on a hill beyond. Beside him, but a little in advance, rides Death on a pale horse. Death is grey-haired and crowned; serpents wreathed about his crown (the sting of Death involved in the Kingly power). He holds up the hour-glass, and looks earnestly into the Knight's face. Behind him follows Sin, but Sin powerless; he has been conquered and passed by, but follows yet, watching if any

way of assault remains. On his forehead are two horns—I think of sea-shell—to indicate his insatiableness and instability. He has also the twisted horns of the ram, for stubbornness, the ears of an ass, the snout of a swine, the hoofs of a goat. Torn wings hang useless from his shoulders, and he carries a spear with two hooks, for catching as well as wounding. The Knight does not heed him, nor even Death, though he is conscious of the presence of the last.

"He rides quietly, his bridle firm in his hand, and his lips set close in a slight sorrowful smile, for he hears what Death is saying; and hears it as the word of a messenger who brings pleasant tidings, thinking to bring evil ones. A little branch of delicate heath is twisted round his helmet. His horse trots proudly and straight; its head high, and with a cluster of oak on the brow, where on the fiend's brow is the sea-shell horn. But the horse of Death stoops its head; and its rein catches the little bell which hangs from the Knight's horse-bridle, making it toll, as a passing bell."

Then, in a note upon this last sentence, he says:—

"It is a beautiful thought; yet, possibly, an afterthought. I have some suspicion that there is an alteration in the plate at this place, and that the rope to which the bell hangs was originally the line of the chest of the nearer horse, as the grass blades about the lifted hind leg conceal the lines which could not, in Durer's way of work, be effaced, indicating its first intended position. What a proof of his general decision of handling is involved in this repentir."

With this description in one's mind, it becomes difficult to see the "careless, reflective, but too confident Knight" of Mr. Holt's version. And indeed I think a careful examination of the engraving will only confirm a belief in Mr. Ruskin's view of the meaning.

H. E. W.

ANDREW CROSBIE, ESQ.

(3^d S. xi. 75.)

This eminent lawyer, who had at one time the best practice at the bar of Scotland, and who had accumulated a large fortune, was struck down by one of those great calamities which suddenly, and without warning, spread desolation over a country. I allude to the downfall of the bank of Douglas Heron and Co., which ruined the greater part of the proprietors in Galloway, and in which Crosbie was involved. In the county of Dumfries there was scarcely one landed gentleman who did not suffer more or less.

Crosbie was the Counsellor Pleydell of *Guy Mannering*. If there had been a Boswell to note down the eccentricities of the bench and bar of that period, what pleasant reading it would have been now-a-days! His career was a short one: he could not have been more than fifty when he died—of a broken heart! He must have been twenty-one before he could pass as an advocate; and we know that he departed this life prior to March, 1785. He had every right to expect a

seat on the bench, and it is traditionally reported he would have obtained it had he survived.

The following notes from the Minute Book of the Faculty of Advocates show the miserable condition in which Crosbie left his affairs:—

Upon March 11, 1785, an application was made to the Faculty of Advocates on the part of Elizabeth Crosbie, the widow of Andrew Crosbie, Esq., for alimony. Her maiden name was Barker. The Dean and Council were authorised to give interim relief, which was done. Upon July 2 following, consideration of Mrs. Crosbie's petition was resumed, when the Faculty allowed the lady forty pounds sterling, to commence at the term of Whitsunday preceding. This pension was not very large; but in those days, when living was cheap and house-rent moderate, it was equal to one hundred a-year at the present date. Having no family, Mrs. Crosbie might be enabled to live pretty comfortably upon it, as she would no doubt occasionally receive assistance from her husband's friends. The system of giving relief to widows is now superseded by the introduction, by Act of Parliament, of a fund for that purpose, leviable from each member of Faculty who entered after it had been passed.

Crosbie was a successful pleader not only in the Civil Courts, but in the Ecclesiastical Courts; and tradition records his great success before the General Assembly of the Church of Scotland.

J. M.

NAPOLEON (3rd S. xi. 195.)—I do not remember to have ever met with this name in Byzantine historians. But it occurs frequently in Latin chronicles of the thirteenth and fourteenth centuries, where the form is Neapollo, or Neapolio. This fact will at once interfere with the *jeu de mots* quoted by MR. MURPHY, and suggest an etymology different from that proposed by your correspondent.

J. C. R.

GRAMMAR SCHOOLS (3rd S. x. 137.)—The following extract from the will of Henry Colburn, of London, dated August 7, 1855, will give your correspondent an idea of "how grammar schools are founded":—

"That is to say £25 per annum for the maintenance of grammar schoolmaster, an university man, well and fitly qualified, and obliged to preach once a month at least within the chapelry of Goosnargh, and able and obliged to instruct the boys of Goosnargh-cum-Newsham and Whittingham, and fit them for the university gratis."

H. FISHWICK.

VOWEL CHANGES: A, AW (3rd S. xi. 94.)—MR. HYDE CLARKE says that "the substitution of *ah* or *aw* took place in France, in a great degree, towards the end of the last century and beginning of this, when *a*, *pas*, &c. became *ah*, *pah*, &c. instead of *aw*, *paw*, &c. Many of the *émigré*

generation pronounced in the old fashion after their return."

What authority can MR. CLARKE produce for the startling assertion that, until towards the end of the last century, the French sounded their vowel *a* like our English *a* in *water*? We have a few words in which the *a* is pronounced *ah*—*father*, *rather*, &c.; but the more frequent English sound is *aw*—*water*, *malt*, *walk*, &c.: and hence it is that one of the besetting difficulties with Englishmen learning a continental language is, to get rid of this ugly *aw* sound, and uniformly to pronounce the *a* with the pure sound it has in the word *father*, and as, in fact, it is always sounded on the Continent. The latter part of MR. CLARKE's remark seems to me to be conclusive against himself. If, on their return to France, many of the *émigré* generation pronounced *a* like *aw*, it would only prove that during their stay in England they had lost some of the purity of their native accent. This, however, is very unlikely; for the emigrants were so numerous, and mixed so little with the English among whom they dwelt, that they had every chance of preserving their native pronunciation unimpaired. According to MR. CLARKE's theory, our old friend *Nongtongpaw* was a thorough Frenchman after all.

J. DIXON.

PEARLS OF ELOQUENCE (3rd S. xi. 35.)—I have seen another answer very different from that given by F. C. W.:—

"A LOVER TO HIS MISTRESS.

"If you from Glove will take the letter G,
Then Glove is love, and that I give to thee."

It is this:—

"If you from Page will take the letter P,
Then Page is age, and that won't do for me."

I cannot say whether this was in print prior to 1655.

A. B. M.

PUNNING MOTTOES (3rd S. xi. 145.)—Among the "Bon Mots, or Old Stories," by Richard Graves, printed at the end of *The Festoon* which he edited, is one called "The Doctor's Arms":—

"A Doctor who, for want of skill,
Did seldom cure—and sometimes kill,"

wished to assume a coat of arms, and consulted a friend, who slyly answered—

"Take some device in your own way,
Neither too solemn nor too gay;
Three ducks, suppose; white, grey, or black;
And let your motto be 'Quack! Quack!'"

H. P. D.

MEN'S HEADS COVERED IN CHURCH (3rd S. xi. 137.)—The words of Queen Elizabeth's Injunctions are, "Whosoever the name of Jesus shall be in any lesson, sermon, or otherwise in the church pronounced, due reverence, &c." The word "otherwise" cannot be held to include such

an important part of the service as the prayers, and probably refers to catechizings, exhortations, &c. It is unlikely that at any period churchmen covered their heads during prayers, but the custom may have been for men to wear their hats at other parts of the service, as your correspondent states is still the case in Holland during the sermon. Bingham tells us the usage among the early Christians (*Antiquities*, book XIII. chap. viii. 9):

"They prayed with the head uncovered, according to the Apostle's direction, as esteeming it a great indecency to do otherwise. So Chrysostom in his comment on the place. Tertullian adds another reason in his *Apology to the Gentiles*—'We pray uncovered, because we are not ashamed to appear with open face; making it a sort of testimony and symbol of their innocence in their addressing God without covering.'"

The reference to S. Chrysostom is Homily xxvi. on 1 Cor. xi.: "The man he (S. Paul) compelleth not to be always uncovered, but when he prays only."

The reverence shown to churches apart from the service, is peculiar to England and modern times. Abroad, both priests and laymen, though they remove the hat, talk on more indifferent subjects, and in a louder tone, than we should consider decent. And amongst ourselves in past times, scarcely any respect was paid to consecrated buildings. "Powles Walke" was a promenade, and was used by those loiterers who "dined with Duke Humphrey." Samuel Speed, in "the Legend of his Grace Humphrey, Duke of S. Paul's Cathedral Walk," 1674, says:—

"Some with their beads unto a pillar crowd;
Some mutter forth, some say their graces loud;
Some on devotion came to feed their muse;
Some came to sleep, or walk, or talk of news."

Canons and others who wear the zucchetto have not, technically, their heads covered. It is only a form of the skull-cap used by many clergymen and laymen for warmth in houses as well as churches, and even in the presence of royalty. The late Duke of Sussex was never seen without the velvet which took the place of hair.

H. P. D.

PEERS' RESIDENCES IN 1689 (3rd S. xi. 109.)—In looking over the list of residences of Peers in 1689 it occurs to me that, of the names there given, only three are now inhabited by the descendants of the occupiers as there named: Duke of Norfolk, Lady Cowper, and Representative of Earl Kent, St. James' Square; Duke of Devonshire, Devonshire House and Somerset House—*olim*, now Northumberland House, *via* Smithson.

SIC TRANSIT.

With regard to MR. SHIRLEY's highly interesting list of the nobility and their residences in 1608-9, two or three questions arise, notably these: Who was the Duke of Scoborge, the Earl of Carberough, and the Earl of Hormington?

Is it not possible that the first named was hardt, Duke of Schomberg and Leinst William III.'s famous General?

I should be sorry to call in question the of so high an authority as MR. SHIRLEY regard to the identity of the second name but is it not more likely that the Earl of is meant rather than Lord Scarborough name appears elsewhere in the catalogue though, by the way, seeing Lord North as appears twice, no proof can be drawn from fact.

The third is a puzzler. Can any one find difficulty? J. W. STANDERED
Rednys.

EMPERORS OF MOROCCO (3rd S. xi. 1) following have reigned from 1727 up to sent time:—Muley Abdallah, 1727-1790; Mohammed, 1757-1790; Muley Yezid, 1790-1822; Muley Soliman, 1794-1822; Abd-er-Rahman, 1822-1859; Sidi-Mohammed, 1859. For particulars about them, I must refer Mr. to the following work:—

"Description Historique du Maroc, comprenant la Géographie et la Statistique de ce Pays, &c. par Léon Godard. Paris: Tanera, 1860. 2 vol. avec une carte."

H. TH.

Amsterdam.

THE GREY MARE'S TAIL (3rd S. xi. 179.)—I am afraid MR. RAMAGE overfact that our Scotch names owe their different times and different races, and in the same district a consonance of name not necessarily indicate a derivation common root.

The stream he first mentions is the *Mor*, as I have always heard it pronounced *Mar* burn. What is this but the marshy burn dividing in the lower part of Durrisdeer from Penpont? You have in son's *Dictionary*, "*Mere*, a march or burn with a quotation from Wyntoun's *Chronicle* authority. *Mars* is the Welch for bound.

When we cross the Nith to his second we find the natural features of the stream occasion to its name in two consecutive places. 1st. The Celtic *mar*, "*Merry, joyful, playful*;" and 2nd, the Anglo-Saxon *læca* To *lake*, to play, is common both in Scotland the north of England. (See Bosworth, and Jamieson.)

Loch Maree derives its name from a saint, the ruins of whose chapel are seen on an island in the Loch.

GEORGE VEEN

POSITIONS IN SLEEPING (3rd S. xi. 11) subject is worthy of further inquiry.

nent physician in Scotland informed me, about six years ago, that when he failed by every other prescription to bring sleep to invalid children, he recommended their couches or little beds to be turned due north and south, the head of the child being placed towards the north. He had never failed by this process to induce sleep.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

TOWN LIBRARY, LEICESTER (3rd S. ii. 94.)—

DR. RIMBAULT, in an account of a visit to this library, made use of some remarks concerning the librarian (since deceased), which at the time gave much pain both to the subject of the remarks and myself (her son). In justice to her memory I forward the following paragraph from one of our local newspapers, showing that Mrs. Dawson was not the "bibliographic charwoman" represented, but a woman well qualified to take charge of such a valuable library as the Town Library of Leicester, and one who, as such, ought to have been absolved from the insulting epithets applied to her by DR. RIMBAULT:—

"The Old Town Library of Leicester has been for fourteen years in the custody of Mrs. Dawson, who died on the 27th ult. The deceased having been well educated with a view to her becoming a governess, was in various respects qualified to undertake the charge of the library. She of course knew the value of the books entrusted to her care, and was enabled to give interesting particulars concerning the principal volumes, as well as of the pictures in the library. The history of Mrs. Dawson was in some respects remarkable. For a number of years she was companion to Lady Tyler, wife of General Sir John Tyler, one of the aides-de-camp to the Duke of Wellington at Waterloo; and she lived for some time at Longwood House, St. Helena, once the dwelling-place in exile of Napoleon Bonaparte, respecting which she was enabled to communicate many facts of interest and value, as she remembered the place nearly as it was when tenanted by the deceased emperor. Mrs. Dawson's maiden name was Skopes; she was the lineal descendant in the female line of Bishop Aylmer, the preceptor of Lady Jane Gray; a bible, once the property of the bishop, with his name inscribed on it, being still in the hands of a member of the family."—Copied from *Leicester Chronicle and Mercury*, Feb. 2, 1867.

W. O. DAWSON.

ANONYMOUS (3rd S. xi. 115.)—*Apology for a Protestant Dissent and Three Letters on Systematic Taste* were written by Caleb Fleming, D.D. See a list of his works in Wilson's *History of Dissenting Churches in London*, ii. 288-9.

I would be glad if your correspondent WM. E. A. AXON would favour me with his address.

S. HALKETT.

Advocates' Library, Edinburgh.

CALABER (3rd S. xi. 67.)—I take the liberty of giving another instance of the use of this word in an extract from a Chapter Minute of Christ Church, Dublin (1543-1565), quoted in my introduction

to *The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin*, p. xcii. The term "calaber amyse" is there used to signify the person or functionary by whom the calaber amyce was worn:—

"Also the three prebendaries with the Senior Calaber Amyses to singe high Masse, all masses of the Time [de tempore], and second Masse daily."

Again—

"Item, that no prebend, or Calaber Ames, or other viccar, shall walke in the church in tyme of divine service without the abyte."

See my note on these passages in the work referred to.

JAMES H. TODD, D.D.

Trin. Coll. Dublin.

Lines on the Eucharist (2nd S. v. 438; 3rd S. x. 519; xi. 66.)—"It was the Lord that spake it," &c. In your editorial answer to the query first mentioned, you state that the lines in question are given by Miss Strickland as extemporised by Queen Elizabeth, on the authority of Camden, in one of his works not named.

There seems little doubt that Miss Strickland was right, for in a note in Hume's *History of England* (ed. 1812), iv. 443, the same story is related, and the authority quoted is Baker's *Chronicle*, p. 320. Sir Richard Baker was born in the reign of Queen Elizabeth, 1568, and died in 1645.

EDWARD FOSS.

BETTING (3rd S. x. 448; xi. 119.)—In Evelyn's *Journal*, under the date Oct. 21, 1644, is the following:—

"Ligorne. Here, especially in this Piazza, is such a concourse of slaves, Turks, Moors, and other nations, that the confusion is prodigious. . . . Here was a tent where any idle fellow might stake his liberty against a few crowns at dice or other hazard; and if he lost, he was immediatly chayn'd and led away to the gallys, where he was to serve a term of yeares, but from whence they seldom returned. Many sottish persons in a drunken bravado would try their fortunes in this way."

CLARRY.

HITCHCOCK, A SPINET-MAKER (3rd S. xi. 55.)—In *The History of the Pianoforte*, p. 68, is the following passage:—

"The Hitchcocks and Haywards, fathers and sons, were the great makers of spinets in London in the first three-quarters of the seventeenth century. John Hitchcock made these little instruments of a compass of five octaves. Several specimens are still extant bearing dates between 1620 and 1640. The keys were of ebony having ivory fronts, the flats and sharps inlaid with narrow slips of ivory."

W. C.

ABOUT PANTOMIMES (3rd S. x. 490.)—I can corroborate MR. PINKERTON, if indeed any should be wanted, as to the above. I possess characters of Clowns, Pantaloons, Harlequins, and Columbines,

from 1811 to about 1830, published by Jameson, 13, Duke's Court, Bow Street; Hodgson of Newgate Street; West of Wych Street; and J. K. Green, sold by Burtenshaw, 130, St. Martin's Lane. I believe I have Grimaldi in nearly all the celebrated characters he played. It would be interesting to know where Mr. Halliday obtained the character he describes, which is one of Grimaldi's disguises. RALPH THOMAS.

1, Powis Place, W.C.

ROUNDELS (3rd S. xi. 18.)—Having referred to all the former notices of these in "N. & Q.," I send a brief account of a set which I saw some years ago in Manchester, and which do not appear to have been described in your pages. They were in a small circular beech box, like an old spice-box, upon the convex lid of which had been painted the royal arms of England. The twelve roundels were thin circular discs of beech wood; one side elaborately and gaudily painted in red, green, and other colours, and also gilded, rudely representing fruit and flowers. In the centre of each, a circle two inches in diameter is occupied by a quatrain, chiefly relating to the single and the married state. I copied all twelve, but the following may suffice as specimens:—

"Aske thou thie wife if shee can tell
Whether shee in marriage hath spread well;
And lett her speak as shee dooth know,
For twentie poundes shee will say—No.

"Hee that dooth read this verse even now,
May happ to have a lowring sow;
Whose lookes are liked nothings so bad
As is her tounge to make him madd.

"I-shrew his hart that married mee,
My wife and I can never agree:
A shrewish queane by this I sweare,
The goodman's breech shee thinks to weare.

"If thou bee younge, then marrie not yett;
If thou bee olde, thou hast more witt:
For younge men's wives will not bee taught,
And olde men's wives bee good for naught.

"If that a bachelor thou bee,
Keep thee so still: be ruled by mee:
Least that repentance all to[o] late
Reward thee with a broken pate.

"Littell thought doth your husband take
For you, wheather you sleepp or wake;
His mind is sett on another place,
Trust not to him for love or grace."

Seven of the twelve quatrains are addressed to bachelors or husbands, and only one directly to a wife. From the decorations of these roundels, I do not think they can have been used for green or fresh fruits, as grapes, currants, strawberries, cherries, &c. would stain the wood. They may have been used for dried fruits or confectionary. They seem all to have been very similar in form, material, style of rhyme, &c., and are probably of Tudor times. I incline to the notion that they

were used in society as some kinds of conversation cards, or as the mottoes in *bon-bons* or crackers, to cause laughter by the application of the quatrain to the person who held it for the moment.

CRTX.

RUSH RINGS (3rd S. ix. 194.)—Referring to some communications in the pages of "N. & Q.," as to marriage with a rush ring—some conceived in a pleasant style, and one exhibiting more apparent research—there is one on the page above given signed E. W. B., D.D. The proposition there put forward that it was in France that the rush ring was anciently in use for the purpose of marriage in cases of comparative necessity must be received with some qualification. This will appear from the circumstance that in the Museum of the Royal Irish Academy there is a small silver box exquisitely ornamented in niello, having on it something like a floreated cross, but no inscription; and further, the remains of a small loop by which it was probably suspended round the neck, as reliquaries and other valued jewels often were in the fifteenth and sixteenth centuries, to which period this interesting box or case may be referred. It is found to contain a rush ring carefully wrapped up in a small piece of fine linen or cambric. It is not yet noticed in the printed portion of the Catalogue published by Sir Wm. Wilde of the contents of the Museum, but in the *Proceedings of the R. I. A.*, under date of November 13, 1854, is a "List of Antiquities presented to the Academy by Joseph Huband Smith"; being eighteen in number, of varying degrees of historical and archæological interest. No. 9 is described as follows:—

"A lozenge-shaped silver reliquary ornamented in niello, containing a ring of plaited rush, and a piece of linen cloth, found in a small artificial cave at Straidcalve, near Glenarm, county of Antrim, in 1839."

This little and somewhat obscure village will be found on sheet No. 25 of the Ordnance Survey, where the name is spelled Straidkelly, on the old and now disused mountain road in the townland of Parishagh. The cave in which this little silver box or case was found might rather be described as a gully or passage in one of the duns or ruined circular forts or entrenchments so common in Ireland, frequently, but, as judicious archæologists are well aware, most erroneously ascribed wholly to "the Danes." Its proximity to the coast, however, makes it somewhat probable that it was erected by some of the Northmen or other invaders from the isles of Scotland or some other part of the opposite coast.

A query naturally arises, Was the box and its contents of Irish or foreign origin?

J. HUBAND SMITH, M.R.I.A.

MRS. HANNAH BESWICK (3rd S. xi. 106.)—The lady's singular bequest has before been the subject of remark in "N. & Q." The letter dat

8, apparently in the possession of your correspondent, and it may be also a copy of her will, old probably furnish some particulars of her life, and of the circumstances which led to her body being embalmed, and of its being at present "above ground." There is no doubt, I believe, that Charles White, Esq., F.R.S., the celebrated Manchester surgeon, obtained much of her lady's property. She was popularly called "Mrs. Beswick," although unmarried. Who were her trustees and executrices? R.

HERALDIC QUERY (3rd S. xi. 178).—Thomas Sheringham, of Pourie, married Margaret Gibson, daughter of Sir Alexander Gibson, one of the Senators of the College of Justice (Lord Rie) 1621, and of his wife Margaret, daughter Sir Thomas Craig, of Riccarton, Lord Advocate. F.

Miscellaneous.

NOTES ON BOOKS, ETC.

Thousand and One Gems of English Poetry. Selected and arranged by Charles Mackay. Illustrated by J. E. Millais, John Gilbert, and Birket Foster. (Routledge.)

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Gazettes de Hollande et La Presse Clandestines aux VII^e et XVIII^e Siècles, par Eugène Hatin. (Williams & Norgate.)

Those who know anything of the influence exercised, the terror inspired in crowned heads, by the *Gazette de Hollande*, which Bayle characterised as "le véhicule des sances de l'Europe," will readily believe what an interesting contribution this book is to the history of pean journalism. With what delight would our old friend the learned author of *The Curiosities of Literature* followed M. Hatin's curious details!

BOOKS RECEIVED.—

Champs : Flaneries, par Le Chevalier de Chamusca. (Rolandi.)

A volume of graceful verses and interesting legends; the former, one on the destruction of Chaucer's tomb in Southwark points the moral of this age of verse—

"Rien n'est sacré pour un maçon."

MRS. ROUTLEDGE & Co. have sent us so large a number of those cheap and useful books which they aim at giving, that, in justice to them and to ourselves, we briefly acknowledge them. First, we have *Practical*

Housekeeping, or the Duties of a Home-Wife, by Mrs. Pedley—a shilling's worth of good, sound common sense; and a companion volume, *Handy Book of the Law of London Cabs and Omnibuses*; *Routledge's Ready Reckoner*, by John Heaton, which contains no less than 63,000 calculations; a neatly printed *Topographical Dictionary of Great Britain and Ireland*, by Francis Stephens. Among works of fiction, we have a neatly printed shilling edition of Lord Lytton's *Night and Morning*, *Ernest Maltravers*, *Alice*, &c.—and can cheapness go beyond it?—clear and well-printed sixpenny editions of Cooper's *Pilot*, *Water Witch*, *The Last of the Mohicans*, *Red Rover*, &c.; and, lastly, a new shilling's worth of American Humour, *Betsy Jane Ward (Better Half to Artemus)*, *Hur Book of Goats*. Lastly, for Children's Books, we have *The Child's Country Book in Words to Two Syllables*, by Thomas Miller, with sixteen coloured illustrations; and *The Good Child's Coloured Picture Book*, with twenty-four large plates, both calculated to fill the nursery with shouts of delight.

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BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Prices, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

Memoirs of J. T. SERRAS, MARINE PAINTER TO HIS MAJESTY. 8vo, 1835.

GAILLARDET, *Mémoires du Chevalier d'Eon.* 2 tomes. 8vo. Paris. 1835.

AUTHENTIC PROOFS OF THE LEGITIMACY OF H.R.H. THE PRINCESS OF CUMBERLAND. 8vo. No date.

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Wanted by Mr. J. Piggot, Jun., The Elms, Ulting, Maldon, Essex.

Notices to Correspondents.

PLEASE WRITE PLAINLY.—We must again impress on our Correspondents the necessity of writing so that we can read what they write. Many communications have reached us lately so difficult to decipher, that, in justice both to ourselves and to the Editors, we have consigned them, not to the press, but to the waste-paper basket.

A's request will be complied with.

W. H. B. We are very sorry, but really have not time to trace out quotations at the British Museum.

HEAD OF OUR SAVIOUR.—J. G. is referred to "N. & Q." 1st S. vi. 414, 496, 531, and 2nd S. iii. 289, 358, for information on the subject.

NOTHADAMUS.—T. W. is referred to the numerous articles on these Prophecies in our First and Second Series.

CLERICAL CUSTOME is, we think, worn threadbare.

JOHNSON BAILY. Some particulars of Bishop Sydesf may be found in "N. & Q." 3rd S. ii. 471; vi. 275, 328, 356; vii. 21, 145, and Peppys's Diary, June 9, 1661.

A. W. B. Six articles on the origin of the Penny Post appeared in the third volume of our First Series.

ERRATA.—3rd S. xi. p. 307, col. l. line 10, for "Greek Church" read "Great Church"; col. ii. line 20, for "1844" read "1847."

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LONDON, SATURDAY, MARCH 23, 1867.

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ooks, &c.

Notes.

DR. CYRIL JACKSON.

: *Manchester School Register*, edited for
— tham Society by the Rev. J. F. Smith,
— n interesting account of this distinguished
— is" (vol. i. pp. 62, 63), who received the
— rt of his education at Manchester, before
— g to Westminster.

ditor quotes a passage from the *Oxford*
— n which it is stated "that he (Dr. Jack-
— r favoured the world with *any* publication
— was so well qualified to enlighten and

This, doubtless, appeared shortly after
— of that excellent man and able scholar,
— am in Sussex, Aug. 31, 1819, to which
— had retired on his resignation of the
— of Christ Church, Oxford.

atement is, however, incorrect; for on
— visit to a friend of high classical and
— tical attainments, he put into my hands
— fect copy of the *Clio*, or Book i. of Heroti-
— by the Dean. There might perhaps
— ten or a dozen leaves—some on small,
— a larger paper, of octavo size: proving
— ny rate, at some time or other, copies of

two kinds were extant. There were Latin notes
— by the Dean at the foot of the pages, and the
— missing notes on the lost pages had been copied
— out in MS. and put in the volume interleaved for
— the purpose—a largish octavo half-bound.

This had been done by the Rev. Dr. Falconer,
— once a Fellow of Corpus Christi Coll., Oxford,
— who had been an "Alumnus" of Manchester
— School, and was afterwards a physician for many
— years in high repute in Bath, where he died in
— 1839. Prefixed to it was the following inscrip-
— tion, in the handwriting of the Doctor:—

"Notæ in Herodoti lib. I^{um}, quem Vir Reverendis-
— simus Cyrillus Jackson, S.T.P., olim Xti Decanus,
— imprimi curavit typis Clarendonianæ, impressum nihili
— fecerunt Amici ejus post Clar^{mi} Editoris mortem."

"Has notas descripsi ex exemplari, quantum scio,
— unico superstite: reliquorum schedis huc illuc per Aca-
— demiam Oxoniensem sparsis a Bibliopola quodam, qui
— suos, quos vendebat, libros, solebat involvere una inter-
— dum scheda, interdum pluribus, non iterum in tomis
— colligendis, atque ex Editoris Amicorum jussu et judicio
— ita emendatis."

Is it known how many copies on each size of
— paper were published, and what was the date of
— each?

Are any supposed to be extant, in a perfect
— condition, in public or private libraries? If so,
— they must indeed be valuable from their rarity.
— Again, only the *Clio* was ever published.

Dr. Cyril Jackson was Dean of Christ Church
— for twenty-four years, from 1783 to 1809, and on
— his resignation spent the last ten years of his life
— at Felpham, where he died at the age of
— seventy-six.

The following beautiful lines, written by him,
— transcribed from the *Manchester School Register*,
— will, I am sure, interest classical readers of
— "N. & Q.":—

"Si mihi si fas sit traducere leniter ævum,
— Non pompam, non opes, non mihi regna petam;
— Vellem ut divini pandens mysteria verbi
— Virtute ac purâ sim pietate sacer;
— Curtatis decimis modicoque beatus agello,
— Vitam secreto in rure quietus agam.
— Sint pariter comites Graiæ Latinæque Camœnæ:
— Et lepidâ faveat conjuge castus Hymen.
— Jam satis! æternum spes, cura timorque valeat!
— Hoc tantum superest—Discere posse mori."

These wishes must have been gratified, and
— Felpham have afforded as complete a "secretum
— iter et fallentis semita vitæ" as he could have
— desired; and on his death, to no one could the
— Horatian line have applied better—

"Multis ille bonis flebilis occidit."

The good Dean was well known to be an ardent
— admirer of the "Father of History," and the
— labour of editing the works of Herodotus could
— not well have been placed in hands more com-
— petent to execute a task so difficult.

It might with truth be said of him, and have been an appropriate epitaph, that he was —

" . . . a scholar, and a ripe and good one,
Exceeding wise, fair-spoken, and persuading."

OXONIENSIS.

Horsmonden, co. Kent.

MAXWELL OF POLLOK OR POLLOC.

The male representation of this ancient family having apparently failed in the direct line, we were desirous of making some inquiry on this point, and it was suggested that some light might be thrown on the subject in two large volumes in 4to, privately printed at the expense of the late Baronet, entitled *Memorials of the Maxwells of Pollok*. The illustrations are the best portion of these massive tomes; they are exceedingly pretty, and deserving of every praise. The portraits of the ladies of the family are especially attractive.

In the second volume there is a plate of arms which certainly created surprise, as it has supporters of a very different description from those hitherto used by the Polloc family. Two horrid looking animals, intended for lions we suppose, have supplanted the apes or monkeys which for upwards of three centuries had guarded the shield of the Maxwells. How has this happened? The late Sir John Maxwell surely had too much good taste to give any sanction to this vulgar substitution, and so far as can be ascertained, never countenanced it by any public exhibition of the lions on his carriage or plate.

From time immemorial the supporters of the Polloc family have been, according to Nisbet, "Two monkeys or apes proper." His assertion is verified in the most satisfactory manner, for he says that *he had seen them* "on a seal of one of his (Lord Pollock's) progenitors, Lairds of Pollock in the reign of Robert III. appended to a charter in the custody of the present Lord"; adding that this was "an early instance of barons having supporters," meaning feudal barons, not "Domini Parliamenti." Accordingly, in the plate of the Pollok arms in Nisbet the apes are given "all proper."

Nisbet is the great authority in Scotland on all such matters; and we should be inclined to hold his assertion to be correct, even without the collateral evidence afforded by the fact that Lord Pollok was his cotemporary, an astute Scottish judge of ancient race, who, so far from objecting to the apes, actually appears to have given evidence himself on the subject. Doubtlessly he took as much delight in his monkeys as a Geraldine or a St. John did, and presently do in theirs. There then probably existed some legend about them which has been lost. From the crest of the Saracen's head we might conjecture, with more

plausibility than usually attaches to such guesses, that the arms and supporters are some exploit of a Mac-us-well in Palestine the Crusades—a follower, perhaps, of the Lion of Scotland.

But be this as it may, irrespective of Pollok's ancient seal, it can be proved that the reign either of Mary or James, the supporters of the Pollok shield, as man's MS., presently in the Lyon Office are there given. They occur also in a treaty afterwards.

How is all this met? By reference to a very distinct seal, alleged to be that of Maxwell of Pollok, 1400," of which a mention occurs in vol. ii. p. 374 of the *Judging* from this copy—in so far as it can be made of it—one of the lions is unlike a monkey, and the other may have distinct resemblance to a lion, but indeed, without seeing the original, it is impossible to form a correct judgment. I am said to differ in opinion, and so do Mr. Henry Laing has, in his very valuable *Scottish Seals*, taken for granted the veritable lions; but a contrary opinion is held in other quarters.

Here, therefore, there is on the one hand the undoubted usage of these supporters three centuries proved by incontestable evidence supported by their being recognised by an ignorant Scottish laird, but by a disinterested judge of the land—a learned man we are told on such matters—a baronet proud of his ancestry who, to perpetuate his name, had sufficient influence to obtain in 1707 a new unusual renewed patent of his honour, a remainder was conferred upon his heirs soever of entail. Was this distinction a shame to supporters which a King of St. John proudly bore?

Opposed to this, what is there?—a seal dated "1400," of a very indistinct nature in which, even as represented in the plate of the supporters can readily be seen to be a monkey, whatever the other may be. I beg to ask, have these recently-discovered supporters ever been recognised by the public? We have the most positive antipathetic alterations, especially where they are worse. Lots of parvenus can have their escutcheons; but ancient races like the Geraldines and St. Johns are too proud of their ancestral supporters to reject them for the conjectures of modern pretenders to history.

Edinburgh.

BIOGRAPHY OF HOGARTH.

cript note of old date, on a diminutive msy paper, shows signs of decay, and claim the revivifying powers of the

of Mr. Hogarth, 8^o pp. 64. This imperfect urious as being the first essay towards the rth. About half-a-dozen were printed, and except this copy. Whoever will take the paring this with the published one will obery material alterations. See particularly the severe reflections on Mr. Walpole are omitted. That part of the pamphlet was fr. Steevens; much of the remainder by : by Mr. Nichols, and many corrections by

I^c Reed. 17 Nov. 1807.

urious fragment I paid at the sale of Isaac £2 18 0 [Bib. R. 3057.]

G. B. [George Baker.]"

ary of Mr. Baker, who is characterised with his accustomed flippancy, as "of mory," was sold by auction by Mr. S.

1825, at which time I must have the above note. The *Life of Hogarth* t refers is the volume edited by Mr. ls in 1781, 1782, and 1785. The latter us entitled :—

ical anecdotes of William Hogarth; with a his works chronologically arranged; and occas. The third edition, enlarged and corrected. London: printed by and for John Nichols, assage, Fleet-street. 1785." 8^o. Engraved + 532.

ols gives his initials only, but he names sixty persons from whom he had rental intelligence. Steevens and Reed hout any mark of distinction, in their positions.

before me came from the collection Stephen Weston, a learned and disirer. It has his book-stamp, and notes in his handwriting. The first *A by George Steevens.*" I thence he was aware of the particulars reonest Isaac Reed.

BOLTON CORNEY.

ARISH CHURCH, CROYDON.

owing may be of interest to some of of "N. & Q.," though it has been newspapers :—

r contained a fine-toned peal of eight bells, (the tenor) fell to the basement of the tower, useless; the other seven are believed to be ese bells were cast by Thomas Lister, of 1738, and contained the following inscrip-

y voice I will raise,
nd sound to my subscribers' praise
t proper times.
'Thomas Lister made me, 1738.'

"The second, third, fourth, fifth, and sixth bells merely contained the maker's name, and the year in which they were cast. On the seventh bell was inscribed—

"Robert Osborn and Francis Meagher, Churchwardens."

"Thomas Lister, London, fecit, 1738."

"And on the eighth—

"Mr. Nath. Collier Vicker, Robert Osborne, and Francis Meagher, Churchwardens."

"Thomas Lister, fecit, 1738."

"There was also a 'Saints Bell,' which bore the following inscription :—

"Francis Tirrell gave this bell, 1610. Recast in 1757."

"The following are the dates of the ancient deeds which were destroyed at the parish church :—

"One deed dated the 5th of Edward I., 1277.

One deed dated the 12th of Edward II., 1319.

One deed dated the 12th of Henry IV., 1411.

Six deeds of the reign of Henry VI.

Four deeds of the reign of Edward IV.

One deed of the reign of Richard III., 1483.

Three deeds of the reign of Henry VII.

Six deeds of the reign of Henry VIII.

One deed of the reign of Mary, 1553.

Three deeds of the reign of Philip and Mary.

Twenty-four deeds of the reign of Elizabeth.

One deed of the reign of James I., 1604.

One deed of the 19th of the reign of Charles I.

A will very nicely engrossed, and in good preservation, dated 1588.

"The above deeds relate to the Limpsfield Estate: land at Beckenham and Wickham; farm at Mafden, Kent; land at Ottery St. Mary, Devon; and some houses in Lambeth.

"One of the deeds saved is dated 1573, being the 15th of Queen Elizabeth's reign. It was a gift to the 'little alms-house' by Rowland Kilner, and contained 15 signatures, one of which was that of the brother to Archbishop Whitgift."—*Extracted from the Croydon Chronicle.*

W. B.

JOHN BAGFORD.

Noticing that the name of John Bagford has appeared several times in the pages of "N. & Q.," and that it is generally introduced with some such appreciative prefix as "that eminent antiquary," or "that old worthy"; and believing that such phrases are in his case most inappropriate, I venture to ask his admirers upon what foundation rests the worthiness of the eminent Bagford? Of course his private life has nothing to do with the question, which refers only to his worth as a collector of, and writer upon, his country's antiquities.

Many years of Bagford's life must have been passed in making the collections which, to the number of more than 160 volumes, are found among the Harleian, Sloane, and Lansdowne MSS., as well as in the printed-books department of our national Museum. It has been my lot to

examine nine-tenths of them, and it is difficult to imagine a more miscellaneous and confused mass of odds and ends.

In three or four of the volumes are scattered his biographies of our early printers, and upon these and the fifty-four volumes of title-pages I believe his fame to be almost entirely dependent. To any one interested in the preservation of our typographical antiquities, I can imagine no task more grievous than the perusal of these fifty-four volumes. Here, as in fifty-four cemeteries, stand title-pages like tombstones, where one can read the names and dates of 7000 murdered books. Were it probable that a portion only of these book-titles had been saved from impending destruction, it might modify our regret; but no!—these are nearly all sound unsoiled specimens, while it is patent to everyone that imperfect and injured volumes always suffer most at the beginning and end, and in nine cases out of ten have no title to yield. What opinion then must we form of this book-vulture who fed on the eye only, leaving the carcass to rot?—who so loved books, that for years he laboured in their mutilation? The worst part of the story is, that many of the titles, being from rare and, even in Bagford's time, costly books, must have been ravished from volumes not his own. Well! *per fas et nefas*, the collection was formed, and then it was found, as might have been predicted, that for the very purpose it was made—viz. to illustrate "A General History of Printing"—it had little or no value; and, in fact, it never has answered any purpose which would not have been better served by the preservation of the perfect volumes. But stay! it renders service of some sort, for it enables the foreigner to sharpen his sneer-point when English bibliography is mentioned.

Turning to Bagford's literary efforts, we find him the author of "An Essay on the Invention of Printing," which appeared in vol. xxv. of the *Transactions of the Royal Society*, but which no succeeding bibliographer has thought worth quoting. His biographies of our early printers have fared better, especially that of William Caxton, which—and here I do not speak without a thorough investigation—has the unique merit of being the general spring of all the mis-statements found in later writers; while it contains no single addition to what was known at the time. It would be tedious to catalogue all the errors about Caxton and his works which owe their origin to the zeal, without knowledge, of Bagford; but it is curious to note how occurrences entirely imaginary, told with a bold face, have been received, and are to this day repeated without examination. Lewis indeed, in a letter to Mr. Nichols, terms Bagford "a weak, inaccurate, injudicious man, whose papers are good for little but to mislead;" and yet, in his *Life of master Wyllyam Caxton*,

he adopts many of his errors, and Ames, Herbert, and Dibdin more still.

In favour of Bagford, we must remember that he passed the early years of his life as a cobbler, and that if he received any instruction it was most rudimentary. This is shown by his cramped almost illegible hand, by his bad grammar, and worse spelling; and therefore his pursuit of literature in any shape is much to his credit; and "if," as Dr. Dibdin says, "he *was* ignorant," at any rate "he was humble."

WILLIAM BLADES.

EARLY ENGLISH TEXT SOCIETY.—Will you allow me to draw attention to the unpleasant tone of a preface by Mr. Furnivall to one of this year's publications? One passage to which exception might be taken runs as follows:—

"We should know of our forefathers what their religious belief and superstitious fancies were. Mary-worship, Parliament of Devils, Stations of Rome, St. Gregory's Trental, and what not: let us have them all: all the nonsense, as well as the expressions of the pure simple faith, &c."

What is to be thought of one who masses together, as if they were all of a piece, the diverse items enumerated in this extract? Or again, is Mr. Furnivall unaware that there are still people in England who do not consider *all* these different items to be *nonsense*, and yet are perhaps as capable of seeing the ins and outs of a question, or of judging of the reason or unreason of an argument, as he is himself? Or does he wish to deter all such persons from subscribing to the Early English Text Society, and from purchasing their books?

G. R. K.

RICHARD GILPIN, D.D., AUTHOR OF "DEMOLOGIA SACRA."—The Rev. A. B. Grosart, 308, Upper Parliament Street, Liverpool, being engaged on a new edition of the above work, is also collecting materials for a Memoir. He begs very respectfully to solicit aid in this his "labour of love," by the communication of any memoranda, letters, references, and the like, at all bearing on the old worthy. The very slightest items are serviceable. Mr. Grosart has not been able hitherto to secure a copy of Dr. Gilpin's "Assize" Sermon (1660). He knows already (1) the different county histories having notices of the Gilpins, (2) the life of Bernard Gilpin, (3) Calamy, (4) Winder, (5) the "Registers" of Greystoke, &c., (6) the Newcastle MS., (7) Turner's "Short Sketch," &c., (8) Thoresby MSS. A. B. G.

HYMNOLOGY.—I have had occasion in my *Lyre Britannica* to point out the grievous errors made by our hymnists in ascribing some of our most popular sacred hymns to the wrong authors.

While I was preparing *The Lyra*, I was puzzled to ascertain the authorship of the beautiful hymn beginning "We speak of the realms of the bless'd," which had usually been assigned to a "Mrs. Wilson." In a review of my work which appeared lately, I was directed to Mr. Sedgwick's *Comprehensive Index of Original Authors of Hymns*, which gives the author's name as "Elizabeth Carus Wilson, 1830."

I have just ascertained, through a communication with which I have been favoured from a member of her family, that the writer of the hymn was not a Wilson, but Mrs. Elizabeth Mills, first wife of the late Thomas Mills, Esq., M.P. It was composed by Mrs. Mills a few weeks before her death, which took place in 1829. I subjoin a copy of the hymn from the original MS. :—

"We speak of the realms of the bless'd,
Of that country so bright and so fair;
And oft are its glories confess'd:
But what must it be to be there?"

"We speak of its pathways of gold,
Of its walls deck'd with jewels most rare,
Of its wonders and pleasures untold:
But what must it be to be there?"

"We speak of its freedom from sin,
From sorrow, temptation, and care;
From trials without and within:
But what must it be to be there?"

"We speak of its anthems of praise,
With which we can never compare
The sweetest on earth we can raise:
But what must it be to be there?"

"We speak of its service of love,
Of the robes which the glorified wear,
Of the church of the First-born above:
But what must it be to be there?"

"Then let us midst pleasure or woe
Still for heaven our spirits prepare;
And shortly we also shall know
And feel what it is to be there."

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

COMMON COURTESY.—In treating of religious questions which unavoidably arise, certain correspondents on the one hand distinguish themselves as Catholics—a term which others cannot conscientiously concede; while they disavow the title Roman Catholics, and are annoyed at being termed Papists, or at being said to belong to the Romish Church.

On the other hand, many describe themselves as Anglo-Catholics, which opponents do not allow; and are themselves irritated at what they consider the nickname of Protestant.

Now as questions of theological controversy are properly excluded from the friendly pages of "N. & Q.," would it not be both courteous and possible for both sides to refrain from using con-

troversial designations, and thus avoid giving acute pain to fellow-students?

Surely the terms the Roman Church and the English Church, which, I apprehend, are neither derogatory nor offensive, would be sufficiently distinctive for all purposes.

At least one thinks so, who, for the nonce, signs himself
A CONSTANT READER.

SPAIN: LEGAL REVERENCE FOR HUMAN LIFE.

"After the executioner has performed his office in Spain, he is surrounded by gendarmes, loaded with chains, and taken to prison, and thence before an examining magistrate, when the following dialogue takes place:—'You are accused of having taken the life of a man.' 'Yes,' answers the executioner, 'it is true.' 'What was your motive for the crime?' 'To obey the law and fulfil the mission confided to me by justice.' An indictment is then drawn up, and on the following day the man is taken before the tribunal, which immediately pronounces an acquittal, and the prisoner is liberated after his confinement of twenty-four hours."—*Daily News*, Nov. 1, 1866.

A Spanish gentleman to whom I have referred this statement informs me that it is correct.

JOHN W. BONE.

INSCRIPTIONS ON OLD PICTURES.—At a certain inn ("The Good Intent") in Winchester may be seen an interesting life-size portrait of a boy dressed in black, with white cuffs and collar edged with black lace, a red carnation in one hand and two cherries in the other. Overhead is "1596," and below the portrait "ætatis 3." Printed on the background, close to the head, is the following quaint quasi punning inscription:—

"Quod caro quid vitâ hæc
Flos hujus et umbræ."

The *Caryophyllon*, or Carnation, seems to be punned on. The same flower is also, I believe, called *Dianthus* (flower of Jove). In the former word, the inscriber may have meant a play upon the last syllable, as well as on the first. I merely throw out suggestions. Sp.

GLOUCESTERSHIRE CURE FOR TOOTHACHE.—As Good Friday approaches, the only day apparently on which the following prescription for toothache is available, it may be a kindness to place it in the hands of your readers; which I beg to do without any charge for "this invaluable discovery."

In conversing yesterday with an old bedridden man in this parish, fast approaching fourscore and ten, I said to him: "Why, Benjamin, you have wonderfully good teeth still for your time of life. I suppose you have never suffered much from toothache." "Well then, Sir, I'll tell ye how it was," said the old gentleman; "I used to suffer very much from toothache many years ago, till a neighbour told me how to cure it. I got up on Good Friday before the sun rose, and cut all the nails on my hands and my feet, and wrapped it

WS IN ENGLAND.—I shall be obliged to you to refer me to precise information the permission given under the Proclamation to the Jews to settle in England, whence expelled by Edward I. The fact that allowed them to return, is stated by authorities—Blackstone among them—but tails. It appears to have resulted from mission from the Dutch Jews, headed by a Portuguese New Christian, or one who avowed himself; but Mr. Carlyle's panegyric on Pellicier, who notices the mistake that his representations were not such the time—the end of 1655. Can anyone tell me how and when the Jews were returned?
J. F. Club.

NEW FAMILY.—Is anything known of Henry Killigrew, Groom of the Chamber to James II. while Duke of York? He had a daughter, Mary Savage, daughter of John, Earl Rivers of that name. It appears certain that he was eldest son of Thomas called from his wit "The Jester", by the name Cicely, daughter of Sir John Croft, D. W. W.

Willes, Paddington.

IS A VICAR AND CURATE.—Can any "N. & Q." give me a clue to the title of the following rather comical epigram which supplies the missing lines?—

Overburthen'd with years and with wealth,
This Curate to pray for his health;
He'd for't so sily that many folks said,
His rate had rather his rector were dead.

is here.

Take, my good folks, a wrong motive you're
Asking—
Prayed for his death, though oft for his
Life.

OMICRON.

MINIATURE OF CHARLES I.—A friend showed me a very beautiful enamelled medallion, days since, on the face of which is a portrait of King Charles I., and on the reverse mounted by the crown in a laurel wreath the date "'48" is on one side. This was dug up in a brick-field near Upnor on the Medway some fifty years ago, and is now in the possession of a gentleman who has exhibited it at the Kensington Loan Exhibition, 1862. I have a photograph of the medallion.
S. L.

CATHEDRAL.—In Blomefield's *Norwich* (vol. 29) is the following:—

The Cathedral Church of Norwich is dedicated to the Virgin Mary. Before the Reformation, the *imago principalis* in the rood-loft, now the organ-

loft, was an image of the *Holy Trinity*, which was represented by a weak old man with Christ on the cross between his knees, and a dove on his breast; this image was richly gilt. In 1443 Rob. Norwych, Esq., gave to it his silver collar which was presented to him by the emperor; and in 1499 Lady Margaret Shelton put about it a gold chain of 25 SS. weighing eight ounces, with four small jewels, one great jewel, and a rich enamelled rose in gold hanging thereon.

I was not aware it was customary to place images in the rood-loft besides those of SS. Mary and John, and the great rood between them. Can any correspondent give any further particulars respecting this image and the curious gifts to it?
JOHN PRIGOR, JUN.

POULTON FAMILY.—In 1617, Ferdinando Pulton of Bourton, near Buckingham—a barrister of some repute, and author of several legal works—died. In the parish church at Twickenham there is a monument (erected about 1643) to the memory of Francis Pulton, a bencher of Lincoln's Inn. Can any one tell me if the two Pultons, or Poultons, above named, were related, and how?

Ferdinando Pulton left four sons, viz. Francis, Giles, Thomas, and Ferdinando. I want to know where they lived and died, or anything of the family subsequent to 1640.
H. N. P.

QUOTATIONS, REFERENCES, ETC., WANTED.—

1. It's the saying of Euripides that a faithful friend is better than a calm sea to the weather-beaten mariner. Where?

2. I find a saying of the Duke of Buckingham to a Bishop Monton (Morton?) in Richard III.'s time. Where can I get information concerning this Monton?

3. "He is a true friend," saith the Smyranean poet of old, "who continueth the memory of his deceased friend." Query, Homer. Where?

4. "Omnia si perdas, famam servare memento,
Quâ semel-amissâ postea nullus eris."

Where?

5. The golden chain in Homer fastened to Jupiter's throne Reference?
STUDENT.

Whose are these lines?—

"Vale of the Cross, the shepherds tell
'Tis sweet within thy woods to dwell:
For tranquil Peace has there her home,
And pleasures to the world unknown,
The murmur of the mountain rills,
The sabbath silence of the hills,
And all the quiet God has given
Without the golden gates of Heaven."

W. M.

RUST REMOVED FROM METALS.—I should be much obliged were any of your readers able to acquaint me of any plan whereby I might be able to remove the rust from off some deeply corroded old bayonets and swords in my possession, without damaging the metal. My object in making this request is, thus to be placed in the most

favourable position for obtaining a correct idea of whatever inscriptions or ornaments may be upon the articles. I may add, that I am acquainted with the method of using emery, and thus getting at the rust in the holes by an absolute rubbing down of the metal; but such a practice in the case of sorely corroded sword-blades has very frequently the effect of obliterating in a great measure what little may remain of the inscription, even before the rust is so sufficiently removed as to show that any inscription has been upon it.

J. B. D.

SWIFT FAMILY.—Mr. William Monck Mason, in his *History of the Cathedral of Saint Patrick, Dublin*, has printed several pedigrees of the family of Swift. One of these (p. 227) seems to have been compiled from wills, &c., by the late Sir William Betham. In this it is stated that Godwin Swift, the uncle of Jonathan Swift, Dean of St. Patrick's, married for his third wife Hannah, daughter of Admiral Richard Deane, the regicide; and that their son Deane Swift, of Castle Rickard, co. Meath, had a daughter Hannah, who married John Swift. I shall be very much obliged to anyone who will inform me who this John Swift was, who became the husband of Hannah, where they lived, and what issue they left.

Somewhere about a century ago, a person named John Swift, whose father and mother were named respectively John and Hannah, was resident at Whitby, co. York. He married Mary Collins, daughter of — Collins, a farmer (whether freeholder or tenant I know not) at Pendleton, near Manchester. This John Swift afterwards settled at Yarmouth as a sail-cloth maker. I have reason to believe that he was nearly connected with the John and Hannah Swift of the above quoted pedigree.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Queries with Answers.

EARL OF SEAFORTH.—Where can I obtain any account of the career of this nobleman, attainted in 1745 [1715?], and several of whose ancestors hold distinguished places in Scottish history? One of the family is the subject of a short poem by Sir Walter Scott ("The Lord of Kintail"), which I do not find in the collected edition of his poetical works, and is perhaps one of the many fugitive pieces scattered throughout his novels. Can any correspondent spot this for me?

I have in my possession a very fine engraved portrait of Seaforth (A. Ramsay, fecit. 1751). A note is very scarce. Is this

E. S.

Portrait of William, the Earl of Seaforth, who was killed in the rebellion

of 1715 (not 1745), will be found in Anderson's *Scottish Nation*, edit. 1863, ii. 428. Consult also the *Lochaber Papers*, ii. 196, and Douglas's *Peerage*, by Wood, ii. 488. By letters patent, dated July 12, 1726, the Earl was by George I. discharged from the penal consequences of his attainder, so far as imprisonment or the execution of his person was concerned, and King George II. made him a grant of the arrears of feu duties due to the crown out of his forfeited estates. He died in the island of Lewis, January 8, 1740.

The poem on this Earl, entitled "Farewell to Macrae, High Chief of Kintail," composed by the family bard in 1718, with Sir Walter Scott's "Imitation" of it, are both printed in Scott's *Poetical Works*, ed. 1848, p. 65. Scott's verses were written shortly after the death of Lord Seaforth, January 11, 1815, the last male representative of his illustrious house:—

"Thy sons rose around thee in light and in love,
All a father could hope, all a friend could approve;
What 'vails it the tale of thy sorrows to tell? —
In the spring-time of youth and of promise they fell!
Of the line of Fitzgerald remains not a male,
To bear the proud name of the Chief of Kintail."

With six daughters, his lordship had four sons, all of high promise, and who all predeceased him.

The portrait noticed by our correspondent is that of the eldest daughter of the sixth Earl of Galloway, Lady Mary Stewart, and wife of Kenneth, Lord Fortrose, son of the fifth Earl of Seaforth noticed above. We believe it is not rare, as one appears in Evans's *Catalogue of Engraved Portraits*, ii. 350, 3 qrs. fol. mez. priced at 7s. 6d.]

COUNTY KEEPERS.—Can any one explain the functions and official position of County Keepers as they existed in Northumberland? I believe they received a fixed salary from the county, out of which they paid for any losses by theft on the part of the reivers on the other side of the Tweed. Who appointed the County Keepers, and when did the office come to an end? P. E. N.

[County keeper was the term formerly used in the North to designate a sheriff's officer, but which has now become obsolete. The right of appointment was of course in the sheriff.]

SIR JOHN FENWICK.—Is there any good portrait of this celebrated plotter in existence, and if so, where is it to be found? If Macaulay is to be depended upon, no face in England was better known than that of Sir John Fenwick.

He suffered, as is well known, under an Act of Attainder, it being impossible for a jury to have convicted him, as he had succeeded in getting, by the offer of a large bribe, one of the two witnesses required in such cases to leave the country.

I have in my possession a scarce book, printed in the year 1698 (no printer's or publisher's name prefixed), giving an account of the proceedings at

trial. It contains also a copy of the letter which, on his seizure in Kent, he wrote to Lady Mary, his wife; and also one of the papers he deposed to the sheriffs at his execution on Tower Hill.

Sir John was beheaded on Jan. 28, 1695, and his remains interred in the parish of St. Martin-in-the-Fields. A good portrait of him would be an interesting addition to the next National Exhibition of Portraits.

OXONIENSIS.

There is or was a portrait of Sir John Fenwick by William Wissing, the celebrated Dutch portrait-painter, during his residence in England. In Sir William Agnew's *Catalogue of English Portraits*, 1800 (p. 74), there is the following: "Sir John Fenwick, Bart. æt. 52, 6, after W. Wissing, by R. White, fine and rare." sold for 6*l.* 15*s.* See also Evans's *Catalogue of Portraits*, i. 121.]

REV. NATHANIEL WARD'S WRITINGS.—The own writings of this author are: (1.) *The Simple Cöbler of Aggawam in America*, 1647. (2.) *Sermon Preached before the House of Commons*, 17. (3.) *A Religious Retreat*, 1647; and (4.) a work with this singular title: "*To the Honourable Parliament of England now Assembled at Westminster*, The Humble Petitions, Serious Suggestions, and dutifull Expostulations of some moderate Loyal Gentlemen, Yeomen, and Freeholders the Eastern Association, &c., 1648."

None of these, except the sermon, bear Mr. Ward's name, though the name on the title of *A Simple Cöbler* is but a slight disguise of the author's real name—*Theodore* being the Greek equivalent of the Hebrew *Nathaniel*, and *de la Garde* the French of the English Ward.

The first edition of *The Simple Cöbler* bears date 1647, and was published in Jan. 1646-7. Three other editions were published the same year, material additions and corrections being made in each. The third and fourth editions are called on the title-page. The first edition may be known by the names of the printers, John Over and Robert Ibbitson, being given in full, while the second edition has only the initials.

The fifth edition was printed at Boston, N.E. 1713, and is a reprint of the fourth London edition, except that there is appended to the last edition a poetical "Postscript" signed "Jerome Bellamie," which I do not find in any edition printed during the author's life. It contains eight lines, beginning—

"This honest Cöbler has done what he might
That Statesmen in their Shoes might walk upright."

I find the following works attributed to him and modern writers, viz.: (1.) *A Word to Mr. Bess, and Two Words for the Parliament and Kingdom*, &c. 1647. (2.) *Mercurius Anti-mechanicus; or, the Simple Cöbler's Boy with his Lapful of Verses*, &c. By Theodore de la Guarden. 1648.

I first find the latter work attributed to Ward in an article by Joseph G. Cogswell, LL.D., then a young man, in the *Monthly Anthology* (Boston, U.S. 1809), vol. vi. p. 342. Some of my friends think that the style proves the work not to have been written by Ward; but I cannot concur in their opinion.

The following work has been conjecturally attributed to him, viz.: *The Pulpit Incendiary*; or, the Divinity and Devotion of Mr. Calamy, Mr. Case, Mr. Cauton, Mr. Crauford, and other Sion-Colledge Preachers in their Morning Exercises, &c. 1648.

A friend in England has sent me the following title, which he copied from a bookseller's catalogue. He applied for the book, but it was sold. It is the only work attributed to Ward that I have not seen:—

"Nathaniel Ward (of Ipswich), Discolliminum, or a most obedient reply to a late Book called Bounds and Bonds so farre as concerns the first Demurrer and no further. 4to, 1650."

I shall be greatly obliged to any reader of "N. & Q." who can furnish any information concerning the last-named work, or can prove or disprove Mr. Ward's authorship of the doubtful works above named.

I also wish to ascertain the author of the lines signed "Jerome Bellamie" in the fifth edition of *The Simple Cöbler*. JOHN WARD DEAN.

Boston, Mass. (U.S.)

[A copy of *Discolliminum* is among the Civil War Tracts in the British Museum, on the title-page of which George Thomason, the collector, has not only written the date of its publication, April 23, 1650, but has added, "By Mr. Ward, Cöbler of Aggawam." This we consider conclusive as to the authorship. Besides, the work has all the raciness and good sense of this remarkable writer, as in the following observations on the doctrine of Divine Providence:—

"I humbly confesse, that the Providences of God are wonderfull and beautifull; but I must professe withall, that I know no harder task put upon the sonnes of men, than to make a true trutination and clear calculation of Divine Providences; and to cut a just thread between God's Providence and Man's Improvidence; between Providences of Mercy, and Providences of Wrath; between forbidding and inviting Providences; nor more wanderings out of the wayes of wisdom, than by following imagined and misinterpreted Providences. When I leave my station, turne vagabond, *circumcellio*, itinerant preacher, or seeker, I'll follow Providence or my Nose as well as I can. In the mean time, I pray God give me wisdom to order my steps according to His revealed Will, wherein I find not one sentence directing me to follow Providence without a Rule.

"One of my men being well vamped in his crowne with ale, gets upon Hob, my blind mill-horse, rides into one of my marishes, spurres on amain; Hob runs through

inauguration of the Priestley statue at Oxford in 1860, "proposed to him to go and visit the remains of the library of Dr. Priestley which were preserved on the shelves of the Philosophical Society" (in Birmingham). There is evidently some error here. The Birmingham Philosophical "Institution" had only a few books, and I have never heard (after many inquiries) that any ever belonged to Priestley. I have several books with his autograph, and one with his book-plate and that of his son; but I have never heard that any considerable portion of his library had been saved from the burning of his house in 1791. Mr. James Yates, F.R.S., published a very interesting pamphlet on the *Memorials of Dr. Priestley*, but he does not mention any portion of the library, and not even the "catalogue" above named.

ESTE.

Birmingham.

PINKERTON CORRESPONDENCE: THE TWO ROBERTSONS.

(3rd S. x. 387, 496; xi. 80.)

It is very annoying again to renew a discussion upon a matter of fact which admits of no possible doubt. It would be much better for parties attempting to correct a supposed error, to be quite sure they are on safe ground. Now your Edinburgh correspondent J. G. S. has made a mistake much less excusable than that of T. B., who, I presume, being resident in the South, could not be expected to be so accurate as a person living in the Northern metropolis, where Mr. George Robertson Scott, of Benholm, Advocate, lived during a great portion of a somewhat long life, and where he was well known.

Alexander Robertson, originally in business as a Writer to the Signet, latterly procured the lucrative appointment of a Principal Clerk of Session. In the Minutes of the Faculty of Advocates, "29 July, 1780, Mr. George Robertson, son of Mr. Alexander Robertson, one of the Principal Clerks of Session," was publicly examined in civil law, and found qualified. He must have been then at least twenty-one years of age, and was unmarried. Shortly after passing Advocate, he courted and espoused Miss Scott of Benholm—a young lady of beauty, and heiress of a fine estate in Kincardine. In succeeding Faculty minute, of date January 13, 1789, "Mr. George Robertson Scott" was named one of the examiners for the ensuing year. Of this marriage there were several sons and daughters. The eldest son was named after his father; and the second, Hercules James, is the one particularly named in his father's letter to Pinkerton—the one printed by Mr. Dawson Turner.

Before the passing of the Reform Bill, when

votes were valuable, the father and two sons were enrolled amongst the freeholders of Kincardine: the former as proprietor of Benholm, and the latter after this fashion—"Her. J. Robertson, Advocate, life-renter; and George Robertson Scott, Younger, of Benholm, as fiar." That is to say, the second son had a life-rent, which qualified him to vote; whilst the fee, or substantial right, was in his brother. Hercules ultimately became, and presently is, one of the judges of the Court of Session.

In the *Gentleman's Magazine* (Obituary) there is this entry, 1835: "October 30, at Edinburgh, George Robertson Scott, Esq. of Benholm." The estate of Benholm has been sold, and now belongs to Lord Cranstoun. When Mr. Hercules Robertson got his judgeship, he selected the title of the estate which had belonged to his mother, on which he had at one time a life-rent vote, and is styled Lord Benholm. The name of Scott has been entirely laid aside by the family; and his youngest brother, Treasurer of the Faculty of Advocates, is only known as Charles Robertson, Esq. This is all a very dry narrative of facts, but it became necessary from the mistake of your correspondent. Mr. Robertson Scott and his lady sat for many years, during my boyhood, in the Episcopal Chapel, Cowgate, where I was accustomed to see them on Sundays, and I thought them about the handsomest couple in the church.

The Ayrshire Robertson (designated as an "obscure" writer by T. B.) has his name and some of his productions recorded in Watt's *Bibliotheca*, and it was perhaps there that Pinkerton's editor picked up his name. He was at one time in the employment of the Eglington family. He was not an advocate; and never, if married, had a son Hercules for Pinkerton to educate. Neither was he ever possessor of Benholm. His having written on the agriculture of Kincardine, if he really did so, is a strange reason for putting him forward as a correspondent of Pinkerton, who probably never had heard of him. This work I never saw; but there is a *Survey of Kincardine* in 1811, not by George, but James Robertson, D.D., minister of Callender, in the county of Perth. This reverend gentleman was the author of several other agricultural surveys. See Lowndes, both editions.

One circumstance in regard to the Ayrshire gentleman, who was a laborious and respectable person, one who took great delight in genealogical mysteries, is curious enough. He it was who brought about the dispute usually denominated the "Sabbot Controversy," by giving, in his continuation of Crawford's *Renfrew*, a grand ancestry to Sir Henry Stewart, of Allanton, Bart.—a worthy and excellent man, who had the rather pardonable vanity of wishing to get recognised as of the genuine Stewart blood. For this, however,

had some sort of an excuse, as there was a MS. amongst the Allanton papers account of a fabulous battle of Morn-e hero of which was a Stewart, the the credulous Sir Henry.

A piece of nonsense excited the wrath lever genealogists, amongst whom was John Riddell, Esq., who produced an the memoirs of the Sommerville family at the "good man" of Allanton, when the table of the Lords Sommerville, sat salt—no persons but those of a high allowed to sit above it. The salt was vessel, usually a silver one, near the those below were persons of an in-

A fierce contest ensued. The papers, nally appeared in *Blackwood's Magazine* collected together and printed in a ller the title of the *Salt-foot Contro-* s an extremely amusing book. The signed "Candidus" is the production rge Robertson; but unfortunately his support the Allanton pedigree were additional annoyance to the baronet, was adduced to show that his ances-merely church vassals or rentallers, oo at no very remote period. Mr. l a happy talent for exposures of this last work was a detection of the lunders in a privately-printed genea-c, in which an attempt had been made the Stirlings of Drumpellier of their representation of the ancient family of Cadder. J. M.

"HAMBLETONIAN" AND "DIAMOND."

(3rd S. xi. 96, 219.)

orated match is thus recorded in *The Star* and *Baily's Racing Register*:—et, 25th Mar. 1799.—Sir Henry T. Vane's tonian, by King Fergus, 8 st. 3 lb., beat br. h. Diamond, 8st. Beacon Course. 3,000 ft. 5 to 4 on Hambletonian."

on of it will be found in Whyte's *the British Turf*, vol. ii. 11.

had been purchased by Sir Henry, spring of 1797, sold him to Mr. Cook-bletonian was bought by him of Sir rner, at the York Meeting in August, ran at that meeting in Sir Henry's

on Course is 4 m. 1 fur. 138 yards in according to the best authorities, the run in about eight minutes and a half, tonian was supposed to have covered feet in his last stroke on passing the t.

In addition to the original stake, the owners of the horses were said to have had a large by-bet, and heavy sums changed hands on the event. The horses were the most famous of the period, and in this race the blood of Eclipse triumphed over that of Herod, Hambletonian being in the second degree from Eclipse, Diamond from Herod.

Sir Henry was so pleased with his victory, that he would never again permit his favourite racer to start.

The pictures (in my possession) from which the engravings were taken, represent the preparation for the start, and the finish opposite the Duke's Stand. In the latter print, the crowd of horse-men, who are represented to be following the struggling rivals, are portraits of characters then well known on Newmarket Heath.

H. M. VANE.

74, Eaton Place, S.W.

PRISON LIFE (3rd S. xi. 138.)—The novels of the period give very graphic descriptions of prison life, particularly the *Amelia* of Fielding. Earlier than the time mentioned much may be gathered from that very rare and curious folio, Captain Johnson's *Lives of the Highwaymen and Pirates*; and still earlier the *Counter Rat* and the *Counter Scuffle*; while, for Shakespearian times, the most curious work is *Essays and Characters of a Prison and Prisoners* by Geffray Minshull, first printed in 1618.

A. A.

Poets' Corner.

HORSE-CHESTNUT (3rd S. xi. 45, 123.)—There is no attempt to impose upon credulity in the statement of W. W. It is certain that the resemblance to a horse's hoof at the joint of every twig of the horse-chestnut tree is very striking; and seven holes surrounding it are remarkably like those outside the hoof where the nails are clenched. I have often cut off a twig at the joint—and have just done so again, to be enabled to give a correct description—and after peeling off the bark down to the hoof, and scooping out the pith inside of it, have produced a perfect imitation of the leg, fetlock, hoof, and horse-shoe. There are even the holes or heads of the nails distinctly seen underneath the hoof, corresponding with the holes outside. This, moreover, is the most proper time for the experiment, when the leaves are off the tree. I enclose the trifle as a curiosity for those who may have never seen it.

Still I do not believe that the tree was named the horse-chestnut on this account; but incline to the more obvious derivation from the prefix *horse* being so often employed to designate anything coarse and of inferior value, as this tree is in comparison with the Spanish or sweet chestnut.

F. C. H.

What are your correspondents maundering about, week after week, as to the origin of "horse-chestnut," when in that most learned, brilliant, witty, and amusing work of Samuel Pegge, *Anecdotes of the English Language*, they have this passage before them (p. 21) ?—

"Horse laugh." Some etymologists contend that it is a corruption of *horce* laugh, but in such case it must be confined to those who naturally have a very rough voice, or have got a violent cold, neither of which circumstances are absolutely necessary; for what we call a *horce laugh* depends rather upon loudness, rudeness, or vulgarity of manner. It seems to be, in fact, no more than an expression of augmentation, as the prepositive *horce* is applied variously to denote several things large and coarse by contradistinction. Thus, in the vegetable system, we have the *horce radish*, *horce-walnut*, and *horce-chestnut*. In the animal world there is the *horce-emmet* (or *Formica leo*), the *horce-muscle*, and the *horce-crab*; not forgetting that a fat, clumsy, vulgar woman is jocularly termed a *horce-godmother*. To close all, we say 'As sick as a horse,' to express a great discharge by vomiting, whereas a horse never experiences that sort of sickness."

ÆNEIDUS.

SALMIGONDI (3rd S. x. 250, 320.)—Ménage (ed. 1694) gives *salmigondis* as a sort of ragout, and the following etymology: *Salmi-conditus*, *salmi-conditus*, *salmigondi* "as *mari* from *maritus*, *infini* from *infinitus*, *conditi* from *soliditus*," &c. The ancients, he says, gave the name of *salgammum* to apples, pears, figs, raisins, radishes or turnips, cucumbers, cabbage, purslain, and the like, preserved with salt in vases, and the word is found in this sense in Columella, Ausonius, and the Cato;

"On a appelé ensuite de ce même mot tous les assemblages composés de diverses choses. Et c'est de-là que nous avons dit *salmigondi*, pour dire un ragout composé de différents morceaux; ce que nous appelons autrement un pot pourri."

He says that *salmigondi* may also have been formed from *salmigridi conditus*; thus, *ἀλμυρίς*, *halmyrius*, *salmigridi conditus*, *salmigonditus*; for he adds—"La sel est la sausse de toutes les entrées: *ἀλμυρὸν μὲν ὄψον ὄψον εἰς οἱ ἄλλες*."

JOHN W. BONE.

ARMITAGE (3rd S. xi. 136.)—On turning to Dupdale's *England and Wales delineated*, I find that the town of Armitage, in Staffordshire, "received its name from having been the residence of a hermit."

In Lancashire, Armitage is a common surname. The *Post Office Directory* for Manchester, in the commercial division alone, gives nineteen people of that name.

II. FISHWICK.

There is an outlying suburb of Nottingham, called Swinton; and in a part of this there are several tenements, which have most of their rooms hewn out of the rock both behind and above them. This is written "Swinton Hermit" but generally pronounced "Swinton."

This will be some answer, I think, to A. B. C. query.

HENRY MOODY.

Temple.

TO KYTHE (3rd S. xi. 176.)—This word is defined by Dr. Jamieson—1. To show; 2. To practise; 3. To appear in proper character. In Maitland's *History of Edinburgh*, p. 61, column 2, it is said of a learned Professor, that he was "kythed old in Aristotle," which seems to mean "learned in"; but none of these satisfactorily meets the meaning of the word in the Scotch translation of the Psalm. The *prose* Psalm says, "With the forward thou wilt show thyself forward," which is probably the best explanation.

G.

NOTHING NEW UNDER THE SUN: CONJUGAL MISUNDERSTANDING (3rd S. xi. 93.)—It is amusing, after reading the London reminiscence of your correspondent MR. ADDIS, to turn to the following passage in Borrow's *Bible in Spain* (vol. ii. chap. iii. p. 53, edit. 1843):—

"A burly savage-looking fellow sat with his wife at the door of the inn. Both seemed to be under the influence of an incomprehensible fury. At last, upon some observation from the woman, the man started up, and drawing a long knife from his girdle, stabbed at her naked bosom; she, however, interposed the palm of her hand, which was much cut. He stood for a moment viewing the blood trickling upon the ground, whilst she held up her wounded hand; then, with an astounding oath, he hurried up the court to the Plaza. I went up to the woman, and said: 'What is the cause of this? I hope the ruffian has not seriously injured you?' She turned her countenance upon me with the face of a demon; and at last, with a sneer of contempt, exclaimed, 'Cannot a Catalan gentleman be conversing with his lady upon their own private affairs without being interrupted by you?'"

J. W. W.

Certainly, Molière's conjugal pair were before my time, whatever was the chronology of MR. ADDIS's Londoners; but just about the close of the last century, I was going home one night at the small hours—it was in Sackville Street, Dublin—when I came short upon a man dragging a woman along, who, on her resistance, struck her a sharp blow in the face. Of course, I offered my mediation by knocking him down. Immediately the woman flew at me, twisted her hands round my cravat, and set her knuckles in my throat; while the man, having got up, pegged away at my visage, till the watchman came up and took the pair of them off me. As soon as I could speak, I told my story, which the fair garrotter corroborated by arguing: "If my husband thinks well to bate me, what call had *he* to put in betwixt us?" Whereupon the guardian of the night allowed me to make my way home with witnesses not less vouchable than my accutcheon's.

E. L. S.

SING (3rd S. xi. 114.)—One very early advertisement occurs to me, and service to E. W. P. It is the notice of the baths at Pompeii, which is inscribed on the walls of the court. It is perfect when discovered, and originally

ne . Thermarum . Muneris . Cnæi . Allei .
ii . Venaliæ . Athelæ . Sparsiones . Vela .
o . Principi . Coloniae . Feliciter."

H. FISHWICK.

TATTON (3rd S. xi. 185) was ap-
ign in Cornwall's (9th) Foot on June
d served in several campaigns under
um in Flanders. He was made Lieut.-
Marlborough's (24th) regiment, and
o Flanders. He was better acquainted
untry of Germany than any other
army, having travelled there; and
re selected by Cadogan as his as-
whom the details of Marlborough's
march to the Danube in 1704 was
entrusted. He was present at Blen-
hamillies. In 1707 he exchanged to
ot Guards with Colonel Primrose, and
afterwards succeeded to the lieut.-
the regiment. He was at the same
r-general, a rank he had obtained in
729 he was promoted to the colonelcy
Buffs. He was a lieut.-general, and
Tilbury Fort. He died in 1737.

SEBASTIAN.

FAMILY (3rd S. xi. 175.)—The following
the Browns of Coalstoun appear in
what are called *General and Special*
cotland:—

Broun de Coalstoun hares Elizabethæ
Germani."—*General Retour*, p. 660, Oc-

Broun de Coalstoun hares Patricii Broun
patris in terris et baronia de Coalstoun,"
ial Retour, County of Haddington (No. 21,
).

coune of Coalstounne, heir male of George
Istoun, his immediate elder brother in the
rony of Coalstoun, &c."—*Ib.* (No. 249,

G.

F's DAY (3rd S. xi. 123.)—The feast
of Poitiers is kept in the Roman
uary 14. Why does the Book of
ver place it on the 13th? In the
Calendar of Sarum Use, the 13th is
octave of the Epiphany, with a third
Hilary in Matins, and a commem-
i in the Mass. In the Roman office,
clusively appropriated to the octave
any, and St. Hilary has a separate
4th. When then the observance of

octave days was discontinued by the Established
Church in England, a feast of St. Hilary alone
was celebrated on January 13, that being also the
day of the saint's decease. Alban Butler men-
tions that in some ancient martyrology his feast is
on November 1.

F. C. H.

QUOTATIONS WANTED (3rd S. xi. 153.)—E. G.
will find a variation of the line, "And I thy Pro-
testant will be," in Herrick's sonnet "to Anthea,
who may command him in anything," begin-
ning—

"Bid me to live, and I will live
Thy Protestant to be."

C. H. M.

"Thou sleepest, but we do not forget thee."

This is derived from the address of the shade of
Patroclus to Achilles, altered for the purpose of
an epitaph—

"Sleepest thou, Achilles, mindless of thy friend,
Neglecting, not the living, but the dead?"

Lord Derby's *Il.* xxiii. 82.

EDW. MARSHALL.

MARRIAGE QUERIES (3rd S. xi. 135, 137.)—
Another odd superstition connected with the initial
letters of the names of a wedded couple is that it
is lucky if they spell a word. Thus the union of
Frank and Olivia Roberts would be thought aus-
picious, as it spells "for;" while, if the lady's
name had been Mary, the gossips would think it
an ill omen.

The origin of throwing the old shoe is still
enveloped in mystery. I once, however, wit-
nessed a curious variation of this at a wedding in
Kent. When the carriage started with the happy
pair, the bridesmaids were drawn up in one row,
and the men in another. The old shoe was then
thrown as far as possible, and the bridesmaids ran
for it; the successful lady being supposed to be
the first to get married. This lady then threw
the shoe at the gentlemen, the one who was hit
by it also being supposed to be the first to enter
the bonds of wedlock. At whom the shoe was
aimed, of course it would be improper to guess,
but it is not unlikely a wedding might follow the
incident.

A. A.

Poets' Corner.

"THE SEA PIECE" (3rd S. xi. 130.)—*The Sea
Piece*, a narrative, philosophical, and descriptive
poem in five cantos, was written by J. Kirkpatrick,
M.D., a native of Carlisle. It was published in
an 8vo volume in 1750, and had probably been
previously printed in separate cantos in 4to. In
my copy there is a long dedication to George
Townshend, Esq., Commodore of His Majesty's
Squadron at Jamaica.

J. W.

CHURCH DEDICATION: WELLINGBOROUGH (3rd
S. xi. 75.)—B. H. C. writes of the alleged dedica-

tion of a church at Wellingborough to St. Luke and All Saints: "I regard" such a dedication "as an anomaly."

Now, if—as is, I think, true—the church at Wellingborough was dedicated to St. Luke and All Saints, this is the only instance I believe of such a dedication: but the combination is no anomaly. There are in England twenty-four churches dedicated to St. Mary and All Saints; while there are eleven, including this at Wellingborough, dedicated to some other special saint in conjunction with All Saints. JOHN HOSKYNs-ABRAHAM.

MENMATH (3rd S. xi. 96, 205.)—I think your correspondent CONSTANT READER will find that "4 menmaths" means four men's mowing, from "men" and "mæth," a mowing. We have still the word "aftermath" in common use.

JOHN SHRUPP.

Surbiton.

DANCING BEFORE THE HIGH ALTAR AT SEVILLE (3rd S. xi. 132, 207.)—Is it possible that this curious custom may have allusion to the legend of the Blessed Virgin as given in Hone's *Apocryphal New Testament*, London, 1820. Protevangelion, vii. 5?—

"And he placed her upon the third step of the altar, and the Lord gave unto her grace, and she danced with her feet, and all the house of Israel loved her."

W. J. BERNHARD SMITH.

Temple.

LINCOLNSHIRE BAGPIPE (3rd S. xi. 171.)—In Michael Drayton's *Blasons of the Shires* he gives the bagpipe as the emblem of Lincolnshire—

"Beane-belly Lestershire her attribute doth beare,
And bells and bagpipes next, belong to Lincolnshire."

Again, in his twenty-fifth song—

"Thou, Wytham, mine own town, first water'd with my source,

As to the Eastern sea I hasten on my course,
Who sees so pleasant plains, or knows of fairer scene?
Whose swains in shepherd's gray, and girls in Lincoln green,

Whilst some the rings of bells, and some the bagpipes ply,
Dance many a merry Round, and many a Hydegry."

Other notes about Lincolnshire bagpipes have been collected by the commentators on Shakespeare (for which see *Boswell's Malone*). Although, therefore, the word *bagpipe* may be sometimes used metaphorically, it is not necessarily so when applied to Lincolnshire. WM. CHAPPELL.

CITHERN: REBECK (3rd S. xi. 174.)—There is no further similarity between a German zither and an old English cittern or cithren, than that strings of wire are common to both. If E. S. wishes for an English cittern, he should ask at brokers' shops for an English guitar, for that was the name of the instrument in the last century. Old Preston, the music-seller, is said to have made

his fortune by the machine head for winding up the wires. The instrument had latterly six strings, some with two wires to a note, to be tuned in unison. In the seventeenth century it had but four double strings. The German zither has a larger number of strings, and no neck; it is more like an English harp-lute, but differs from that instrument chiefly in being strung with wire instead of gut, and in being of smaller size. The rebeck, according to Phillips's *New World of Words*, 3rd ed. 1672, was a small instrument of three [gut] strings; the Latin name *fidicula*. WM. CHAPPELL.

DALMAHOY FAMILY (3rd S. xi. 8, 200.)—I have great pleasure in complying with the request of ANGLO-SCOTTS that I should tell something more about the earldom of Dirleton.

James, son of John Maxwell of Kirkhouse, by Jane, sister of John, first Earl of Annandale, was one of the gentlemen of the bed-chamber to James VI. and Charles I. He purchased the estate of Dirleton from the Earl of Kellie in 1631. He was raised to the peerage in 1646 by the titles of Earl of Dirleton and Lord Elbottel. He died without male issue before 1653, when the titles became extinct. He left two daughters, Elizabeth, Duchess of Hamilton, and Diana, Viscountess Cranborn, mother of the third Earl of Salisbury.

The lands of Dirleton were purchased in 1663 by Sir John Nisbet, who sat as Lord of Session, with the courtesy title of Lord Dirleton.

Dalmahoy of that ilk was a well-known family in the county of Edinburgh. John Dalmahoy was created a baronet by Charles II., Dec. 2, 1679. Sir Alexander, the fourth baronet, was an officer in the French service and Knight of St. Louis, on whose death the title became extinct. I have never seen any precise date assigned for this last event; but, looking to the ordinary duration of lives, it most probably occurred many years before 1800.

That Thomas Dalmahoy, the second husband of the Duchess of Hamilton, may have belonged to this family, is certainly not impossible. But, on the other hand, it is a remarkable fact that the Christian name Thomas never appears in any of their pedigrees I have seen.

It has occurred to me that it is not improbable some light may be thrown on the matter by Anderson's *History of the House of Hamilton*. There is no copy of this work in the British Museum; but having occasion to write on other matters to a near relative in Scotland, who I know possesses a copy, I shall take the opportunity of asking him to look into the matter.

GEORGE VERE IRVINE.

P.S. Since the above was written, I have heard from Scotland, Anderson's *History* contains no information as to the ancestors of Thomas Dalmahoy.

PAPAL BULLS IN FAVOUR OF FREEMASONS (3rd S. xi. 12.)—M. C. says that "numerous writers agree in stating that the Popes issued Bulls recommending the confraternities of travelling Freemason as church-builders." If he will turn to Mr. Wyatt Papworth's paper on "Masons," &c., in the *Transactions of the Royal Institute of British Architects* (Session 1861-62, p. 55) he will find Mr. Papworth states that Aubrey, at least before 1686, cited Sir William Dugdale as having told him "many years since, that about Henry III.'s time (1216-72) the Pope gave a Bull or patent to a company of Italian Freemasons to travel up and down over all Europe to build churches." Governor Pownall stated, in a communication to the Society of Antiquaries in 1788, that he had searched the Vatican Library for some such papal rescript or document, without success. Some passage to the same effect as regards the Bull is attributed to Sir C. Wren in the *Parentalia*. From a comparison of circumstances, Mr. Papworth considers that Dugdale's information most probably referred to the "Letters of Indulgence" of Pope Nicholas III. in 1278, and to others by his successors as late as the fourteenth century, granted to the lodge of masons working at Strasbourg Cathedral. "If this be correct," concludes Mr. Papworth, "it clears up a long debated point, and, I fear, does away with some more of the romance attached to this interesting subject."

It is quite clear that anything like our modern lodges of Freemasonry could not have been the subject of a Bull, as the Church of Rome has always in the strongest manner, and even up to the present time, condemned and suppressed all secret societies. What we hear of old guilds of free masons applies to the workers in *free* stone, as distinguished from the ordinary *rough* stonemason, the *maçon* of the French, or the wall-builder. There is no more reason to suppose the guild alluded to was a secret society than those of the Salt Fish and Stock Fish companies of London, or the Mercers' or Drapers'.

A. A.
Poets' Corner.

CATHEDRAL OF ABERDEEN (3rd S. xi. 174.)—Blackie's *Imperial Gazetteer*, under the head of "Aberdeen (Old)" contains the following notice of the cathedral:—

"The nave of the cathedral now used as the parish church of Old Machar, and two fine spires at the west end, are all that remains of the original structure—a magnificent building commenced in the fourteenth century, and dedicated to St. Machar."

JOHN DAVIDSON.

VAUGHAN: DOCWRA (3rd S. ix. 453.)—H. LOFTUS TOTTENHAM will find pedigrees of the Vaughans in Jones's *History of Brecknock*. Can he give me any account of the Docwra family, who were settled at Puckeridge (in what parish is Puckeridge?),

and intermarried with the Parry family of Puckeridge, of whom John Docwra Parry, author of *History of Woburn Abbey, Accounts of the Coast of Sussex, &c.*, is one? B.

CIVIL WARS (3rd S. xi. 115.)—Matchlocks were principally used by the infantry. At times we read of *wheellock* pistols (*vide* Ludlow, *Siege of Wardour Castle*), which must have been chiefly used by the cavalry. These were spanned or wound up like a watch, and worked on a hard stone or *flint* inside the lock, which elicited sparks to ignite the charge. Sometimes it would not go off after being long spanned, and occasionally burst, as in the case of J. Hampden at Chalgrove, Killigrew, Pendennis Castle. The *firelocks*, however, used by the Parliamentary companies of foot, under Captains Desborough and Brent, at Naseby (*vide* Sprigge's *Anglia Rediviva*) must have been *flintlock* muskets. They guarded the baggage and train, and fired "with great effect" on Prince Rupert's horse, he records. These *firelocks* must have been the earliest flints in use, afterwards adopted in the wars of King William III. and Queen Anne.

COURTOIS.

BOWS AND ARROWS, WHEN LAST USED (3rd S. xi. 67, 208.)—Agnes Strickland (*Lives of the Queens of England*) records that the Scotch Guards of Queen Anne, formed out of the Royal Scots (the Earl of Orkney's Regiment) bore bows and arrows, targets, and broadswords, and were dressed in a picturesque uniform of scarlet trimmed with silver lace. (*Vide in loco*.)

COURTOIS.

HANNAH LIGHTFOOT (3rd S. xi. 219.)—I think that MR. THOMS has a little overstrained the quotation at p. 219. The King's denial, "I am happy, &c.," does not refer to the general subject of his son's connection with Mrs. Robinson, but to the particular arising therefrom—of his engaging Col. Hallam to purchase back the letters in question—paying hush-money in fact, with the object of preventing a publication of the scandal, and which undignified proceeding he repudiates in his *own person*.

A. H.

Will you let me have my say about Hannah Lightfoot? and you may say what it is worth. Some years ago I went to visit a physician of the name of Potts, who lived at Blackheath, in a house called Vanbrugh Castle, and he told me it was built by Sir John Vanbrugh, the architect, for himself, and that George III.'s beautiful Quakeress, Hannah Lightfoot, lived in it many years.

C. H.

CHRISTMAS BOX (3rd S. xi. 65, 164.)—The derivation from the Arabic *bachshish* is quite absurd. I doubt if the latter word was known in England till the present century, while the Christmas-box goes

back at least to the seventeenth; for that it was well known in the beginning of the last century appears from the following stanza of the ballad of "Sally in our Alley," which Addison admired, and which I have often heard Incledon sing so delightfully:—

"When Christmas comes about again,
Oh! then I shall have money;
I'll hoard it up, and box and all,
I'll give it to my money."

I know not if it be so now, but in the early part of this century the Christmas-box, of various sizes, was a regular article of sale in the Dublin toyshops. It was a round, turned box of a reddish colour, with a close-fitting top, and on Christmas Day each child in a family used to appear with one, and cry to father, mother, friends, and relations, "My Christmas-box on you!" I suppose, however, in this age of change, this, like other good old customs, has gone out of use. K.

Surely it is unnecessary to go so far off as to Egypt and Syria, and employ the "Crusaders" to bring home *baksheesh* to be crushed up in English mouths into "box"! A Christmas-box was a *bona fide* box, *et præterea nihil*. Here is the proof of it. Old John Aubrey, the Wiltshire antiquary, writing about A.D. 1650, describes a find of Roman coins:—

"Among the rest was an earthen pott of the colour of a crucible, and of the shape of a Prentice's Christmas Box, with a slit in it, containing about a quart, which was near full of money. This pot I gave to the Repository of the Royal Society at Gresham College."—(*Wiltshire Collections*, Aubrey & Jackson, 4to, p. 45.)

In the Preface of the same volume (p. 5) he says: "It resembled an Apprentice's earthen Christmas boxe." These apprentices, waits, singers, and other suitors at merry Christmas, probably went about in parties, slipped the donations through the slit of the box, and then divided the spoil. In Aubrey's original MS. at Oxford is a rude drawing of the Roman vessel. J.

HYMNOLOGY (3rd S. xi. 25, 184.)—DR. RIX makes a further reference to Mrs. Alice Flowerdew as author of the Harvest Hymn, which had been erroneously ascribed to her daughter Anne. Will DR. RIX, who states that he is acquainted with Mrs. Flowerdew's grandson, obligingly inform hymnologists as to the lady's maiden name, birth-place, husband's name, and the date and place of her death? also, as to the name of her daughter's husband? As a devoted student of hymnody, I should be individually grateful for such particulars of information.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

THOMAS, LORD CROMWELL, A SINGER AND COMEDIAN (3rd S. xi. 187.)—If K. P. D. E. only

wishes to know the chief points of the Boston pardons, he may see them by referring to Foxe, who says, "The copy of which pardons (which I have in my hands) comes to this effect," and then proceeds to describe them. (*Acts and Monuments*, Book VIII., "The History concerning the Life, &c. of Thomas Cromwell.") H. P. D.

BALLAD QUERIES (3rd S. xi. 185.)—I do not know the age of "The Dead Men of Pesth." I read it in *The Legends of Terror*, a book which was published in weekly numbers about forty years ago. A traveller arriving at Pesth finds it desolate, but comes upon "a sad old man," who tells him of the tailor Vulvius and the vampires, and warns him away. The following two stanzas will enable MR. JACKSON to see whether it has been modernised, or is the version which he wants:—

"We came together to the market-cross,
And the wight, woe-begone, said not a word;
No living thing along our way did pass,
Though doleful groans in every house I heard,
"Save one poor dog that walked athwart a court,
Fearfully howling with most piteous wail.
The sad man whistled in a dismal sort;
The poor thing slunk away and hid his tail."

Quoting from memory, I do not vouch for the strict verbal accuracy of the above; but if not quite correct, it is nearly so. FITZROPERES

HISTORICAL QUERY (3rd S. xi. 175.)—The descent of the Duke of Norfolk was from Thomas, Earl of Norfolk, son of Edward I., by his second marriage with Margaret of France. That of the Earl of Huntingdon from George, Duke of Clarence, brother of Edward IV., and therefore from Lionel, Duke of Clarence, son of Edward III. And that of the Earl of Hertford, from Thomas, Duke of Gloucester, son of Edward III. These noblemen were descended from the Plantagenets through females (the links may be seen in Collins's or any other genealogical Peerage), but the failure of a male heir to that house, as well as to the house of Tudor, and the unsettled state of the law of succession at the period of Elizabeth's death, gave to each of them a colourable pretence of right to the throne. H. P. D.

GOLDSMITH'S DEGREE AT PADUA (3rd S. xi. 175.)—MR. JOHN FORSTER, who is, I suppose, the highest authority on all matters connected with Goldsmith, says, in his biography of the poet (4th ed. 1833, p. 46):—

"At Padua he is supposed to have stayed some six months; and here, it has been asserted, though in this case also the official records are lost, he received his degree. Here, or at Louvain, or at some other of these foreign universities where he always boasted himself hero in the disputations to which his philosophic vagabond refers, there can hardly be a question that the degree, a

very simple and accessible matter at any of them, was actually conferred."

Washington Irving, in his *Biography of Goldsmith*, says, "At Padua, where he remained some months, he is said to have taken his medical degree." The matter seems therefore enveloped in uncertainty, and as two such eminent writers as Mr. Forster and Washington Irving have not been able to arrive at the *real* truth, I fear that Mr. J. H. DIXON will not find anyone else to solve the mystery. JONATHAN BOUCHIER.

WHITTLE (3rd S. v. 435; x. 320, 400.)—

"*Whittle-gate* is to have two or three weeks' victuals at each house, according to the ability of the inhabitants, which was settled amongst them, so as that he should go his course as regular as the sun, and compleat it as annually. Few houses having more knives than one or two, the pastor was often obliged to buy his own . . . and march from house to house with his *whittle*, seeking fresh pasturage; . . . A person was thought a proud fellow in those days that was not content without a fork to his knife; he was reproved for it, and told that fingers were made before forks."—Clarke's *Survey of the Lakes*, London, 1789, p. 132.

"To *whittle*, or cut with a *whittle*, Cultello rescare."—Ainsworth's *Dictionary*.

THOMAS STEWARDSON, JUN.
Philadelphia.

PSALM TUNES (3rd S. xi. 126.)—I have always heard that "common metre" meant those psalms in which lines of eight and six syllables alternated; that "long metre" were those of eight syllables, each rhyming sometimes consecutively and sometimes alternately; while "proper metre" applied to those which deviated from these rules, as the Old 104th, the New 136th, 148th, &c., and had special or "proper" tunes written for them. The names of places assigned to them, as Wareham, Buxford, Abridge, St. David's, &c., are traditionally said to have been composed by the organists of those places. That called "Hackney" is known to have been composed by Groombridge, who was organist there. A. A. Poets' Corner.

HYMENEAL (3rd S. xi. 175.)—The lines quoted by your correspondent Mr. Wm. HENDERSON—

"A knife, dear girl, cuts love, they say;
Mere modish love perhaps it may;
For any tool of any kind
Can separate what was never joined"—

are the first of a little poem by the Rev. Samuel Bishop (born 1731, died 1795), entitled "To his wife with a knife on the fourteenth anniversary of her wedding-day, which happened to be her birthday and New Year's Day." The Rev. S. Bishop was for some time master of Merchant Taylors' School, and afterwards rector of Ditton, Kent. I have never seen a copy of his works, but in

Chambers' *Cyclopædia of English Literature* he is stated to have written several miscellaneous essays and poems. His best poetry seems to have been devoted to the praise of his wife. Chambers quotes some verses addressed by the lover-husband to his *Molly*, on presenting her with a ring. A comparison between Wordsworth and Bishop will, I fear, seem as ludicrous as one which I lately saw drawn between Milton and Dr. Johnson; but in reading the latter poem one cannot help thinking of the exquisite "Phantom of Delight" of our great meditative poet. If Mr. HENDERSON cannot easily obtain a copy of Bishop's works, he will find the particular poem he is in search of in Mr. Frederick Locker's interesting collection of *vers de société*, entitled *Lyra Elegantiarum*, Moxon, 1807.

In the *Dictionary of Universal Biography*, edited by John Francis Waller, Esq., and published by Mackenzie of London and Glasgow, it is stated that Bishop is the reputed author of *High Life Below Stairs*, but I believe this "ever-charming, ever-new" farce was written by the Rev. — Townley. The latter was also a master of Merchant Taylors', which circumstance has perhaps misled the compilers of the biographical dictionary.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

[The Rev. James Townley, Master of the Merchant Taylors' School, was the author of this farce. Vide "N. & Q.," 2nd S. ix. 142, 273; xi. 191.—Ed.]

Miscellaneous.

NOTES ON BOOKS, ETC.

The Story of the Diamond Necklace told in detail for the first time, chiefly by the aid of Original Letters, Official and other Documents and Contemporary Memoirs recently made public; and comprising a Sketch of the Life of the Countess De La Motte, Pretended Confidant of Marie Antoinette, and particulars of the Career of the other Actors in this remarkable Drama. By Henry Vizetelly. In Two Volumes. (Tinsley.)

If, when Byron penned in *Don Juan* the passage (so frequently quoted erroneously)—

"'Tis strange—but true; for Truth is always strange;
Stranger than Fiction"—

he had in his mind any one particular incident, it must surely have been what has been pronounced "the greatest lie of the eighteenth century"—the Story of the Diamond Necklace, which forms the subject of Mr. Vizetelly's extremely interesting volumes. Had the most daring of our sensational novelists put forth the present plain, unvarnished statement of facts as a work of fiction, it would have been denounced as so violating all probabilities as to be a positive insult to the common sense of the reader. Yet strange, startling, incomprehensible as is the narrative which the author has here evolved from the mass of documents, published and unpublished, original letters, memoirs, and *pièces justificatives*, every word of it is true.

Clearly and distinctly does Mr. Vizetelly here bring before us the chequered life of the abandoned, unscrupulous woman who made Cardinal Rohan her dupe, and Marie Antoinette her victim. Clearly and distinctly does he trace her progress from the barefooted child, craving alms "as the descendant of the Valois," to the bold intriguer, who entangled in her toils the dissolute and infatuated Grand Almoner, and made him her unconscious accomplice in robbing the court jewellers of the world-renowned Necklace. Clearly and distinctly does he trace her in the Bastille—before her judges, whom she alternately tried to bully and cajole; browbeating the unhappy Cardinal, scourged and branded by the executioner; and last scene of all, lying mangled and crushed in the backyard of a small house in Lambeth, where she had fallen in her endeavour to escape from arrest for debt. Every body knows more or less of the Story of the Diamond Necklace. But that story, and the story of all the actors in that stupendous fraud, has never been told so plainly and so satisfactorily as by Mr. Vizetelly, whose work, we are sure, will not be read with the less interest that it successfully vindicates from all share in the transaction the most cruelly-slandered of women, Marie Antoinette.

Hand-Book of the Popular, Poetical, and Dramatic Literature of Great Britain, from the Invention of Printing to the Restoration. By W. Carew Hazlitt. Part I. (Russell Smith.)

We have here the first Part of that new, and we may add important work, on our early Popular, Poetical, and Dramatic Literature, which Mr. Hazlitt announced in these columns as long since as January, 1866, as one upon which he had been engaged for several years. We have called the book important, and so it is; that it is perfect, Mr. Hazlitt does not profess; that future researches may prove it to be in some cases imperfect, follows from its very nature. But unless Mr. Hazlitt has neglected to avail himself of the facilities which have been afforded to him, and of the assistance which he gratefully acknowledges to have received from many of our best scholars, the *Handbook to the Popular, Poetical, and Dramatic Literature of Great Britain* ought to be, and we trust will be found, the most useful contribution to that branch of our National Literature which has yet appeared. There is one arrangement in the present book which will be found very useful, namely, that which specifies the library in which any unique or very rare volume is preserved.

THE ARCHÆOLOGICAL SOCIETY OF ROME.—Under this title a Society has been established for the promotion of the Study of the Roman Antiquities and Mediæval Monuments of the Eternal City. The Society, which is under the Presidentship of Lord Talbot de Malahide, with Mr. J. H. Parker for one of its Vice-Presidents, proposes, that whatever antiquarian discoveries may be made by the Society should be photographed and communicated to the Society of Antiquaries of London for publication; also, that whatever objects of antique art be discovered should be presented to the Vatican Museum.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

MEMOIRS of J. T. SERRES, MARINE PAINTER to HIS MAJESTY. 8vo. 1866.

GAILLARDET, MÉMOIRES DU CHEVALIER D'EON. 2 tomes. 8vo. Paris. 1836.

AUTHENTIC PROOFS OF THE LIES OF H.R.H. OLIVE PRINCESS OF CUMBERLAND. 8vo. No date.
THE WRONGS OF H.R.H. THE PRINCESS OF CUMBERLAND. 8vo. 1831.
And any other Pamphlets by her.

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LOGAN'S SERMONS. 2 Vols.

PETER'S LETTERS to HIS KINSMEN, by J. G. Lockhart. Original edition in 3 vols. with illustrations.

Wanted by Rev. John Pickford, M.A., Hornsdown, Staplehurst, Kent.

Notices to Correspondents.

J. DALTON. *Must Biographical Dictionaries and Cyclopedias contain notices of Miss Elizabeth Elston. Consult also Kippis's Biograph Britannica; Tindal's History of Evesham; Nichols's Literary Anecdotes, and "N. & Q." 1st S. ix. and x.*

S. S. *The statement is made in the Penny Cyclopaedia, art. "Potato."*
C. F. FISCHART. *Tommy is a provincialism for provisions; and Tommy-shop is a place where wages are generally paid to mechanics, who are expected to take out a portion of the money in goods.*

SARA. *Dean Nowell composed the Church Catechism as far as its article on the Sacraments; the remainder was drawn up by Bishop Overall. Consult "N. & Q." 1st S. vii. 61, 90, 463, 577; 2nd S. iii. 35.*

Answers to other Correspondents in our next.

ERRATUM.—3rd S. xi. p. 220, col. ii. line 43, after "both as" insert "to."

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Established 1859.

JUNE, SATURDAY, MARCH 30, 1867.

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Notes.

ELM: THE DOUBLE ACROSTIC.

l by whom was the double acrostic

tion has been before the readers of since June 24, 1865, and elicited a CUTHBERT BEDE (3rd S. x. 483), in tes, "I think I can say pretty nearly as invented and through whose me-first introduced to the public." He ds to appropriate the merit: "It summer of 1856 that I first saw a the double acrostics in an article for us Number of the *Illustrated London* spoke of them as "novel and ingenious T. (3rd S. xi. 203) says: "I venture some double acrostics handed about pt in June 1854, and that others ap-rint in the *Magazine for the Young* for December in that year, or for the following year, &c. . . . I have vention of the double acrostic ascribed it Chancellor of the Exchequer, Mr.

atlemen, I venture to say, will be uprised at the antiquity and respect-ge which I vindicate for this species

en acquainted with their illustrious Aldhelm, know that he lived in the

latter half of the seventh century; that he acquired a knowledge of the classical languages under Mail-dulf, an Irishman, who was "a philosopher by erudition, and a monk by profession" ("William of Malmesbury," *Gesta Regum Anglorum*, Hardy's ed. vol. i. p. 42; Bede, lib. v. c. 18), and the founder of a monastery, the nucleus of the present town of Malmesbury, a softened sound of Mails-bury. Under this tutor he became thoroughly versed in Greek and Latin. (Bede, William of Malmesbury, and Turner's *England*, vol. iii. p. 400.) Over the school the Irish missionary had founded Aldhelm subsequently presided, and drew thither numbers from beyond the Tweed by the reputation he had acquired. He is placed by Alfred at the head of the vernacular poets of his country. This king notices one of his poems as being universally sung in his time, and in the twelfth century his poetry was very popular. His Irish contemporaries and their predecessors had even in those early ages introduced the assonances or rhymes which are now so generally used by poets, and had given to the Church many hymns to enrich the liturgies and breviaries.

In the library of Trinity College, Dublin, is a beautiful manuscript, *Leabhar Imuiriun*—The Book of Hymns of the Ancient Church of Ireland, the first fasciculus of which has been published, edited by Dr. J. H. Todd, Senior Fellow of Trinity College. The first and second hymns are in praise of the two most revered and honoured of the Irish saints—Patrick and Brigid. They are both in alphabetical order—*more Hebraeorum*:—

"We are distinctly told," says its trustworthy editor, "that the (first) hymn was written by St. Sechnall, the son of Patrick's sister, on the occasion of his reconciliation with St. Patrick after a temporary misunderstanding. The author died at the year 448."

This hymn has been, and is still, held in great veneration in Ireland; and the peasantry firmly believe that every one who sings the three concluding verses of it, lying down and rising up, shall go to heaven. The second hymn occurs at the end of the *Life of St. Brigid*, first published by Colgan, and attributed by him to St. Ultan, who died A.D. 656; and the indulgence which had been granted to the repetition of the three verses of the hymn of St. Patrick was ultimately conceded to those who repeated the corresponding three verses of St. Brigid's. St. Augustine and other early Christians have left similar performances, all designed to instruct and edify.

Some of Aldhelm's productions have come down to us. They are in prose and verse. He was the first Englishman who cultivated Latin poetry, and he composed a book for the instruction of his countrymen in the prosody of the language. It is remarked that his versification is excessively artificial—a peculiarity which he could scarcely es-

cape, educated as he was by a native of Ireland, the poetry of which is remarkably so, as any scholar may convince himself who takes the trouble to read the sections on prosody in Molloy's, O'Donovan's, and Bourke's Irish Grammars, or the hymns above noticed.

The poetical works which remain of Aldhelm will be found in *Bib. Mag.* tom. viii. p. 708-716, and in *Maii Classici Auctores e Vat. Codd.* ed. tom. v. These are entitled "De Laude Virginum," "De Octo Principalibus Vitiis," and "Enigmata." Aldhelm's preface to the first-mentioned of these is an acrostic address to the Abbess Maxima, in hexameter verse. It consists of thirty-eight lines so artificially written that each line begins and ends with the successive letters of the words of the first line; and thus the first and last lines consist of the same words, and they are also formed by the initial and final letters. In the last line the words occur backwards. The final letters are read upwards. This arrangement, it will be perceived, is far more complex than that of those ingenious triflers who amuse themselves and some frivolous readers with the modern double acrostic. This acrostic Aldhelm names "Quadratum Carmen," a square verse:—

METRICA TIRONES NUNC PROMANT CARMINA CASTO S
E t laudem capiat quadrato carmine virg;
T rinus in arce Deus, qui potens secula creavi
R egnator mundi, regnans in sedibus alti
I ndigno conferre mihi dignetur in aethr
C um sanctis requiem, quos laudo versibus isti
A mbiter althronus qui servat sceptrum superni
T radidit his cœli per ludum scandere lime
I nter sanctorum cuneos qui laude perenn
R ite glorificant moderantem regna tonante
O mnitenens Dominus, mundi formator et aucto
R obis pauperibus confer suffragia cert
E t ne concedas trudendos hostibus istin
S ed magis exiguis defendens dextera tanga
N e prædo pallax cœlorum claudere lime
V el sanctos valeat noxarum fallere scen
N e fur strophosus foveam detrudat in atra
C onditor a summo quos Christus servat Olymp
P astor ovile tuens ne possit tabula raptio
R egales vastans caulas bis dicere pup pu
O mnia sed custos defendat ovilia jam nun
M axima præcipuum quæ gestat numine nome
A ddere presidium mater dignare precat
N am tu perpetuum promisiisti lumine lume
T itan quem clamant sacro spiramine vate
C ujus per mundum jubar alto splendet ab ex
A tque polos pariter replet vibramine fulme
R ex regum et principum populorum dictus ab æv
M agnus de magno, de rerum regimine recto
I llum nec mare nec possunt condere cœl
N ec mare navigerum spumoso gurgite valla
A ut zone mundi quæ stipant æthera cœl
C larorum vitam qui castis moribus isti
A uxiliante Deo vernabant flore perenn
S anctis aggrediar studiis dicere paupe
T anta tamen digne si pauper premia proda
O mnia cum nullis verbis explanat apert
S OTSAC ANIMRAC TNAMORP CNUN SENORIT ACIRTE M

The following is, as will be instantly perceived, a triple acrostic, to which we add a translation, the author of which has preserved only in part the conceit of the original:—

I nter cuncta micans	I gnito sidera Cœl	I
E xpellit tenebras	E toto Phœbus ut orb	E
S ic cæcas removet Je	S us caliginis umbra	S
V ivificans simul	V ero præcordia mot	V
S olem justitiæ se-	S e probat esse beati	S

Translation.

J oy beaming Phœbus, mid the orbs on high,
E xpels the shades of night, and glids the sky;
S o Jesus bids our mental gloom retire,
U nites and clothes us with his heavenly fire,
S hining the Sun of truth to all the blessed choir.

These two specimens of acrostics, venerable in their origin, religious in their purport, are as old as the seventh century. An existence of eleven hundred years will suffice to show that Caedmon cannot, nor Cuthbert Bede, nor Disraeli, nor any of their coevals, claim the paternity of this species of riddles. Nor was Aldhelm the inventor: Fortunatus and others had preceded him, and some of their ornaments are mentioned by Sidonius in the fifth century. (*Sid. Ap. lib. ii. ep. 14.*) Turner tells us that Aldhelm was not the inventor of these "idle fopperies of versification," that others had preceded him in this "senseless path: in which," he adds, "authors endeavour to surprise us, not by the genius they display, but by the difficulties which they overcome" (*Hist. of England*, vol. iii. p. 364). The historian making these irreverent and injudicious remarks must have forgotten, if he ever knew, that the learned prelate Dr. Lowth ranked the acrostical or alphabetical commencement of the Hebrew lines, or stanzas, as the first of the four principal characteristics of Hebrew poetry. The acrostical and the enigmatic psalms were so contrived, says Horne, "to strike the imagination forcibly, and yet easy to be understood" (*Introduction to the Old Testament*, Ayre, p. 699).

In the poetical works of Edgar Allan Poe occur a valentine and an enigma of an ingenious acrostical construction. The first letter of the first line is taken in connection with the second letter of the second line, the third letter of the third line, the fourth of the fourth, and so on to the end, and thus the names of the persons to whom the are addressed appear.

CUTHBERT BEDE and his co-enigmatist will, I opine, thank me for this information, and also for directing attention to a higher order of acrostic, and it may do some good to remind them that the Hebrew psalmist and the Christian monk, speaking to the praise and glory of the Creator and Redeemer, escape the imputation of being "ingenious triflers."

JOHN EUGENE O'CAVANAUGH.

Lime Cottage, Walworth Common.

SHAKSPEARIANA.

JOHN."—

urd. And to thrill and shake
at the crying of *your nation's crow*,
king his voice an armed Englishman."

Act V. Sc. 2.

assage has puzzled many, none (so far as
having seen that Shakspeare here ana-
and makes the Bastard speak of Richard
a former wars in France in terms drawn
chronicle of the successes of the Black
d his father. The lines previous to
ve quoted may well stand for a boastful
and Faulconbridge, being in difficulties,
l) of the dismay of the French, and de-
of their country, as set before us in the
nd patriotic play of *Edward the Third*;
ines themselves refer to that account of
ng of the battle of Crecy, which, in the
play, is transferred to that of Poitiers.
ds that are there first spoken of as
that, with the accompanying darkness,
d" the French soldiery, and made them

"let fall their arms,
stand like metamorphosed images,
dless and pale, still gazing on another,"

n of thuswise a few lines lower down

"The amazed French
site distract with gazing on the *crows* ;"

'rince also says—

need we fight and sweat, and keep a coil,
railing *crows* out-sold our adversaries?"

lencing also in some degree the imme-
rce of the allusions, I would add that
tion's crow" seems to have been sug-
the remembrance of the French king's
out a dozen lines below the last quota-
n, with reference to another part of the
he says—

"Myself:

with recalling of the prophecy,
at our *native stones* from English arms
against us, find myself attained
strong surprise of weak and yielding fear."

Act IV. Sc. 6.

re else in his histories does Shakspeare
se after this fashion, and hence I believe
ere appropriated a remarkable incident
he had formerly written and dilated.
om this and other reasons, I cannot but
hat *Edward the Third* was one of those
ich at an early period of his life were
r him; and in relation to his other works,
to have considered it as a nursery gar-
nce he could transplant and graft such
of his genius as first appeared there.

BRINSLEY NICHOLSON.

"THE TEMPEST."—

"Botes. . . . a plague ———
[*A cry within.*—Enter Sebastian, Antonio, and
Gonzalo.

(and then in second column of the page)

vpon this howling: they are lowder then the weather.

It has been generally supposed, I believe, that
the long dash has been misplaced, and is intended
as a mark of interruption. But it is never so used
throughout the play, and its intent has, I think
been misunderstood.

Sebastian immediately afterwards replies, "A
pox o' your throat, you bawling, blasphemous, in-
charitable dog." Now it is remarkable that, con-
trary to this and contrary to the custom of boat-
swains and sailors, our boatswain has never yet
brought out a single curse or oath. Hence I
believe that, as elsewhere, the ——— represents
words omitted in the printing, or left by the
author to the gagging of the actor; and that in
our present instance it represents oaths or curses,
the introduction of which, according to the statute,
was illegal.

There are no less than five omissions so marked
in Middleton's *A Chase Maid in Cheapside*, and
in one of them the player is clearly intended to
supply the year in accordance with that in which
it was acted. So also in another of Middleton's
plays, the month date of a letter is left to be
varied according to the month of the performance.
As is well known also, there are other instances
where an "&c." shows passages left to be com-
pleted by "gag." B. NICHOLSON.

"JULIUS CÆSAR" (3^d S. xi. 124.)—

"For if thou [*parle*] path."—Act II. Sc. 1, l. 83.

Since writing my note on this I have come
across a parallelism in the "Rape of Lucrece,"
which greatly strengthens my conjecture. In
stanza 120 we have—

"O comfort-killing night, *image of hell*

· · · · ·
· · · · ·

Vast sin-concealing chaos! nurse of blame!

Blind *muffled* bawd! dark harbour for defame!

Grim cave of death! WHISPERING CONSPIRATOR

WITH CLOSE-TONGUED TREASON, and the ravisher."

B. NICHOLSON.

"YOUNG BONES."—In Ford's *Broken Heart*
I have just happened upon the passage:—

"What think you,
If your fresh lady breed young bones, my Lord?
Would not a chopping boy do you good at heart?"

Act II. Sc. 1.

The Shakespearian commentators are curiously
silent on the passage in *King Lear* (Act II. Sc. 4,
l. 159):—

"· · · · · strike her yong bones,
You taking Ayres with Lameness!"

In the *Philolog. Soc. Trans.*, 1860-1, this passage of *King Lear* is illustrated by W. C. Jourdain, Esq., where he states that "young bones" = "infants just born." It seems to me, from the few instances of the use of this term I have met with, that "young bones" means rather "infants yet unborn."

The last edition of Nares does not note the expression, nor is it to be found in the ordinary Archaic Dictionaries. I know of no other use of it in Shakespeare than in this passage of *King Lear*; though in the old play of *King Lear* it occurs twice (according to Mr. Jourdain). The Variorum Shakespeare has no explanation of it; neither has Collier's nor the Cambridge.

Is the expression unusual; or merely a choice flower of speech pertaining to Mrs. Gamp, too usual to be worth observing?

JOHN ADDIS, JUN.

"TWELFTH NIGHT."

"Clown. and for turning away, let summer bear it."—Act I. Sc. 5, line 19.

Most ingenious emendations have been proposed of "turning away" in this passage, such as "turning o' hay" and "turning of whey." Other critics understand the words in their plain sense—viz. that in summer a homeless person suffers fewer hardships than at other seasons.

Accordant with the latter view, I subjoin a passage from the interlude of *Jack Jugler* ("Four Old Plays," Cambridge, U. S. 1848), p. 44:—

"I neuer vse to rune awaye in wynter nor in vere,
But all wayes in suche tyme and season of the yere
When honye lyeth in the hives of Bees,
And all maner frute falleth from the trees—
As apples, Nottes, Peres, and plummies also,
Wherby a boye maye lue a brod a moneth or two."

Some demur has been raised against the word "free" in the line (Act II. Sc. 4, line 45):—

"And the free maids that weave their thread with bones."
An easy emendation would be, "And thrifty maids," if emendation is needed.

JOHN ALDIS, JUN.

AUTOGRAPHS IN BOOKS.

1. *Biblia Sacra, sive Testamentum Vetus*, &c., Amst. 1669, 8vo, with the autographs of Penelope Grenville, 1687-8; George Grenville, 1721; and Henry Grenville, 1725.

2. *The Summe and Substance of the Conference which it pleased his Majestie to have with the Bishops*, &c., 1604, 4to. Archbishop Laud's copy, with his autograph.

3. *The Reformed Catholique against the Jesuite*, &c., written by an inhabitant of Rochill, 1621, 4to, 8 leaves, with the autograph of Bishop Tanner.

4. *A large Declaration concerning the in Scotland*, 1639, folio. On the title—"Given me by Mr. Dr. Belkankwell, Durham, this 10 of May heere at New (the way towards Barwicke. Anno 1639. dell and Surrey."

5. *The Recantation of the Prelate of Ca [Laud]*, &c., 1641, 4to, with the auto Thomas Baker, the *Socius Ejectus*.

6. *Homer's Iliad*, transl. by G. Chapr Butter, n. d. folio. "Ex Libris Alexand Pret. 3/." "T. Warton, ex dono Epi [Warburton]." Here it may be observe have seen the copy of George Gascoigne, 1587, 4to, which was Warburton's, and gave to Warton. It had the following: "ton, the Gift of the Bishop of Gloucester,

7. *Sophocles*. Stephanus, 1518, folio. bris Alexandri Pope." But he afterwards sent it to Wesley, with an inscription, have mislaid.

8. Fairlambe (Peter), *The Recantati Brownist*, printed by H. Gosson, 1606, 4 the autograph of Thomas Tanner.

9. *The Case of the Bankers and their Stated and Explained*. By Tho. Turnor. Tl Impression. London: Printed in the ye 8vo. "This For my honoured Friend S phrey Brigges, Baronet. From the Aut his loue and Service."

10. James I. [of England], *Workes*, 161 with the following autographs on the back portrait: "1628, pre: 12/vi^d Herberte;" "bert;" "George Herberte His Booke." It appears to have passed through the hand ward Lord Herbert of Cherbury, and of his Richard Herbert and George Herbert, as *The Temple*.

11. Allot (R.), *England's Parnassus*, 16 On the fly-leaf occurs an inscription not in "N. & Q." 3rd S. i. 82, as follows: "ton, 1763. Olim Gul. Oldys, qui nonnulla ascripsit."

12. *Mancinus de Quatuor Virtutibus* (a Latin and English), apparently from the W. de Worde, 1518, 4to. On the first leaf Latin portion, in a copy which was from the Bodleian Library, the contempor chaser has written—"Quod dominus J prior chanon de Motteley, scripsit et ex librum recentem, Anno Domini Mmo xvij." W. CAREW H

A PAPER OF THE OLDEN TIME

I send a copy of a paper which I found among a heap of pieces long laid aside and forgotten. I do not know its date; but certainly had it in my possession upward

It is written in a slovenly hand, upon old and seems to have been intended for riotical essayist, such as the *Spectator* or . For its quaint humour and originality, a specimen of the compositions so much in former times, it can hardly fail to be de to the readers of "N. & Q."

F. C. H.

"THE AMORPHORHIN CLUB.

"*Juvenes senesque, pueri nasum rhinocerotis habent.*"—MARTIAL.
med of old men, and youths, and boys, ere each his ugly nose enjoys.

Editor,
Being one of those who walk about the town, ; but little notice themselves, but taking great others, it is not unusual with me to meet with l adventures and odd rencounters. I fell in such a few weeks ago; and send you an account kely to amuse your readers.
rambled and lounged about till rather late one when finding myself a good way from home, g hungry, I turned into a respectable inn, and apper. The landlord apologised for being unable nodate me with a private room, as all his smaller e occupied; but promised me every attention, l put up with a large public room up-stairs, wever I should have to myself. As I am usually of adventures, and can easily take what offers, ed to the proposal, and followed the landlord to a large handsome room, where I was soon ith a good supper, and found myself every way le. While supper was preparing, I amused ith looking about the room. It was evidently ed to meetings of clubs and societies; and at found a set of Rules framed and glazed, which : so original, that I carefully copied them; and : as follows:—

" ' RULES

he AMORPHORHIN Club, held at this House.

The members of this Club shall be called RHINS; and shall meet here every Tuesday at seven o'clock, for the support and patronage d ugly noses.
dmission shall be by ballot; and each member an admission fee of five shillings, and also six- kly.
he qualification shall be a nose unusually long, ick, or distinguished by some strange colour or le deformity.
he chairman shall be elected every three years; nce being given to a nose of extraordinary
ny surplus money at the end of each year shall n purchasing snuff, spectacles, and pocket- hiefs, for the use of the members.
f any member shall be heard to reproach another ugliness of his nose, or regret that of his own, orfeit half-a-crown.
opriate pictures were hung round the room; hich I noticed one of a man with an enormous red with carbuncles, and beneath it the name ianus, whom Martial describes as being nothing . There was a picture of a rhinoceros, and of an elephant's trunk. There stood near this a aining a dried specimen of a nose said to have to the giant Goliath. The pasteboard nose of

Sancho Panza was kept as a curiosity; and in a large frame were numerous drawings of the most remarkable noses of members of the Club.

"Being exceedingly diverted with this singular society, I resolved to visit the inn again on a Tuesday evening; and contrive, if possible, to see some of the strange noses, and learn something of the proceedings. I went accordingly soon after; but unfortunately did not arrive till all the members were assembled, with closed doors. I could not, of course, gain admittance; but curiosity led me to hide myself outside, near the door, where I listened attentively, in hopes of catching some of the conversation. It appeared that the chairman was haranguing the Club; but I could only catch a few expressions, and occasionally a short sentence. He extolled the great advantage of long noses, observing that the Romans used them as pegs to hang all sorts of things upon, '*suspendens omnia naso*.' He observed that they esteemed noses so highly, that eminent persons were named from them; thus Ovid was called *Naso*, and Scipio, *Nasica*. I also understood him to say that they accounted it a singular privilege to have an ugly nose; for Martial says: '*non cuiuscumque datum est habere nasum*,' by which he must have meant a nose out of the common. I own that, with all this, I was fairly led by the nose, and felt a great longing to belong to this Club of *Nosologists*. But as I felt my own nose, I was convinced that it was too well proportioned to afford me any hope of admission: so I softly and cautiously withdrew, before the members of the Club separated.

"I am, Mr. Editor,

"Your constant reader,
"PHILOPHUN."

THE OLDEST VOLUNTEER.—Every now and then there crops up a fresh "oldest volunteer." The latest of these veterans is now stated to have borne arms in 1806.

I beg leave to "make a note of it," that in the winter of 1796, when rising twenty, I was enrolled in the Lawyers' Corps (Dublin), and served therein, *non sine pulvere*, through 1797, 1798, and in 1803. But O, how the faces and forms and voices of my high-blooded comrades gather round me as I write of them, now in dust and silence!

Should I ever journey back to England, I shall surely ask some volunteer meas to give me a glass of wine, therein to drink the health of our dear Queen; but especially the Civil Service Corps, having held office in the Royal Household under four successive sovereigns.

EDMUND LENTHAL SWIFTE,
A VOLUNTEER OF SEVENTY-ONE YEARS'
STANDING.

"TURNING THE TABLES."—The following very curious notice of this phrase is to be found in Evelyn's *Sylva* (Hunter's edition), 4to, p. 190, &c. I do not remember hearing of such intimation in any other author:—

"The Maple, for the elegance and fineness of the wood, is next to the Citron itself. There are several kinds of it, especially the White, which is wonderfully beautiful; this is called the French Maple, and grows in that part of Italy that is on the other side of the Po beyond the Alps; the other has a curled grain so curiously maculated

it was usually called the Peacock's tail. . . . The Bruscum or Knue, is wonderfully fine, but the Molluscum is counted most precious; both of them knobs or swellings out of the tree. . . . The Bruscum is of a blackish kind, with which they make tables. (See Pliny). And such spotted tables were the famous Tigrine and Pantherine curiosities. . . . Such a table was that of Cicero, which cost him ten thousand sesterces; such another had Asinius Gallus. That of King Juba was sold for fifteen thousand H. S., which, at about three halfpence sterling, arrives to a pretty sum; and yet that of the Mauritanian Ptolemie was far richer, containing four feet and a half diameter, three inches thick, which is reported to have been sold for its weight in gold: of that value they were, and so madly luxurious the age, that when the men at any time reproached their wives for their wanton expensiveness in pearl and other rich trifles, they were wont to retort, and turn the tables upon their husbands."

A. A.

Poets' Corner.

NEEDLE'S EYE.—"For it is easier for a camel to go through a needle's eye," &c. (St. Luke, xviii. 25). In a recent work on the Sahara by Desor, a Swiss *savant*, the author mentions that the inhabited places in the desert are fortified, and that the gates have several openings—a large one in the middle, and small ones on the sides—called "Needles' Eyes." Now I think it is very likely that gates, similarly constructed, existed in different parts of the East and in Palestine; and that the appellation for the smaller side-openings, through which a camel could not pass, may be an old one. If this be the case, the correct explanation of the above verse of Scripture, which has been so often commented on, is obvious. Desor says that, as soon as he saw the smaller openings and heard they were called "Needles' Eyes," the verse in question, which had always puzzled him when a schoolboy, became perfectly intelligible.

MARY SIMMONDS.

TOWNLEY VISITING CARD.—Among my papers I find the following undated extract; whence taken, I cannot remember. Should you think it worthy a place among your "minor notes," perhaps some reader of "N. & Q." will be able to say whether any of these artistic and scarce visiting cards still exist.

"Townley Visiting Card.

"Charles Townley, Esq., the collector of the Townley Gallery of marbles, was so enamoured with his favorite busts of Isis, Pericles, and Homer, the most perfect specimens of ancient art, that he employed the hand of Skelton, Sharpe's favorite pupil, to engrave them upon a small plate, which he used as his visiting card. This elegant performance, always considered a great rarity, was left only at the houses of particular persons, so that an impression of it is now greatly coveted by the collectors of such bijoux."

C. L.

BULSE.—Mr. Boswell, the exhibitor of Dr. Johnson's conversation, says (Croker's edit. iv. 222, 1831) that he comforts himself with having

given so much as he had preserved upon a occasion, "whether a *bulse* or only a few spa of a diamond." Neither Boswell nor his editor Mr. Croker, nor the great Doctor himself in dictionary, nor his editor, Todd, explain or acknowledge this word. I have met with it in *Rolliad* (Probationary Odes, No. 18, strophe p. 357 of the edition 1795)—

"Bulses glittering skim the air;
Hands unstretch'd would grasp the prize,
But no diamond they find there," &c.

One may from these two passages guess at meaning, which is probably a technical one known to dealers in diamonds; but I do not remember to have ever heard it in conversation. So I name it as one which, being found in Boswell's *Johnson* and *The Rolliad*, ought surely to have a place in an English dictionary. J.

OLD INVENTIONS SUPPOSED TO BE MODERN.—One of these is the patent German yeast, but I find its exact description in the notes to Evelyn's *Sylva* by Dr. Hunter, written nearly sixty years ago:—

"It is a practice in some parts of the country to dry yeast upon cap-paper placed on a wicker-basket in order that the ale may filter through. A small portion of this dried cake, beaten up with warm water and a little pot ash, makes an extemporaneous ferment for bread."

It would be curious to record any old inventions now supposed to be modern. Permit me to begin with the anchor generally called Porter's or Trotman's, or the folding anchor, which is figured in the *Alchus Poliphilo* (1490, d. vii. recto). The breech-loading cannon and fusils at Brussels and the revolver at Warwick, are also curious examples. A. A.

Poets' Corner.

ANONYMOUS: GEORGE SMITH.—In Lathbury's *History of the Non-Jurors* the following anonymous tracts are attributed to George Smith of Burn Hall, near Durham, who published the famous edition of Bede, which had been prepared for the press, but left in an unfinished state by his father, Dr. John Smith, prebendary of Durham:—

"An Epistolary Dissertation addressed to the Clergy of Middlesex, wherein the Doctrine of St. Augustine concerning the Christian Sacrifice is set in a true light by way of a Reply to Dr. Waterland's late Charge to them By a Divine of the University of Cambridge." London 8vo, 1739.

"A Brief Historical Account of the Primitive Invocation or Prayer for a Blessing on the Elements in confirmation of some things mentioned in the learned Dr. Waterland's Review, &c.; and by way of Supplement to it in a Letter to His Grace the Archbishop of Canterbury to which is added a full Confutation of Beza's Arguments against the Primitive Doctrine of the Eucharist." 8vo 1740.

"Remarks upon the Life of the Most Reverend St."

Ilottson, compiled by Thomas Birch, DD." 8vo, 1754.

h was a bishop among the Non-jurors, been consecrated by Gandy, Blackburn, and son in 1728. He died Nov. 4, 1756, and died at St. Oswald's, Durham, where there is mental inscription at the east end of the aisle, which is given in the fourth volume ees' history of the county. E. H. A.

Queries.

ONE OR ATONE. — *Atone* was formerly spelt and it was often used by old writers dif- from the present use of *atone*. Shakespere

"He and Aufidius can no more atone
Than violentest contrariety."

len speaks of "atoning discord," or "atton- cord," as he spelt it. Can we rely on the ly accepted derivation of *atone* from *at* taking into account the old spelling and ussages as above quoted, may we not rather *atone* from *ad* and *tonus*, "to bring discord ne?" — "to harmonise two dissentients," seem a more natural explanation. C.

SUX TAPESTRY. — A well-known and inter- scene in the tapestry is the landing of the ns. After quitting their ships, they hasten ings, and are represented as seizing various , which they proceed to dress forthwith: milites festinaverunt Hastingæ ut cibum tur. Hic coquitur caro." Between the : and the persons engaged in cooking : a person mounted, and bearing a spear ield: above is the inscription, "Hic est d." A man with a pony is standing by. In pious elucidation of the tapestry, there is sion to this incident. Is anything known personage? I should be glad of any in- on about him, or any conjecture as to the of his being thus introduced.

F. H. ARNOLD.

LOGUES. — In the Bodleian Catalogue, 1843, ollowing title: —

illy (Sir Samuel), Auction Catalogue of the nd valuable Miscellaneous Library of Sir S. R., idon, n. d."

ght trespass on the kindness of the learned n to supply me privately with such par- as will enable me to find the above, I cannot do with such meagre information. o make a note of this, as it will doubtless e to a more liberal scale of title-page in- on; and because this is not the first time e been balked by a garbled title in a catalogue. Where could one expect a

title properly given, if not in the catalogue of the Bodleian? Will some one kindly supply me with the auctioneer's name, and date of the sale? RALPH THOMAS.

1, Powis Place, W.C.

CEMENT FOR ORGAN AND PIANOFORTE KEYS. — I should be very thankful to be informed of the best cement for fixing the ivory keys of organs and pianos. What is used for the purpose by the makers is, I suppose, a trade secret; but some of your readers may, like myself, have had such keys come off in damp weather, and I should be glad to know what they found best for fixing them on again. I have used shellac dissolved in alcohol, which answers for a time, but is apt to come off again in damp weather. F. C. H.

CISS OR SISS. — Can you or any of your readers tell me the derivation or spelling of this word, as used by painters in reference to the non-amalgam of colours? If water-colour, for instance, is rubbed over an oily surface, it will not adhere unless a certain preparation be used with it, and this non-adhesion is called "cissing." I do not think it can be a corruption of "cease," as that is just the reverse of what really happens. J. C.

ESTHER. — In the Chaldaic Targum to the Book of Esther it is mentioned that, among her gifts when she found favour with the king, were: —

"Septem puellas ad ministrandum illi, septem diebus hebdomadis —

חולתא	ministrabat primò, prima seria.
רוקיתא	" secunda "
נוניתא	" tertia "
נהוריתא	" quarta "
רוחשיתא	" quinta "
חורפיתא	" sexta "
רגועיתא	" Sabbath."

Can any of your readers explain the meaning of these names? Is חולתא, in which they all terminate, the usual Chaldaic feminine termination, or does it mean "bedchamber"? My own idea is, that as they are all mere inventions of the Rabbins, it is in vain to look for them in any Lexicon. The last evidently means *rest*; and as she waited, or came on duty on the Sabbath, perhaps the other names have something to do with daily peculiarities. Q. E. D.

Athenæum.

HERALDIC ARTIST. — The following may interest the heraldic readers of "N. & Q.," and may elicit some information as to the fate of the artist. About the year 1834 or '35, I met at the house of a friend in Dublin an artist of uncommon merit in heraldry. At the time I was too young and too unlettered in that department, but old

to appreciate a superior work of artistic skill. The name of that man was Irwin, and he was a native of the town of Wexford; and, as he stated himself, was brought up as a shoemaker, and, when about thirty-five years of age, he went to Dublin and commenced as a herald-painter—a profession in which he excelled anyone in the city. He not only knew the arms belonging to every Irish name, but drew them correctly, with mottoes, &c., from memory; and I have never since seen anything to equal the beauty of his work. Through the influence of my friend, the artist got an amount of business that was truly marvellous, and he would have soon realised a handsome independence, but unfortunately he fell into habits of dissipation, lost his patronage, and I know not what became of him. However, years afterwards, I have frequently seen his works in the houses of families in Dublin. Can any Dublin correspondent tell more about this artist or his works?

His works were generally painted on thin boards or strong pasteboard, and were the finest specimens of art as armorial bearings that I ever saw.

T. REDMOND.

Liverpool.

HOCBED.—Is *Hocbed* synonymous with *Hock Tuesday*? The word occurs in a record of the Hustling Court of Oxford, held in the third week in January in the 23rd year of Edward I., thus—

“Gulielmus de Amondesham r. Thomam Loyt de placito transgressionis unde lex per Johannem le Crior affirmatur. Et Thomas opponit se cum lege sua et habet diem usque ad diem Lune proximam post *Hocbed*.”

BOS PIGER.

ICELANDIC LITERATURE.—I possess the following rare brochures, which were purchased at the sale in Edinburgh of the library of the late Dr. Irving. They are in black-letter, and were both printed in small 4to, at Stadholdt, by Henricus Kruse, 1608:—

1. “An Account (Saga) of the Introduction of Christianity into Iceland in the time of Olave Tryggvason, King of Norway.” With rare Portrait, pp. 28.
2. “Libellus, or Book on Iceland. By Ara, the Holy Priest.” Pp. 22.

There is a copy of the latter in the library of the Faculty of Advocates at Edinburgh; but it is questioned whether there are any other copies of either extant. Information on this head required.

W. H. L.

Berwick-on-Tweed.

INDIAN BIRD “HOLA-LUCA-ESTA.”—In a MS. of the seventeenth century before me, the writer speaks of an Indian bird so named, which alights before a traveller and apparently invites him to catch it; but delights in baffling his efforts, ever hopping and flying on before him, and keeping just out of his reach, in the most provoking

manner. Acosta's work, the only likely book in reach, fails me. Will some one who has Aldrovandus or any of the old naturalists near him kindly refer me to some account of this bird?

Q. Q.

ANDREA DI JORIO.—Forty years ago there lived at Naples a canon of the church, known to the English there as “Canonico Jorio.” He published several works to illustrate the antiquities of Pompeii and the vicinity of Naples; among others a small pamphlet, to show, by referring to the pictures on the walls of Pompeii, how the ancient customs of the Roman inhabitants of that part of Italy had been handed down nearly unchanged. I am anxious to get the title of this pamphlet. Can any of your correspondents acquainted with Neapolitan literature furnish it? Signor Jorio was a man of some literary note in those days, and being much in the company of the English, was said not to be in favour with his ecclesiastical superiors.

C. T. RAMAGE.

LATIN QUOTATIONS.—Whence comes this passage of prose, describing a courtesan's arts, quoted by Dryden in notes to his *Annus Mirabilis*:—

“Hæc arte tractabat cupidum virum ut illius animæ inopia accenderet.”

And where do these Latin phrases come from?—

“Rete mirabile.”

“Omnia sponte sua reddit justissima tellus.”

CH.

OLD CLOCK.—I have in my collection a queer old clock, with an enormous bell both as to size and sound. Upon the exterior of the brass case is the following, engraved: “William Selwood, at The Mermaide in Lothbury.” I am anxious to know the date of the clock. Can you, or any of your numerous readers, assist me in this matter? Was William Selwood a famous mechanic, or a nobody in his line?

SAM SLING.

SIR NATHANIEL RICH.—Was there more than one knight of this name between 1620 and 1687? If there was only one, where did he reside, and how was he related to Col. Nathaniel Rich, a prominent officer in the Parliamentary Army?

I have examined Wright's *Essex*, vol. ii. p. 424; Wotton's *English Baronets* (1737), vol. ii. pp. 514-15; Wotton's *English Baronetage* (1741), vol. iii. part II. p. 586; and Burke's *Extinct Baronetage* (1838), p. 441.

Sir Nathaniel Rich is mentioned by Hume as a patriot member of the third Parliament of James I., and a knight by that name represented Harwich in the third Parliament of Charles I. The name is found among the grantees of the Plymouth Company's patent, Nov. 3, 1600. It also occurs frequently in Sainsbury's *Calendar of Colonial State Papers*. This last person was a

associate, in colonial enterprises, of his namesakes the Earls of Holland and Warwick, and of Pym, Hampden, and other political characters. He died between May 16, 1636, and Feb. 9, 1636-7.

Rev. Thomas Goodwin, the eminent Puritan divine, in the dedication of his *Return of Prayers* (London, 1626,) to Sir Nathaniel Rich, states that he devoted the first of his labours to the service of Rich. I presume he was his chaplain.

Forster, in his *Life of Vane (Statesmen of the Commonwealth)*, quotes this passage from Stafford's *Letters*, vol. i. p. 463:—

"I hear that Sir Nathaniel Rich and Mr. Pym have done him much hurt in their persuasions that way."

JOHN WARD DEAN.

Boston, U.S.

SPELMAN'S NEEP.—What is "half a Leaguer of Spelman's Neep," ordered in a list of provisions for a ship, in Capt. Rogers's *Voyage Round the World* (p. 398), 1712? My copy has lost the title-page.

THOMAS STEWARDSON, JUN.

Philadelphia.

STONE IN KEYSTONE.—Some years ago part of an old building, originally a Lepers' Hospital, was pulled down, and in the keystone of the arch of a low doorway was found a *white stone*. The keystone was in two parts, carefully fitted together; and a small groove had been chiselled out of the middle of each part, forming a hollow just large enough to admit the stone, which is the size of a large marble and unpolished. I shall be glad if any of your correspondents can explain this circumstance.

S. L.

SUNDRY QUERIES.—I have at various times made a note of the following points, with a view of obtaining information thereon through the columns of "N. & Q.," and I shall be much obliged if you or some of your many readers will kindly afford me the desired information:—

1. *Primer*.—Should this word be pronounced *Primer* or *Primmer*, and for what reason, or on what authority?

2. *Prophecy*.—Where can I find the best list of works on Biblical prophecy, including the many ephemeral pamphlets published at different times on this subject? Can you recommend a modern *sober* treatise on unfulfilled prophecy?

3. *MSS. for Printing*.—What is the best form of writing out MSS. for printing?

4. *Prices*.—Where can I find a comparative statement of the prices of articles in general use at different dates; especially with a view to changes in prices during this century?

5. *Illustrated Bible*.—About three years since, I think, a Bible with a collection of illustrations bound in some eight or twelve folio volumes was put up for sale at Messrs. Sotheby's. It was not

sold at the time, I believe. In whose possession is it now?

G. W.

THOMSON'S "LIBERTY."—In every edition that I have seen of this poem, the lines 638-9 (Part v.) are printed:—

"Lo! swarming southward, on rejoicing suns,
Gay colonies extend," &c.

I cannot make sense out of "suns," and fancy it ought to be "shores," or a word of similar meaning.* Perhaps some correspondent of "N. & Q." may be able to elucidate the subject.

ROBERT WRIGHT.

TWO-FACED OR DOUBLE PICTURES.—When a boy I once paid a visit to an old gentleman who spent a fortune amongst old curiosity shops. What struck me most in his very miscellaneous collection was a picture which, as well as I remember, had a sort of *grille*, or lattice, like a Venetian blind, before it, through which appeared the face of a young and beautiful girl. On looking at the picture sideways, the face completely changed, passing into that of an old and wrinkled crone. I do not in the least remember how this effect was produced. In Merian's *Dance of Death*, published at Basle in French-German, there is a picture of a knight at the end, which, on being turned upside down, ingeniously turns into a Death's head. There are many references to pictures of this kind in old writers—as Burton, Cowley, &c. The former, in his preface to the *Anat. Mel.*, speaking of the contradictions in the character even of great men, says:—

"Hannibal, as he had mighty virtues, so had he many vices: as Machiavel said of Cosmo de Medici, he had two distinct persons in him. I will determine of them all—they are like these double or turning pictures: stand before which, you see a fair maid on the one side, an ape on the other, or an owl."

Any information on this subject will oblige

Q. Q.

"EARL WALDEGRAVE'S MEMOIRS, FROM 1754 to 1758," 4to, London, 1821.—What is the meaning of the following mysterious passage at p. 51? George II. having sent for the Princess of Wales to talk to her of her son's conduct, it is stated that, had he found her difficult to manage, he might have whispered "a word in her ear which would have made her tremble in spite of her spotless innocence."

2. Did the Duke of Cumberland (brother of George II.) leave any natural children?

W. A.

REV. WILLIAM WALKER, M.A.—I want information relating to this clergyman. He was rector of the parishes of Rumboldswyke and St.

[* This is the reading in the edition of *Liberty* published in 1735, thirteen years before the death of the poet.—Ed.]

Pancras, near Chichester, at the early part of the present century. Can any of your readers tell me about him, his family, and works? L. P.

Queries with Answers.

BISHOPS OF WESTMINSTER AND DOVER.—Mr. Froude, in his *History of England*, mentions a Bishop of Westminster and a Bishop of Dover, *temp.* Hen. VIII. In the present day, when the increase of the home episcopate is being discussed, it would be interesting to have some account of these sees. If erected by Act of Parliament, or how? Who are the occupants, and when were the sees extinguished, and by whom and by what authority? SAFA.

A. & N. Club.

[Prior to the dissolution of the monasteries, Henry VIII. had resolved to convert some of them into episcopal sees, to be endowed with a portion of the lands or revenues placed at his disposal. Of the projected sees, Westminster was to be one; and on December 17, 1540, the abbey church was, by letters patent, constituted a cathedral, with a bishop, a dean, twelve prebendaries, and other inferior officers. The first and only bishop was Thomas Thirlby, then Dean of the Chapel Royal, who was consecrated by the Bishop of London, Rochester, and Bedford on the 19th of the same month in Henry VII.'s Chapel. The new bishopric, however, was but of short duration; for on the 29th of March, 1550, Bishop Thirlby, on his translation to Norwich in that year, was required to surrender it to Edward VI. Part of the possessions of St. Peter's Cathedral (the collegiate title of Westminster Abbey) were appropriated to the repairs of St. Paul's Cathedral, whence arose the proverb of "robbing Peter to pay Paul."

The suffragan bishops appointed by the Act of 26 Henry VIII. 1534, although consecrated in the same manner as other bishops, had a more limited jurisdiction, and resembled the *Chorepiscopi* of the primitive church. They were not allowed to perform any duties properly episcopal without the consent of the bishop of the city in whose diocese they were placed and constituted. The several towns selected for suffragans by the aforesaid Act of Henry VIII. were Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Molton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Pereth, Berwick, St. Germans in Cornwall, and the Isle of Wight. Though there was no distinct revenue provided for these rural bishops by the Act of Henry VIII., they possessed a handsome maintenance, being commonly dignitaries of the church, with well-endowed cures. Thus Dr. Richard Rogers, the last suffragan of Dover, was Dean of Canterbury, Master of Eastbridge Hospital, and Rector of Chart Magna. The last suffragan (if we except those of the

Nonjuring communion) was John Sterne, consecrated Bishop of Colchester in 1592. Our correspondent may consult *Some Account of Suffragan Bishops in England*, Lond. 1785, 4to, in *Bibliotheca Topographica Britannica*, vol. vi., and "N. & Q." 2nd S. ii. 1-3.]

LITTLEBURY, CO. ESSEX.—Where can I find the best account of this parish, and particularly of its church dedicated to the Holy Trinity?

J. A. Ps.

[Some brief notices of Littlebury may be found in Morant's *Essex*, ii. 594, and in White's *History of Essex*, p. 616; but the best account of this parish known to us is contained in Wright's *History of Essex*, ii. 177-180. Henry Winstanley, the architect of the first Eddystone light-house, erected a curious house for himself at this place.]

RICHARD I.—In Gilbert's *Clergyman's Almanack* for this year it is stated in a foot-note to the Index List of the Kings and Queens of England, that Richard I.'s body was buried at Fontevrault, his head at Rouen, and his heart at Charron, agreeably to his own directions. Not being able to find any notice of this fact in the *Histories of England* (of which I have several), nor the locality of such a place as "Charron" on any of the maps, I wrote to Mr. Gilbert on the subject, who referred me to the Rev. H. Rhodes, of Abington Lodge, Tunbridge Wells, the gentleman who edited the *Clergyman's Almanack* for this year. From him I received a polite communication stating that, from all he could make out, Richard's body was not decapitated at all, but that his body was buried at Fontevrault, and his heart at Rouen. As I have a particular reason for wishing to ascertain the truth accurately, I shall feel greatly obliged to any of your correspondents who can throw any light upon the matter, and especially who can inform me where "Charron" is; for I can find no such place, and half suspect that it has been mistaken for "Chinon."

WILLIAM HILDYARD.

2, Audley End Road, Saffron Walden.

[Beneath the walls of the castle of Chalus-Chabrol Richard I.—the tamer of the infidel, and hero of the crusades,—received his death-wound from the arrow of a youth named Bertrand de Guerdon. With his dying breath the *Cœur de Lion* directed that his body should be transported to Fontevrault, and there deposited, in token of penitence for his past conduct and want of filial affection, at the feet of his father Henry II. His brain, his blood, and his viscera, he bequeathed to the Poitevins, being, as some chroniclers have represented it, the less worthy portion of his remains, in remembrance of their treacherous conduct towards him in times past; and these relics appear to have been interred at Charronx (not Charron), the first town in Poitou that lay in the course which the funeral convey would probably take, in proceeding to

wards Fontevrault from the Limosin. At the end of the *Itinerarium Regis Ricardi in Terram sanctam*, written by Geoffrey Vinisau, are some Latin verses, which in Gale's edition are attributed to the author of the Chronicle. (*Hist. Angl. Script.* ii. 433.) In a MS. of this *Itinerary*, preserved in the British Museum (Cott. MS. Faust. A. vii.), a distich, which occurs among the verses printed by Gale, is thus given—

"Epitaphium ejusdem (Regis Ricardi) ubi viscera ejus requiescunt

Viscera Kareolum,* corpus Fons Ebraldi,†
Set cor Rothomagus, magne Ricarde, tum."

This inscription is, with some variations, given by Brompton, *Decem Scriptores*, col. 1280; Otterbourne, *Chron. Regum Angl.* i. 73, ed. Hearne; and in Camden's *Britannia* by Gough, i. 288. It is also quoted in Pettigrew's *Chronicles of the Tombs*, p. 252, with the following translation:—

"His entrails given to Poictou,
Lie buried near to Fort Chalus;
His body lies entombed below,
A marble slab at Font-Evraud;
And Neustria thou hast thy part,
The unconquerable hero's heart," &c.

Last of all, in testimony of his special regard, Richard bequeathed to the canons of Rouen his heart, according to the Chronicle of Normandy, "en remembrance d'amour":—

"His herte inuyncible to Roan he sent full mete,
For their great truth, and stedfast great constance."
Hardyng, *Metrical Chronicle*.

For an interesting description by Albert Way of the exhumation of the heart of Richard I. see the *Archæologia*, xxix. 210, where may be found a copy of the inscription identifying it as the heart of Richard, and likewise an account of the discovery of a fine portrait-statue raised by the men of Rouen to the memory of their beloved hero. A description of this statue is also given in *The Bocages and the Vines*, by Miss L. S. Costello. It is gratifying to learn, that not only the statue of the *Cœur de Lion*, but also those of Henry II., Eleanor of Guienne, his queen, and Isabelle d'Angoulême, widow of King John, now in the Abbey of Fontevrault, will soon probably find a last resting-place in Westminster Abbey. It was announced by Lord Stanley in the House of Commons on the 7th instant, that the present French Emperor, with that courtesy which he has invariably shown where this country is concerned, wrote a letter to the Queen offering these statues of the Plantagenets to England.]

KEYS: TAXIAXI.—The House of Keys in the Isle of Man forms the lower branch of the legislature, and is composed of twenty-four members. Why are they called "Keys"? What is the origin of the term as applied to men? Are there

any instances of a similar use of the term in other countries? The institution is a Scandinavian one, and the twenty-four keys were in ancient times called "Taxiari." What is this appellation derived from, and what does it mean? C. T.

[Bishop Wilson, in his concise description of the Isle of Man, supposes the name of the twenty-four Keys to be derived from their office of unlocking the difficulties of the law. But this forced signification has been given up by later antiquaries. "The name of the assembly, as derived from the Manks language, or from the Scottish or Irish Gaelic, distinctly signifies either the *house of pleas* or the *house of taxes*. The Manx, in writing their dialect of the Celtic, give the letters the same power as the English do: thus *keesh*, in Manks signifying 'tax,' is pronounced *keys*, as shown in the Manks version of Matthew xxii. 17: 'Vel eh lowal *keesh* y eeck da Cesar?' 'Is it lawful to give tribute to Cesar?' (Train's *Historical Account of the Isle of Man*, 2 vols. 8vo, 1845, vol. ii. p. 197.)

On the derivation and meaning of *Taxiari*, Mr. Train remarks: "From the similarity of sound betwixt the pronunciation of *taxiari* and *teagsag*, an old Irish word, Dr. Campbell implies that it means 'elders' or 'senators.' Another writer supposes *taxiari* to be a corruption of the Manks word *taisci-acci*, 'a guardian of property.' But the Gaelic orthography of *taxiari* is *taga-asibh*, which signifies 'a selection from the people,' and hence many writers infer that, like the *duinne-tagn* of the ancient Irish, the persons thus selected were pledges or hostages taken both from Man and the Out Isles, to secure the allegiance of the people, till the dynasty of the Conqueror became firmly seated on the throne of the kingdom of Man." Again, in Sacheverell's *Account of the Isle of Man*, edit. 1859, the editor, Rev. J. G. Cumming, says, "The *taxiari* were so called either from *teagsag*, elders, or *taisce-aicse*, trespass pledges.]"

PRINCESS AMELIA.—Princess Amelia, daughter of George II., is recorded as dying an old maid; but report alludes to her having contracted a private marriage with an English peer. Is there any information to be obtained respecting her supposed marriage? SEBASTIAN.

[Horace Walpole has the following notices of this court scandal. He tells us that "Princess Amelia was well disposed to meddle, but was confined to receiving court from the Duke of Newcastle, who pretended to be in love with her, and from the Duke of Grafton, in whose connection there was more reality." (*Reminiscences*.) Again, in his *Memoirs of George the Second*, ed. 1822, i. 158, we read, "Grafton thinking to honour Newcastle enough by letting him act under him, said at last in a great passion to t'other Duke, 'My Lord, sole minister I am not capable of being; first minister, by G—d, I will be.' The foundation of either's hopes lay in their credit with Princess Amelia, who was suspected of having been as kind to Grafton's love as she would have been unkind

* Other readings, Kardolum, Carleolum.

† Or, Ebraudi.

in yielding to Newcastle's, who made exceeding bustle about her, but was always bad at executing all business."]]

GORDON FAMILY AND CLAN.—The writer will be much obliged for the titles of any works or MSS. treating of the genealogical and personal history of the Gordons. X. C.

[The following may be consulted: (1.) "The History of the Ancient, Noble, and Illustrious Family of Gordon, from their First Arrival in Scotland, in Malcolm the Third's Time, to the Year 1690. By William Gordon. 2 vols. 8vo, 1726." (2.) "A Concise History of the Ancient and Illustrious House of Gordon. By C. A. Gordon. Aberdeen, 12mo, 1754. Privately printed." (3.) "A Genealogical History of the Earldom of Sutherland, from its Origin to the Year 1630. Written by Sir Robert Gordon of Gordonstone, Bart. With a Continuation to the Year 1651. Fol. 1813." (4.) Deuchar's "Genealogical Collections relative to the Family of Gordon." (5.) For the claim of Sir Charles Gordon to the Earldom of Sutherland, see *Seasonal Papers*, Dec. 1767—Jan. 1768. Consult also "N. & Q." 2nd S. ii. 344; iii. 118; vii. 418; x. 90; xii. 308; 3rd S. vi. 349; Anderson's *Scottish Nation*, ii. 316–328, and Douglas's *Peerage*, by Wood.

We suspect there is still much to be collected about the Lowland branches of this family. The name is common among the Yetholm gipsies. Two of these being convicted of murder, obtained their pardon through the interest of the famous Duchess of Gordon, which drew from Lord Braxfield the well-known observation, "It is hard we cannot get a scoundrel hanged, however richly he may deserve it, without some foolish woman interfering." There is a good deal of information as to these gipsy Gordons in the notes to Scott's *Guy Rimering*, or rather in his Introduction to it, in the later editions of his novels. For anecdotes of Jean Gordon, the prototype of the character of Meg Merrilies, see Blackwood's *Edinburgh Magazine*, i. 54, 161, 618; and the *Memoir of the late Rev. John Baird, Minister of Yetholm*, by Wm. Baird, M.D., 8vo, 1862, pp. 20–24.]

JOSEPH ASHBY FILLINHAM.—I shall feel very much obliged to any reader of "N. & Q." who will kindly furnish me with any biographical particulars respecting the late Mr. John Joseph Ashby Fillinham, F.S.A. of Hanover Street, Walworth, who died May 15, 1862, aged seventy-seven, and whose curious literary and antiquarian collections relating to the history, antiquities, manners, and customs of London and the suburbs were dispersed by Messrs. Puttick & Simpson, of 47, Leicester Square, in August, 1862. I am desirous of knowing if he was related to the Mr. William Fillingham, a portion of whose library, consisting of old quarto plays and early English poetry, was sold by Messrs. Leigh & S. Sotheby, of 145, Strand, in April, 1805; and whether his collections were commenced by his father, as I find

in the catalogue of the sale in 1862: "Lot 353, Bartholomew Fair, MS. Account by Mr. Fillinham, list of Shows and Stalls in the year 1790;" and if his extraordinary collections relating to Aerostation, Bartholomew Fair, Vauxhall Gardens, &c. &c. were formed by himself, or purchases made at sales. I should also be glad to know if any portraits have been published of the late Mr. Fillinham. W. D.

Kennington, Surrey.

[John Joseph Ashby Fillinham, late of No. 8, Hanover Street, Walworth, was born on May 15, 1785, and died on May 15, 1862. He was formerly connected with the Surrey Water-works, and retired on a pension. His duties whilst engaged in business afforded him many facilities for acquiring literary and topographical rarities, which were classified by the late Richard Thomson, Esq. of the London Institution. Those relating to the metropolitan places of amusement, such as Bartholomew Fair, Sadler's Wells, Vauxhall, and Marylebone Gardens, &c. were singularly curious, and some of the highest degree of rarity. During his life he presented to the British Museum his remarkable collection of playing-cards, and to the Library of the Corporation of London his *omnium gatherum* relating to the topography and antiquity of the famed city, which has since been classified and arranged in thirteen volumes by Mr. W. H. Overall, the librarian. Emma Lyon, of Merton, spinster, and George Lyon, of No. 3, Spencer Street, Church Road, Battersea, his natural and lawful cousins, administered to his effects.

It does not appear that there was any relationship between the above and that valuable and intelligent young man, William Fillingham, Esq. of the Inner Temple, who died in India in 1807, whither he had gone endeavouring to fly from family uneasiness, occasioned however by misconduct of his own. What renders his fate still more to be lamented was, the decease of his father a few months previous to his own, by which he would have inherited considerable property. The friends of literature then had to mourn the loss of one of their best associates and their warmest admirers. Had he lived, in all probability the world might have been benefited by his researches in the Eastern part of the globe, few persons being more able to undertake with spirit and judgment, or to execute with taste and fidelity, such a task. Previous to his leaving England he formed and printed an Index to Warton's *History of English Poetry*, which was afterwards published by Lackington and Allen. Mr. Fillingham's select library, consisting of Old Quarto Plays, Early English Poetry, and Scarce Tracts, was dispersed by Leigh & Sotheby in April, 1805, before his departure for India.]

Replies.

LORD DREGHORN.

(3rd S. x. 503.)

Permit me to correct J. O. in his designation of this learned judge, who was a Lord of Session, and took, as is the custom in Scotland, the title of Dreghorn — an estate of that name which, at the commencement of the last century, belonged to a family of the name of Pitcairn. From the "Historical Account of the Senators of the College," he does not appear ever to have been a "Justiciary Judge." He was a son of Colin MacLaurin, a celebrated mathematician and Professor of Mathematics in the University of Edinburgh; and, after a very successful practice at the Scottish bar, was raised to the bench on January 17, 1788. He died at Edinburgh, December 24, 1796. His son Colin was a member of the Faculty of Advocates, but, from the uncertain state of his health, was unable to practise. He was a very well informed gentleman, had received a good education, and was, like his father, a votary of the Muses. He died some years since. He had at least one unmarried sister, a lady of eccentric habits, who, I believe, did not long survive her brother. The estate of Dreghorn was sold, and became the property of Alexander Trotter, Esq., who derived a temporary notoriety from his connection with the injudicious impeachment of the first Lord Viscount Melville—a nobleman who benefited Scotland much more than any previous or subsequent minister having the patronage of that portion of the United Kingdom.

Lord Dreghorn was undoubtedly the author of the *Keekiad*—a mock-heroic poem founded on fact, the hero of which was a respectable tailor in Edinburgh of the name of Jollie. The plot, of necessity, limited the circulation to a few copies privately printed.

The *Keekiad* was reprinted in 1824, in 8vo, by David Webster—a remarkable character, who kept an old book-shop in Edinburgh, and was greatly patronised by the late Archibald Constable, Principal Lee, and Sir Walter Scott, who acquired through him many of the curious works that enriched their libraries. This reprint is now as rare as the original small 4to.

Lord Dreghorn published anonymously, in 1759, *Observations on some Points of Law, with a System of the Judicial Law of Moses*.*

The *Philosopher's Opera* consists of twenty-three pages. It possesses much wit, and satirizes both Homes; that is to say, David Hume or Home, philosopher and historian, who in the list of the *dramatis persone* is designated Mr. Genius,

and John Home (the author of *Douglas*) as Jacky. Satan is the hero, and the particular friend of the philosopher as well as the great patron of the dramatic author. He is assisted by Sulphureo and Apollyon, two imps of Pandemonium. "Mrs. Sarah Presbytery, relict of Mr. John Calvin," is the heroine; and, ultimately, gives her hand to Mr. Genius, who thereupon swears "never more to write essays, discourses, histories, or dissertations, but to make" her "entertainment, the whole study of my life."

Sulphureo's description of Edinburgh in 1757 is given in a ballad to be sung to the tune of "On ev'ry hill, in ev'ry grove," and is as follows:—

"In ev'ry street, in ev'ry lane,
In ev'ry narrow slippery close,
Nothing but filth is to be seen:
In all of them I stop'd my nose,
And ev'ry thing about it shows
It is a spacious little-house."

"'Tis not the clouds of smoke alone
Which mount, when cookmaids dinner dress,
But 'tis the manners of the town,
Which must oblige you to confess
(Forgiving your Sulphureo's mirth)
Auld Reeky is a hell on earth."

The Scotch judges of the last century were usually of that class of men so admirably portrayed in *Guy Rimering*, where Sir Walter Scott introduces to his readers Andrew Crosbie, Esq., under the pseudonym of Counsellor Pleydell. The barristers of that period were uniformly excellent scholars and gentlemen of cultivated minds, albeit not free from those irregularities which were the fault of their time. As lawyers they have never been excelled, as the still existing printed arguments under their hand sufficiently instruct. Oral pleadings, borrowed from the South, have now superseded written ones, to the material detriment of the law of Scotland; for, by some strange fancy, printed and precise reasoning has been discarded for oral and desultory declamation. Many of the papers written by MacLaurin before his elevation are preserved in the library of the Faculty of Advocates, and sufficiently attest his legal qualifications. When his friend Robert Cullen (afterwards Lord Cullen) received a presentation copy of the *Keekiad*, he wrote upon it an epigram of a somewhat pungent description:—

"While old MacLaurin viewed the stars,
And great renown he had,
The young MacLaurin * * * * *
And wrote the *Keekiad*."

The reader may fill up the hiatus: *ordi* to his fancy; but the cotemporary *and* of Cullen is direct evidence of MacLaurin's ship.

* Historical account by Haig and Brunton, Edinburgh, 1832, 8vo, p. 538.

PUNNING MOTTOES.

(3rd S. xi. 32, 145.)

I venture to offer a contribution to your correspondents' lists of punning mottoes, the majority of which are to be found among those assumed by the baronets and knights of the United Kingdom. That of Sir E. Poore, of Rushall, Wilts, is, "Pauper, non in spe"; Sir D. Cooper (Sydney), "Couper fait grandir"; Sir W. Grace, of Grace Castle, "En grace affie"; "Concordant nomine facta"; Sir F. Vincent, of Debden Hall, "Vincenti dabitur"; Sir M. Cave, of Stanton, "Gardez"; Sir J. K. James, of Dublin (crest motto), "A Jamais"; Sir W. James, of Langley Hall, "J'aime à jamais"; Sir H. W. Wake, of Courteenhall, "Vigila et ora"; Sir C. Isham, of Lamport (crest motto), "Ostendo, non ostendo"—I show, I sham not; Sir Vere E. de Vere, of Curragh, "Vero nil verius"; the Hon. and Rev. Sir J. Dymoke, of Scrivelsby Court, "Pro rege dimico"; Sir J. Wright, of Georgia, "Mens sibi conscia recti"; Sir E. Synge, of Lislee Court, "Cœlestia canimus"; Sir W. Palmer, of Kenure Park, "Sic bene merenti palma"; Sir D. V. Roche, of Carass, "Dieu est ma roche"; Sir J. H. Preston, of Beeston St. Lawrence, "Pristinum spero lumen"; Sir A. C. Weldon, of Queen's County, "Bene factum."

To the above may be added perhaps the following: That of Sir R. H. Bateson, whose heraldic charges are bats' wings, is, "Nocte volamus"; Sir N. M. Lockart, "Corda serata pando"—I open locked hearts; Sir John Forrest, "Vivunt dum virent"; Sir John Pole, of Shute House, Devon, "Pollet virtus"; Sir A. Y. Spearman, of Hanwell, "Dum spiro spero"; Sir T. A. Constable, "Semper paratus."

Peerage puns are in a dignified minority: D. of Devonshire (Cavendish), "Cavendo tutus"; Baron Lyons, "Noli irritare leones"; D. of Buckingham (Temple), "Templa quam dilecta"; E. of Ellenborough (Law), "Compositum jus fasque animi"; B. Monteagle, "Alte fert aquila"; E. of Enniskillen (Cole), "Deum cole," &c.; E. of Abergavenny (Nevill), "Ne vile velis"; B. Ashburton (Baring), "Virtus in Arduis."

F. PHILLOTT.

From a collection of punning mottoes I select a few of the best, which have not already appeared in "N. & Q." :—

Earl of Abergavenny (Neville), "Ne vile velis"; Duke of Buckingham (Temple), "Templa quam dilecta"; Earl Manvers (Pierrepont), "Pie response te"; Earl of Enniskillen (Cole), "Deum cole, regem serva"; Viscount Maynard, "Manus justa nardus"; Heron, "Ardua petit ardea"; Synge, "Cœlestia canimus"; Wood, "Tutus in undis"; another family of the same name, "Deus robur

meum"; Dymoke, the hereditary Champion, "Pro rege dimico"; Wake, "Vigile et ora"; Foote, "Pedetentim"; Wise, "Sapere aude"; Vincent, "Vincenti dabitur"; Vowe, "Vows should be respected"; "Doughty, "Palma non sine pulvere"; Pares, "Pares cum paribus"; Were, "Fuimus"; Burrell, "Adhæreo," (the crest is an arm armed, holding a bunch of burdock); Perceval, "Per se valens"; Trotter, "Festina lente"; Holme, "Holme semper viret"; Swettenham, "Ex sudore vultus" (the arms are, on a bend, three spades); Roche, "Mon Dieu est ma roche"; Nicolas, "νικῶ λαός"; Meadows, "Mens dos virtus"; Hunter, "Cursum perficio"; Lord Hawke, "Strike"; Ruggles-Brise, "Struggle"; Grace, "Concordant nomine facta," and "En grace affie"; James, "J'aime à jamais"; Homan, "Homo sum." H. P. D.

A Herefordshire family named *Weare* have for their motto: "Sumus ubi fuimus"—"We are where we were."

A family in the West of England, of lately acquired wealth, named *Tucker*, assumed the motto "Nil desperandum Teucro duce." SATL.

Army and Navy Club.

The following is too good to be lost in the semi-obscurity of a West-Highland newspaper. The *Argyllshire Herald* for March 2, 1867, gives an account of a *soirée* and ball given by the Artillery Volunteers at the New Town Hall, Campbeltown. Colonel Stewart made an excellent speech, in which he gave some amusing reminiscences of the Campbeltown of his youth:—

"I remember," he said, "when the late Bailie Mackay built a very large house in this same street. The bailie, worthy man, placed his crest and motto conspicuously in front. This attracted the notice of an old man passing, who halted, and, deliberately spelling out the motto, *manu forte*, exclaimed, 'A man o' forty! Gude forge him! I ken'd him sixty years ago!'"

CUTHBERT BEEDE.

TACAMAHAC.

(3rd S. xi. 104.)

Tacamahac was not known to Dioscorides or the ancient physicians, and appears to have been originally imported into Europe from North America by the Spaniards, who learned its use from the Indians. It is described by Monardes in part ix. lib. iv. c. ix. of his work on the substances obtained from the West Indies which serve for use in medicine, written about the middle of the sixteenth century; and in Schröder's *Pharmacopœia*, 1672, p. 743, there is a full account of it:—

"Resina est, ex iis, qui ex nova Hispania non ita pridem adferri cœperunt. Colligitur ex vulnerata arboris

uli procera, &c. Usus præcipue ex adeo celebris est apud Indos ut ad quæ dolorem adhibeatur, nec aliud remedium odo non adsint inflammationes admodum ca-

mes's *New English Dispensatory*, 1747, we find it described as having "a very small, resembling lavender and angelica. It resolves tumors," &c. In Quincy's *English Dispensatory*, 1782, p. 124, be- ordinary uses, it is said to be "good for all fits in women, when applied to the the form of a plaster." It is spoken of also in Duncan's *Edinburgh New Dis-*, 1804, pp. 365, 371. For all this, how- was omitted in the *Dispensatory of the College of Physicians*, 1751, and in the *Pharmacopæia* of 1809; and neither Dr. homson nor Pereira refer to it in their It is difficult to say positively from what balsam was originally obtained, because a few years of its introduction to general ppears to have been derived from various and because various perfectly distinct sub- vere called by this same name. D. S. L. information on this head in the botanical of Henfrey and Balfour, and in Redwood's f Gray's *Supplement to the Pharmacopæia*; he whole, the *Populus balsamifera* answers the old descriptions, though the *Populus* ing always close at hand, was no doubt stituted. Our forefathers used to believe and balsams to a degree which we can reely realise; and Salmon (1676) in his on Zwelfer's Vulnerary Balsam, in com- very similar to the Balsam of Tacamahac, is a most excellent thing in all wounds, old, although among the nerves, tendons, cles." Its excellence consisted not in any healing virtue, but in its mechanical excluding air and dirt, and thus allowing ad to heal itself.

JAMES FOWLER, F.S.A.

ld.

proper name for this tree is *Populus can-* *Balsam poplar*. It was common in all ies when I was a boy, throwing out in ing the most delicious balsamic odours gum coating of the leaf-buds. We used sovereign remedy for cuts. Like all the ornments of our shrubberies and gardens, now entirely banished; I have not seen years. Few of the bursting delights of are more gladdening than the rich aroma- nce with which it filled the air around.

Φιλοθόμος.

ve to thank many other correspondents for re- is query.]

SCOTCH RECORDS.

(3rd S. xi. 212.)

On an address from the House of Commons, presented to George III. praying for a publication of Scotch records, and concluding—

"We beg further to assure your Majesty that whatever extraordinary expenses may be incurred by the directions which your Majesty in your great wisdom shall think fit to give on this occasion, shall be cheerfully provided for and made good by your faithful Commons,"

a Royal Commission was issued on May 23, 1806. Under the authority of this Commission and the able superintendence of the late Thomas Thomson, Esq., Deputy Clerk Register, there appeared ten volumes of the Acts of Parliament, commencing with vol. ii., one volume of the Register of the Great Seal, ending at the commencement of the reign of James I., and three volumes of the *In- questiones*, bringing them down to the date of the Union. These were completed and published about the year 1816. Nothing further was done till 1839, when there appeared two volumes—1st, the Acts of the Lords Auditors, and, 2nd, those of the Lords of Council in Civil Causes, both terminating at the close of the fifteenth century. Lastly, there was published, in 1844, the long wished-for first volume of the Acts of Parliament, under the able editorship of Cosmo Innes, Esq.; and from that year till very recently nothing more has been done to reproduce the Scotch records except by private enterprise; the simple reason being that the House of Commons did not vote the necessary funds.

Since (thanks to the present energetic Master of the Rolls) an annual sum has been voted in supply towards the publication of the English records, a similar application has been made from Scotland, and a vote for 500*l.* per annum now appears in the Estimates for the publication of the archives of that kingdom; and this sum is being judiciously expended under the superintendence of Sir W. Gibson Craig, the present Lord Register.

The records in the Register Office in Edinburgh have been most carefully indexed, whereby their consultation has become a very easy matter.

It is, however, difficult for a Scotch lawyer to understand what *F.* means by *wills* recorded in the Sheriff Court Books. A will or testament by itself could only be recorded in the *Register of Probative Writs*, for preservation. Can he be thinking of a confirmation (letters of administration is the equivalent English term) led before the commissary of the district—an office which has now become consolidated with that of sheriff? In that case, where a will existed, a copy of it would be enrolled in the proceedings.

As, however, a *will* in Scotland can only c ey *personal* property, I would ask if the lic on of these records would be wor

To say nothing of the fact that the wills without the accompanying documents would be of comparatively little value, and still more of the fact that, even after confirmation of the executors, a will may be set aside by the operation of the well-known maxim of law, *si sine liberis decesserit*, which in Scotland extends to other cases than that of a posthumous child.

GEORGE VERE IRVING.

Much valuable and highly important information respecting the state, progress, and present condition of the "Public Records of Scotland" will be found in the "Annual Reports of the Deputy Clerk Register of Scotland," which were drawn up and issued from the year 1807 to that of 1864 inclusive by Thomas Thomson and William Pitt Dundas. Upon examination of these, I think that your correspondent F. will discover all that he is in quest of.

T. G. S.

EARLY ENGLISH TEXT SOCIETY (3rd S. xi. 232.)—As being one who, without the faintest prospect of any reward but the goodwill of readers, devote more than half my time to endeavouring to prove that the books published by this Society can rival any ever issued in accuracy and value, may I be allowed a few words? I hope that none will be induced to punish all the other editors because one of the number may have used an indiscreet phrase in a preface; and the more so, as this does not really detract from the value of the text itself, or make it less trustworthy. It is always most discouraging to find that any cease to subscribe, and very few have ever done so; indeed, the number of subscribers in 1866 was about treble of that in 1864. But it is very small still in comparison with what it soon would be, if the general accuracy of the texts were carefully examined into, and their importance well considered. I would refer all who have any doubts to a recent article in the *Edinburgh Review*; or better still, and fairer, let every one who has any regard for England and its wondrous language test and try any one text for himself.

WALTER W. SKEAT.

Cambridge.

THE JEWS (3rd S. xi. 235.)—

"14th December, 1655. Now were the Jews admitted." Evelyn's *Memoirs*, i. 297.

It was either December 14 or 18, 1655, that the last conference was held between Cromwell and his great law officers and certain divines, among whom were Owen, Manton, and numerous others, to whom Hugh Peters is to be added, relating to the admission of the Jews. Cromwell heard all that was said, but expressed himself

very guardedly. The meeting, which had been adjourned three times, now ended, no decision being announced, but Cromwell took the papers away with him, and after that it should seem the Jews were quietly let in.

There are two or three articles in Sir Henry Ellis's Catalogue of the British Museum Library, under the head of "Judæi," which may be worth referring to—namely:—

"The Petition of the Jews for the Repeal of the Act for their Banishment out of England." 4to, Lond. 1649.

"Proclamation of the Return of the Jews, and of the Building of the Temple." Fol. Lond. 1650.

"Answer to the Objections to the coming of the Jews in this Commonwealth." 4to, Lond. 1656.

The details of the conferences, through their adjournments to the time I have spoken of, will be found in the newspapers of the day, especially in the *Mercurius Publicus*, which was at that time Cromwell's authentic organ.

The republication of the details of Cromwell's conference I am sure would be read with interest.

H. E.

Dean Milman, in his *History of the Jews*, states that in 1655 Manasseh Ben Israel presented a petition to the Protector for the readmission of his countrymen to the realm, and issued also an address to the Commonwealth of England. That Cromwell in consequence summoned an assembly of lawyers, citizens, and divines to consider the question; that the lawyers agreed on the legality; that the citizens were divided; but that the contest among the divines was so long and inconclusive that the Protector adjourned the decision, and that nothing was settled during his life. That the necessities of Charles II. and his courtiers made the Jews convenient, who, without any special permission, stole insensibly into the kingdom. (*History of the Jews*, iii. 378, 379, ed. 1822.) The inconclusive resolutions of the divines may be seen in Collier's *Ecclesiastical History*, viii. 380, ed. 1852.

H. P. D.

PINKERTON CORRESPONDENCE: THE TWO ROBERTSONS (3rd S. x. 387, 496; xi. 80, 165, 240.)—I regret that your correspondent J. M. appears not to have seen my late communications (xi. 165) before he wrote that of his (xi. 240), because he would then have discovered that I allowed that he was correct as to which of the George Robertsons had been the correspondent of Pinkerton. But J. M. appears still to doubt as to the "Ayrshire George Robertson" having written on the "Agriculture of Kincardine," remarking, "If he really did so," and that "This work I never saw." Now, in vindication of myself, I may be allowed to explain that copies of such a work, as published in 1808, are to be found both in the "Advocates' and Signet Libraries" here in this city. Moreover, such is enumerated in the *List*

of his works which is prefixed to the first volume of the *History of the Ayrshire Families*, as issued in 1823. In Scotland there is "Kincardine in Monteith" (Perthshire), and "Kincardine, or the Mearns." The "Ayrshire George" left the Mearns "in 1811, on his appointment to the arduous situation of factor, or land-steward, to the Right Hon. Hugh, twelfth Earl of Eglinton, over his extensive estates in Ayrshire, &c."

T. G. S.

Edinburgh.

CATHOLIC PERIODICALS (3rd S. xi. 2, 29, 154.) I must own that my principal object in compiling the list under the above title was, to preserve some records of the older periodicals now fast going into oblivion. Thus I may not have been so careful in recording more recent ones as seems to have been expected. I think, however, that MR. O'CAVANAGH hardly does me justice; for some credit is perhaps due to a record of many old periodicals, which few even had ever heard of. He must excuse me for omitting the *Catholic Pulpit*, which being exclusively a series of sermons coming out in numbers, did not come under the class of publications contemplated. I willingly here testify, however, to its excellence. The Rev. Ignatius Collingridge arranged and edited the sermons, and was the author of some of them. Others were the compositions of other divines of Lisbon College, principally the Rev. Messrs. Ilsley, Rd. North, and C. Le Clerc. He will see that I have since supplied several periodicals before omitted, some of them, too, overlooked by himself.

My information respecting the *Universal News* was supplied from head-quarters. It was sufficient for my purpose, as I never contemplated fatiguing the public with such *ins* and *outs* as are detailed by MR. O'CAVANAGH. It should be remembered that the utmost I hoped for was, that my list might be "found generally correct"; and though I am called to account by the above gentleman for some omissions, I have been commended from other quarters as the only person who could have done what has been achieved.

F. C. H.

ST. BARBE (3rd S. xi. 158.)—A correspondent, A., inquires whether the representation of St. Barbara (why should we call her by the French *Sainte Barbe*?) holding a chalice surmounted by the Sacred Host, is a genuine legend; and if so, whether it is modern, or based on one of older date. He is evidently not aware that this is a mode of representing the saint frequently met with. Several examples are given in the *Emblems Saints*. It is founded on what we read in the oldest accounts of St. Barbara, and therefore nothing modern. It is recorded in the most ancient legends of the saint, that just before she

finished her martyrdom by being beheaded, she made an earnest prayer to our Lord Jesus Christ, that all who should honour her martyrdom and invoke her, might not die without receiving his sacred body and blood, and obtaining pardon of their sins and eternal life. On this account St. Barbara is invoked for the grace of a happy death, fortified by the holy Sacraments; and often represented bearing a chalice, surmounted by the Sacred Host.

F. C. H.

WOODWARD'S "ECCENTRIC EXCURSIONS" (3rd S. xi. 117.)—This book is very rare. My copy is a 4to, published by Allen & West, 1796. The plates are inscribed "Woodward, del." "Cruikshanks, scul." Now this is seventy-one years ago. Could the engraver be the world-renowned George Cruikshank? If so, the fact is indeed worth recording.

A. A.

Poets' Corner.

"ÆLIA LÆLIA" (3rd S. xi. 213.)—Your correspondent HENRY MOODY might have spared himself his long and fruitless search in the British Museum. The article in the *Gentleman's Magazine* is not from the pen of Sir Walter Scott, but of a still older antiquary—Mr. Jonathan Oldbuck, of Monkbarrow. MR. MOODY will find full particulars in a not very rare work, *The Antiquary*, chap. xiv.

P. E. N.

DANTE QUERY (3rd S. xi. 185.)—In reply to MR. BOUCHIER, I beg to say that I do not know of a better Italian and English Dictionary than that by Comelati and Davenport (1854). It is based on the tenth edition of Baret's Dictionary, a work of long-established reputation. I may be allowed to express my gratification at the corroboration of my views (as to the strange error in Cary's translation) afforded by the other translations of the passage referred to now brought forward by MR. BOUCHIER.

M. H. R.

SIR RICHARD PHILLIPS: "A MILLION OF FACTS" (3rd S. viii. 444.)—I do not think that Sir R. means in this quotation that he was the author of the works in question, but simply that they were produced under his auspices,—that he suggested them, and when written, published them. If one of your readers would investigate the matter, I think it would be a great literary service. The names of the Rev. Dr. Blair and the Rev. J. Goldsmith, so seriously occupying an allotted space in *Allibone*, surely cannot be pseudonyms. Are either of their deaths recorded anywhere? The title, *A Million of Facts*, is a complete misnomer. There are only 110,000 lines in the whole book.

RALPH THOMAS.

SHELLEY'S "ADONATS" (3rd S. x. 494; xi. 45.) I have always been in the habit of thinking that "the Pythian of the age" represented Lord Byron in his character of Quarterly-phontes; but so also

I have deemed him to be "the Pilgrim of Eternity," the first of the "mountain Shepherds," Moore being the second, and Shelley himself the third. There would be surely no fitness in speaking of "the lightnings of his song" in reference to Wordsworth.

C. W. B.

QUOTATION WANTED (3rd S. xi. 216).—1. "Corruptio optimi pessima." This phrase is in the *Resolves* by Owen Feltham on his eulogy "Of Women," in which it is introduced I think thus: "Optima corrupta pessima." It is well-nigh fifty years since I lent the work, which has forgotten to come back, and I am now well-nigh eighty.

J. S.

Stratford, Essex.

[We congratulate our octogenarian contributor on his excellent memory, for the quotation certainly occurs, as given by him, in Feltham's *Resolves*, art. "Of Women." ED.]

SALMAGUNDI (3rd S. x. 259, 320; xi. 242).—Perhaps some of your readers would like to have my worthy landlady, Mistress Meg Dods' receipt for this savoury dish:—

"Wash and cut open at the breast two large Dutch, or Lochfine pickled herrings; take the meat from the bones without breaking the skin, and keep on the head, tail, fins, &c. Mince the fish with the breast of a cold roast chicken skinned, a couple of hard-boiled eggs, an onion, a boned anchovy, and a little grated ham or tongue. Season with salad oil, vinegar, cayenne, and salt, and fill up the herring skins so that they look plump and well shaped. Garnish with scraped horse-radish, and serve mustard with the dish. *Obs. An ornamental Salmagundi* was another of the frippery dishes of former times. This edifice was raised on a china bowl reversed, and placed in the middle of a dish crowned with what, by the courtesy of the kitchen, was called a pine apple made of fresh butter. Around were laid stratum above stratum, chopped eggs, minced herring and veal, rasped meat, and minced parsley. The whole surmounted by a triumphal arch of herring-bones, and adorned with a garnishing of barberries and samphires."

HARRY JEKYL.

The Cleikum Inn, St. Ronans.

TRANSLATIONS AND TAPESTRY (3rd S. ix. 120, 145).—"Either he [Hayward] means to censure his eulogist—which is scarcely credible—or the simile is of earlier date," says MR. BOLTON CORNEY (3rd S. ix. 146). He is quite correct. The following somewhat explains Hayward's meaning:—

"Though, by-the-way, sir, I think this kind of version from one language to another, except it be from the noblest of tongues, the Greek and Latin, is like viewing a piece of Flemish tapestry on the wrong side, where, though the figures are distinguishable, yet there are so many ends and threads, that the beauty and exactness of the work is obscured, and not so advantageously discerned as on the right side of the hangings."—*Don Quixote*, part II. chap. lxii.

But did the author of *Don Quixote* write "more guessingly perhaps than knowingly"?

If any particular use of this simile be wanted—see *Popular English Specimens of Greek Dramatic Poets* (Æschylus), London, Murray, 1831, p. 11.

W. C. B.

PEERS' RESIDENCES IN 1689 (3rd S. xi. 224).—Your correspondent SIC TRANSIT says he can only find, "in looking over the list of peers' residences in 1689, three" (though he mentions four) "which are now inhabited by the descendants of the occupiers there named." Amongst them, "Duke of Devonshire, Devonshire House and Somerset House, *olim*, now Northumberland House, *vid* Smithson."

This is all inaccurate.

In 1689, Berkeley House, the residence of Lord Berkeley of Stratton, stood on the site of Devonshire House, and was not sold to the Duke of Devonshire till several years afterwards. The actual Devonshire House is of course a much more modern structure.

Northumberland House, built by a Howard, so long as it continued in the possession of that family, was successively styled "Northampton House" and "Suffolk House," and assumed its present name when it passed to the tenth Earl of Northumberland on his marriage with Lord Suffolk's daughter. That name it has uninterruptedly retained. It never was called Somerset House, though it was, *jure uxoris*, the residence of a Duke of Somerset. (Such a *paronymic* would have been strangely inconvenient in the near neighbourhood of buildings which, since the time of the Protector, have known no other designation.)

There is therefore no "*vid* Smithson" in the case. Sir Hugh Smithson did not re-christen it, but received it with a long-established name when the vast possessions of the former house of Percy were divided between his wife and Lady Catherine Windham.

SEKKI.

FAMILY OF D'ABRICHCOURT (3rd S. v. 320, 408, 524; vi. 168, 207).—Can Juxta TURRIN now inform me whether the monument to a member of the D'Abrihcourt family which once stood in Bridport church, Dorsetshire, and was afterwards buried under the gallery staircase, has been re-erected? I learn by a note in Belts's *Memorials of the Order of the Garter*, p. 91, that William D'Abrihcourt, son of Sir Eustace D'Abrihcourt and the Countess Dowager Elizabeth of Kent, daughter of William, fifth Duke of Juliers, niece to Queen Philippa, and relict of John Plantagenet, Earl of Kent, was buried in Bridport church; and I presume that the above monument is the one here alluded to. Froissart makes the following mention of this Sir Eustace:—

"In 1370, John Lord Devereux proceeded to Angouleme, where the Earls of Cambridge and Pembroke and other great commanders were assembled round the

ack Prince; and upon his representation, troops were dispatched from thence for the relief of that garrison (elle Perche), which was enabled by this opportune occur to march out with all the honours of war and within view of the French army, and to deliver the captive Isabel of Valois into the hands of Sir Eustace D'Abriehcourt and Sir John Devereux."

In the pedigree of Congreve the poet (3rd S. xi. 182), D'Abriehcourt is erroneously spelt Drawbridgecourt after an entry in Debrett's *Baronetage* for the year 1815. Can a correspondent who two or three months since wrote to "N. & Q." from Solihull, in Warwickshire, inform me whether there are any monuments or other memorials to the above family at Solihull or Knowle? Thomas Daubrigcourt (D'Abriehcourt) of Solihull is mentioned by Fuller in his *Worthies of England* as Sheriff of Warwickshire in the reign of Elizabeth. H. C.

QUAKER'S CONFESSION OF FAITH (3rd S. xi. 127.)—By "1 Will. IV. cap. 18," LÆLIUS must mean 1 Wm. & Mary, sess. 1, cap. 18, which makes all the difference. That Act has nothing to do with the proceeding of taking an affirmation instead of an oath in courts of justice. It was passed to relieve dissenting teachers from the penalties inflicted upon them by previous statutes.

The Acts which enable persons conscientiously objecting to an oath to make a declaration instead are the following:—

1. 3 & 4 Wm. IV. c. 49, applying to Quakers and Moravians.

2. 3 & 4 Wm. IV. c. 82, for Separatists.

3. 1 & 2 Vict. c. 77, extending No. 1 to any persons who have been Quakers or Moravians.

4. 17 & 18 Vict. c. 125, enabling any person whatever who has a conscientious objection to taking an oath, if the judge or person taking the deposition is satisfied of the sincerity of the objection, to make a declaration in the following form:—

"I, A. B., do solemnly, sincerely, and truly affirm and declare that the taking of an oath is, according to my religious belief, unlawful; and I do also solemnly, sincerely, and truly affirm and declare"

No further profession of faith is required of any person making this declaration, or the similar ones contained in the previous Acts.

These enactments are set forth at full length in vol. ii. of Chitty's *Statutes* by Welsby and Beavan, tit. "Oaths." JOB J. B. WORKARD.

I am sorry that, either through my mistake in writing, or else through the error of the compositor, the Act in which this confession is embodied is quoted as "1 Will. IV." instead of "1 Will. III.," which might have been more properly cited as "1 W. & M." With such a confession of faith accepted as a formal compact between the legislature and the "Society of

Friends," it is really astonishing how any one holding Socinian doctrines ever could profess to belong to a body owning thus formally that our Lord Jesus Christ is the "eternal Son" and "the true God"; and yet that there was a time in which the true Godhead of Christ was rejected by many in that society is of necessity well known to all who are even superficially acquainted with its history.

How is this confession of faith to be reconciled with Penn's *Sandy Foundation Shaken*, in which the doctrine of the Trinity is argued against with subtlety and sophistry, though not with skill?

Can anyone *honestly* make his affirmation as a Quaker (in cases in which an oath is commonly required) who does not fully and thoroughly accept this short confession in all its parts?

LÆLIUS.

DR. CYRIL JACKSON (3rd S. xi. 220.)—In the Latin lines quoted, for "non opes" in the second line, read "nec opes;" and for "Latinæque" in the seventh line, read "Latineque."

JAS. CROSSLEY.

FLINTOFT'S CHANT (3rd S. x. 206.)—The information given by DR. RIMBAULT is valuable as matter of biography, but his inference that the double chant is probably the oldest in existence cannot be so readily acquiesced in. It seems questionable whether Flintoft actually wrote it *as such*. In Dr. Crotch's *Set of Original Chants*, 1842, this identical one is given (No. 63) with the note, "from a Harmony by Flintoft." According to this the chant was adapted by Crotch from some other piece of music.

I have not met with an old copy. I have it first in Bennett and Marshall's Collection, 1820. It is not in Dr. Beckwith, 1808; nor in John Marsh; nor in Harrison, 1790.

As to its relative antiquity—supposing it written by Flintoft—the well-known "York Chant" in E is attributed by DR. RIMBAULT himself to T. Wanless, Mus. Bac. Wanless was organist of York Minster about 1700, having graduated at Cambridge in 1698. A composition by him, therefore, might be contemporary with one by either Flintoft or Morley. HENRY PARR.

Campsall Vicarage, Doncaster.

WHEY, A CURE FOR RHEUMATISM (3rd S. xi. 97.)—Wesley, in his *Primitive Physic*, writing of rheumatism, says, "Live on new milk, whey, and white bread for fourteen days. This has cured one in desperate case." W. M.

"DO AS I SAY, AND NOT AS I DO" (3rd S. xi. 32.)—There can be, I suppose, no doubt but that Boccaccio, when he puts these words into the mouth of the friars of his day, in the very remark-

able picture which he draws of them, referred to our Lord's words in Mat. xxiii. 2, 3: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not;" especially as he soon after asks the question: *perchè non seguitano quella altra santa parola dello evangelo*, &c.?

C. W. BINGHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Romans of Partenay or of Lusignan, otherwise known as The Tale of Melusine. Translated from the French of La Coudrette (1500-20, A.D.) Edited from a Unique MS. in Trinity College, Cambridge, by the Rev. Walter W. Skeat, M.A.

Dan Michel's Ayenbite of Inwyrt, or Remorse of Conscience. In the Kentish Dialect, A.D. 1340. Edited from the MS. in British Museum by Richard Morris, Esq.

Hymns to The Virgin and Christ, the Parliament of Devils, and other Religious Poems: chiefly from Lambeth MS. No. 853. Edited by F. J. Furnivall, Esq.

The Stations of Rome. In Verse and Prose. The Pilgrim's Sea-Voyage with Cleve Maydenhold. Edited by F. J. Furnivall, Esq.

Religious Pieces in Prose and Verse. Edited from Robert Thornton's MS. (circa 1410) in Lincoln Library, by Robert G. Perry, M.A., Prebendary of Lincoln, &c.

The *Early English Text Society* has had its hands strengthened and its means enlarged by a considerable increase in the number of its Subscribers, and the result has been to stimulate that zeal and energy on the part of those to whose charge the management is entrusted; to which zeal and activity we have already borne testimony on several occasions. One of our Correspondents called attention last week to a passage in a recently-published preface which he considered calculated to give offence to many of the Members. Such, we are sure, was never the intention of the writer; and as it is not likely that such an inadvertence will occur again, we trust that the manner in which the Society has employed the additional funds placed at its disposal will be a stimulus to a further increase in the number of its Subscribers. No one can glance in the most cursory manner at the mere titles of the books at the head of this notice, without recognising in them important contributions to English Philology.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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UNIVERSAL MYTHOLOGY, by Henry Christmas.

Wanted by Mr. John Locke, 133, Leinster Road, Dublin.

LEWIS'S TALE OF WONDER.

BAILLY'S MAGAZINE, VOL. I.

GUTHRIE'S FABLES, 2 Vols. Craikshank's

HOOD'S FIFTEEN ADAM. 18mo.

POPE'S WORKS. (Aldine.)

NICHOLS'S LECTURES. 18mo.

Wanted by Mr.

GOLDONI, SELTA DI COMMEDIE, NOTA, ETC.

ROSTRI, P., GUIDE TO ITALIAN TRANSLATION AND CONSTRUCTION.

(17) 1838.

Wanted by Mr. J. Maskell, All Hallows, Barking, London, E.C.

Notices to Correspondents.

We have this week been compelled to postpone some of our usual Notes on Books.

FRISIANS. C. W. will find an explanation of this name in our 2^d S. vii. 354.

GOOD TASTE is quite right. His hint shall not be lost sight of.

DESSERT'S FERRAGE AND BARONETAGE. See "N. & Q." of Feb. 2, 1867.

W. A. PARY. A list of James Howell's voluminous works (about forty) may be found in Wood's Athenæ Oxonienses, edit. 1817, B. 76; Chalmers's Biographical Dictionary, xviii. 393; and Watt's Bibliotheca Britannica.

GREY or GRAY. Richardson, one of the highest authorities, if not the highest, obviously considers Grey the proper form. All his illustrations are under Grey, and all his earlier authorities so spell it. Under GRAY he merely says, "see Grey." Webster and Worcester prefer Gray. The latter under GRAY says, "More properly and more commonly written Gray": in which, however, we do not agree with him.

A. M. G. The only Hudibrastic couplet which has been discussed in "N. & Q." at any length was not the one referred to by A. M. G., but—

"He who runs may fight again,
Which he can never do that's slain."

T. B. D. Where will a letter reach this Correspondent?

A CONSERVATIVE (Waterford) will find ten articles in our First and Second Series on the bookworm and its ravages.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 6d.

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CAUTION.—FRAUD.—Mr. J. H. Evans, Chemist, Lymington, Cheshire, March 25, 1867. "Some of my customers who habitually use Dr. LOCKE'S PULMONIC WAFERS, inform me that they have purchased what they intended should have been the same, but which turned out to be quite a different thing; and that, on examining the stamp, found it was not the same as on those purchased from me, but as nearly like as possible to some of my competitors. I need not say the results after taking the spurious ones were very unsatisfactory." The only genuine medicine has the words "Dr. LOCKE'S WAFERS" in the Government Stamp.

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LONDON, SATURDAY, APRIL 6, 1867.

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avoy, 282—Bede's Chair, 283—Scot, a Local Prefix,
—Levesell, 284—Dilamgerbendi—Double Acrostics—
[S. Glatton—Pearls of Eloquence—"Dublin Chris-
Instructor"—Living—Church in Portugal—St.
nard—Queen Charlotte and the Chevalier D'Eon—
ior Family—"The Key of Paradise"—Occurrences
Edinburgh, 1688—Birth of Napoleon II.—Lloyd
ily—Norwegian Earthquake—Song, 284.

on Books, &c.

Notes.

"BATTLE OF IVRY."

Lord Macaulay's "Battle of Ivry" is one of
the graceful productions of genius which always
command respect, not only by their intrinsic
quality, but from the cause, and from the greatness
of the men they honour. We study the event,
and fight the battle o'er again, roused by the vivid
picture created by memory and the imagination.
If the charm of the Lay arise from its ideality
and treatment, its real beauty must consist in its
truth. A Lay on an historical event of the six-
teenth century cannot be conceived in the same
manner as one on some Event of the fabulous history
of ancient Rome. We accept as truth the fiction
of the Reality; but we are chilled if truth be
led down to fiction. The right appreciation
of such compositions depends very much upon the
style. A Lay is not an Epic poem. It cannot
give minute details, but it should by vivid
and stirring generalisation convey an accurate
impression of the event. We must witness the
hallowing of the hosts; we must catch, as if
with a listening ear, the tramp of the armies, and
feel with excited nerve and fear the shock of
the contest—as the war-horse that with glowing
eyes and distended nostril paws impatiently the
ground, when he scents the battle from afar. To
truly estimate the poet, we must follow the

guidance of history. There cannot be a nobler
theme than the "Battle of Ivry." Lord Macaulay
has termed it a "Song of the Huguenots." It
may be so, as representing the feeling of the
Huguenot force in the battle. But "Ivry" was
won by the united strength, valour, and military
providence of Catholic Loyalists, as well as by the
bravery of the Huguenots. To otherwise describe
it would be fiction. Let us resume the details.
Henry's plan of the battle was submitted to a
council of war, which included the chiefs of both
parties, on March 13, 1590. This plan was written
out and placed in the hands of Baron de Biron
and of the noble-hearted Dominique de Vic. This
done, Henry, amid the ranks grouped around him,
addressed his prayer to God for their success.
The prayer excited the religious feeling of all.
The churches of Nonancourt were thronged by
the Catholic nobility and their squadrons. The
Huguenots trooped together for a blessing on the
same cause—

"And they cried unto the living God, who rules the fate
of war,

To fight for his own holy name, and Henry of
Navarre!"

But of the total absence of religious hatred
amid the ranks we have incontestible evidence.
It is simply natural to brave men. When victory
trembled in the balance, in the moment of the
greatest danger, the Catholic La Curée, weary
with fighting, and who had had three horses
killed under him, dashed through the yet resisting
ranks, to meet the Huguenot Fouquerolles. They
exchanged a friendly greeting, then separated to
retrieve the fight. If religious hate nerved the
hand of the Huguenot on that day, it was against
the foe, "the brood of false Lorraine and Egmont's
Flemish spears;" but his shout of triumph was
not against—it only swelled with increased force
the shouts of the Catholic, which arose "amidst
the thickest carnage for 'Henry of Navarre.'" Lord
Macaulay has described the foes as moving—

" . . . to the mingled din

Of life and steed and trump and drum and roaring
culverin."

Now, Mayenne lost the battle very much from
his deficiency of artillery—the want of the
"roaring culverin." The description is highly
poetic, and recalls to the reader those incidents
which oppress, yet seem to enlarge, the mind by
their presence upon the eve of a great action. It
seems, however, impossible to reconcile historic
truth with the following lines:—

"The fiery Duke [Nemours] is pricking fast across
St. Andre's plain

With all the hireling chivalry of Guelders and
Almayne.

Now by the lips of those ye love, fair gentlemen of
France,

Charge for the golden lilies,—upon them with the lance.

A thousand spurs are striking deep, a thousand spears
in rest,
A thousand knights are pressing close behind the
snow-white crest."

The entire force of the cavalry exceeded this number, but not greatly. It has been remarked that a thousand spurs would be exactly a spur to each man. This is a Colenso-arithmetic criticism, but the statement may be true. Not so, however, the injunction to charge on them *with the lance*. It is absolutely refuted by the strictest evidence. There is no fact more clear than that the battle of Ivry was nearly lost *by the want of the lance*. Let the reader refer to Henri Martin, *Histoire de France*, vol. x. p. 200:—

"Comme à Coutras, la Cavalerie du Béarnais n'était armée que d'épées et de pistolets:—la suppression de la lance d'abord amenée par la nécessité parmi les volontaires Protestants, devenait systématique. Le front de l'armée Liguëuse présentait au contraire une épaisse forêt de lances."

This is confirmed in full detail by M. Poirson, *Henri IV*, vol. i. p. 183. He says, after describing the effect of a charge of lances, the French cavalry—

"se composait de Noblesse volontaire qui durant les guerres civiles, avait préféré à l'usage des lances qu'elle trouvait embarrassantes celui des pistolets plus aisés à manier."

It was to resist the inevitable shock of this compact force, the cavalry under the "fiery Duke" and of Egmont, the son of him whom Philip II. murdered, that Henry changed his plan of battle. The victory was endangered nevertheless by this superiority of Mayenne. It was mainly lost by him through the military dispositions of Tavannes:

"Tavannes avait été chargé de ranger la cavalerie en bataille. Comme il avait la vue très courte il plaça les escadrons beaucoup trop près les uns des autres, ne ménagea pas entre eux la distance voulue."

If the reader will refer to the work above cited, he will see the consequence of this disposition fully described. (Poirson, vol. i. p. 212, 213.) For a Huguenot to urge the "fair gentlemen of France" therefore to charge with an arm they positively had discarded, weakens not only the effect of the poem, but lessens the great qualities which Henry as a commander displayed. On other points the description is most accurate. "D'Aumale has turned his rein." He was borne down by the forces under the charge of Schomberg and of Biron. "The Flemish Count is slain." Egmont fell, his head shattered by the pistol-shot of Fonslebons. "The cornet white with crosses black, the flag of false Lorraine" was taken by Rosny, overcome by seven wounds, from Sigognes "chargé de porter la cornette blanche de Mayenne."

Right true are the words of mercy which

Henry in the heat of victory addressed to his soldiers. It is impossible to admit—

"That we of the religion have borne us best in fight."

There is also a trick of the imagination, which in so great a work of art hardly permits of repetition. In his "Horatius" Lord Macaulay has thus described the great "Lord of Luna" eyeing his enemies, as he strode to the conflict:—

"He smiled on those bold Romans—

A smile serene and high;

He eyed the flinching Tuscans,

And scorn was in his eye."

It might be so, but between the emotions of the Lord of Luna and of Henry IV. there seems to have been but little difference, since we read—

"He looked upon his people, and a TEAR was in his eye;
He looked upon the traitors (?), and his glance was stern and high."

But the "Battle of Ivry" is a possession for all time—a charming effort of memory, illumined by a vigorous imagination; and those only who have heard it eloquently declaimed can appreciate the deep flowing vigour of its line. S. H.

MATTHEW PRIOR.

Some years ago a fellow of one of our Universities actually made a boast in the pages of "N. & Q." that he had never read a line of this poet. I cannot do the same; for from my earliest years he has been a favourite with me, and I have always regarded him as one of our most original and pleasing poets, only a little too careless in the matter of rhymes. But what is my admiration compared with that of such a poet as Collins? In this writer's most original and delightful poems the critics have not been able to discover, I may say, a single imitation. Now I venture to assert that he did imitate one poet, and that poet was Mat Prior.

Let any one read Collins's "To fair Fidele's grassy tomb," "In yonder grove a Druid lies," and "When lost to all his former mirth," and then read Prior's ode "To the King after the Queen's death," and say if he had it not in his mind when writing those verses.

As few, I presume, are acquainted with Prior, I give here a few stanzas of his ode:—

"At Mary's tomb, sad sacred place,
The Virtues shall their vigils keep;
And ev'ry Muse and ev'ry Grace
In solemn state shall ever weep.

"The future pious, mournful fair,
Oft as the rolling years return,
With fragrant wreaths and flowing hair,
Shall visit her distinguish'd urn.

"For her the wise and great shall mourn,
When late records her deeds repeat;
Ages to come and those unborn
Shall bless her name and sigh her fate.

air Albion shall, with faithful trust,
Her holy Queen's sad relics guard,
'till Heaven awakes the precious dust,
And gives the saint her full reward."

Further proof of Collins's familiarity with this. The heroine of one of his delightful eclogues is Abra—a name only, I believe to be found in Prior's "Solomon"; "of" says that tasteful critic, Mr. Aris Wilkie wrote four of the sweetest lines in the language"—

Abra, she so was call'd, did soonest haste
To grace my presence; Abra was the last;
Abra was ready, ere I call'd her name;
And, though I call'd another, Abra came."

There is a line we hear continually quoted, it is always quoted incorrectly, we may be at none of those who use it know where it from. It is—

"Small by degrees and beautifully less,"

is part of the following passage in Prior's *John and Emma*:—"—

'No longer shall the boddice, aptly lac'd
From thy full bosom to thy slender waist,
That air and harmony of shape express,
Vary by degrees and beautifully less."

Now people will think more correctly of the story of Matthew Prior.

THOS. KEIGHTLEY.

BILLOWS: HARD WEATHER.

It may perhaps be worth recording, that Norfolk peasants use the word *billows* for rifts or wreaths. The Eastern Counties descendants for the most part of the 18th (we can, however, show some Cavalier even there), still use many words with a ring of the Holy Bible in them—poetical words of modern ears—such as *tempest* for thunder-

being tempted to ask you to preserve in *Q.*" a few extracts from a letter from my (the Rev. J. C. Barkley, vicar of Little Wymondley, Norfolk,) which may, in future mild weather, be interesting to your readers as a record of it, even in these prosaic times, may occur. Selling of dinner parties spoiled, and people to reach home having to beg hospitality of nearest houses, he says that, in the week ending the 2nd of January, when we were rendered unable to go to London, they had in Norfolk a very little snow, though happily not enough to protect the young wheat and layers;" "the frost was very severe—his thermometer registered the following degrees of cold (freezing) on five successive nights, 15°, 18°, 27°, 30°. He then says that a rapid

thaw and heavy rain set in, producing the greatest flood they have had for years:—

"The open weather lasted, however, barely a week. The frost set in again, and has continued ever since [his letter is dated Saturday, Jan. 11] . . . The degrees of cold [below freezing] have been 19°, 18°, 27°, 20°, 17°, 7°, 9°, 17°, and snow has fallen every day, very heavily at times. On Wednesday it began to drift, with wind from N.N.E. to N.W.; and by Thursday, at daylight, all our roads were impassable. The worst drift was from the corner of our plantation to Miss C—'s orchard, and then from Mr. D—'s to within 50 yards of Bawburgh Lane [i. e. for about half a mile along a broad turnpike road]. . . . On the north side of the road it averaged quite 8 feet deep, sloping down to 3 feet against the opposite hedge. . . . Yesterday, after some difficulty, I got our farmers to set some 20 men to work on the turnpike road; and by the evening they cleared a passage through the drift, so that the communication with Norwich is now restored. . . . Our old people here, C—, E—, T— F—, &c., all say that there has been no such snow since 'Bonaparte's winter,' 1814. Then the *billows* were greater, but the fields were in great part denuded of snow to form them. Now the snow is everywhere to the average depth of 12 or 14 inches. There is not a bare patch. In places sheltered from the wind, where consequently no drifting occurred (our kitchen-garden for instance), the snow is quite 2 feet deep. This has been quite like a summer day over-head—not a cloud in the sky, and a bright warm sun. Nevertheless, the snow hangs upon the trees, so that from the front door we cannot see through to the road. At 2 o'clock the thermometer was up to 35°. Now, 4 o'clock, it is down to 22°, with snow clouds rising in the N.N.E. . . . My congregations for the last two Sundays have been very small in the mornings. Last Sunday I stopped at the end of Morning Prayer. The Sunday before I dropped the sermon only. In the afternoons of both days we had from 35 to 40 persons. But the cold was very severe. If the wind rises (and the red sky betokens it now), our roads will all be blocked again. Happily we have a good stock of coals, and your mother is buying up lots of pork. Butter is not to be had for money, but we get a little here and there for love and money combined. I was all round the parish on Tuesday, and again yesterday, but did not come upon any distress as yet in the cottages."

I may as well tell you that Little Melton is a *very little* place; and that the church—a very ancient one, with an open thatched roof—is unwarmed.

C. W. BARKLEY.

7, Paulton's Square, Chelsea.

HYMN OF ST. BERNARD, "JESU DULCIS MEMORIA."

Looking over a very excellent periodical, *The Literary Workman*, which appeared weekly through the year 1865, I came to an article (p. 447) on the hymn, "Jesus, the only thought of Thee," in which the writer has fallen into two mistakes. First, he attributes the composition of the hymn to the poet Dryden, not being aware that what appears in Catholic prayer-books is only a free translation of the first part of the hymn of St. Bernard, "Jesu dulcis memoria." Secondly,

speaking of the English version, which he gives from an ancient Primer of 1673, he supposes that to have been the work of Dryden. But Dryden, it is well known, did not become a convert to the Catholic religion till the reign of James II., and was not likely to have translated a Catholic hymn a dozen years before his conversion.

The real translator of St. Bernard's hymn, whose version is so familiar to us, was Pope. The hymn given in the above magazine from a Primer of 1673 is quite a different translation, the work of some one whose name may never be recovered. It is very inferior to that made by Pope several years afterwards. The first book with Pope's translation that I have seen, is a Primer now before me, the full title of which is as follows:—

"The Primer, or Office of the B. Virgin Mary, revis'd: with a new and approved Version of the Church-Hymns throughout the Year: to which are added the remaining Hymns of the Roman Breviary. Faithfully Corrected. Printed in the Year 1717."

It was printed in London by Thomas Meighan in Drury Lane. This was when Pope was in his thirtieth year. His translation is given in this Primer in its original form, which has been much altered, but in many places by no means improved, to the hymn which has long been printed in Catholic prayer-books. The alterations were probably made by Bishop Challoner, as the hymn in its present form first appeared in the *Garden of the Soul*, which was his compilation, and which he published in 1767.

The hymn "Veni Sancte Spiritus" was translated by Dryden; and as the above Primer contains a version of that hymn, it is probably his; but it differs entirely from the one in the *Garden of the Soul*. The hymn "Dies Iræ" was translated by Lord Roscommon, though Warton attributes it to Crashaw. It does not, however, appear in the old collection of Crashaw's poems printed in 1646. I may add that it is given almost word for word as we now have it in the Primer of 1717. Another edition of this prayer-book appeared in 1732, but later on it was superseded by the *Manual*; though this itself had appeared as early as 1599, printed at "Calice" (Calais). An edition of the *Manual*, printed at London in 1688, was reprinted at Paris in 1702; and this reprint is remarkable for its containing a Prayer for the Royal Family, thus designated: "James III. our King, Mary the Queen Mother, Queen Katharine, and the Princess Louisa"; and is also notable for the "Priviledge" granted by the Pope, with that —

"Edouard"
plier de
21

---nt fait sup-
pour la
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-ation

H.

CUSACK AND LUTTRELL EPIGRAMS.

The following epigram has been repeatedly said to be current in the county of Clare; at least such was the statement of a clergyman having connection in that county. Some of the readers of "N. & Q." taking interest in the history of the last century, may afford information as to the person lampooned in it, or to whom its authorship is to be attributed:—

"Th' Almighty's pleased
 When man doth cease from sin;
 The Devil is pleased
 When he a soul doth win.
 "The world is pleased
 Whene'er a sinner dies;
 And all are pleased,
 For here Jack Cusack lies!"

It may assist a little the inquiry to observe the family likeness that exists between it and another similar effusion, which can be dated with precision.

Colonel Henry Luttrell has, by writers of a particular school, been consigned to an unenviable literary immortality by being designated as the man who sold the pass at Limerick to King William's forces.

He met his death in a sad manner in the year 1717. A curious examination taken on oath on October 31, 1717, confirms the fact of his death by violence, on Tuesday, October 22, and also that a written paper was brought to a certain Mr. Harris to the effect that Henry Luttrell and Symon were brothers; that Symon always stood firm to King James's cause,—went to France with him, and died there; that Henry forsook his master, and betrayed a pass near Aghrim; that he was afterwards tried at Limerick; that Tyrconnell and Sarsfield were of the court martial; that he abused them on his trial, and called them Cow-boys; that he had 500*l.* per annum from King William for his services, and his brother's estate; that he kept several misses, and disinherited a son by a former miss, but left him 300*l.*; that he declared upon his death-bed he was married to his last miss, and left her 300*l.* per annum; that he made Lord Cadogan his executor with others; that he was to be hanged or shot, but was reprieved by the sudden surrender, from that time till Tuesday, October 22, 1717.

Hardiman, who was employed by Government in the Record Commission, writes in his usual forcible manner of this unhappy event. He prefaces the epigram with the following observations:—

“ So effectually did the settlers pursue the Machiavellian policy, ‘divide et impera,’ that it gave rise to the disgraceful adage, ‘put an Irishman on the spit and you will find another to turn him’; but be it remembered that the son of the settler was generally the turncoat. Espionage and deceit were the invariable rule of English

uct towards the unfortunate Irish. The last—and it be hoped it will be the last—signal act of treachery eland, was committed by the descendant of a settler, Henry Luttrell, who sold the pass at Limerick to William's forces. Lord Westmeath endeavoured actually to acquit the unhappy man of the charge, survived, an object of general execration, until the 1717, when he was shot in a sedan chair in Stafford st, Dublin."

Then follows the epigram on his death, to which he had adverted:—

If Heav'n be pleased when mortals cease to sin,
If Hell be pleased when villains enter in,
If Earth be pleased when it entombs a knave,
All must be pleased now Luttrell's in his grave."

The authorship of this villanous quatrain has probably never been ascertained; but it may have been the production of Harris the Examinant, a touched hireling, as his affidavit proves.

The journals of the day record that the unfortunate Luttrell was shot as he was getting into a sedan chair, coming out of a coffee-house in Dublin. This was a common mode of conveyance for gentlemen, as appears from many anecdotes and caricatures of the period. Waylaid by some assassin, his murder does not appear to have been followed either by any inquest by a coroner, or by any judicial inquiry or investigation. The assassin escaped, and does not appear to have been discovered or even pursued.

With regard to the first epigram, it may further be observed that the Cusack mentioned in it is said to have been a Protestant discoverer; but the name is thoroughly foreign to Ireland. It occurs in France and in foreign genealogies in the form of Cusack, and in Scotland and elsewhere as Mac Isog, i. e. Mac Isog, and this has been rendered Mac Cusack; but query, was not in this an attempt on the part of some foreigner to Hibernicise his name in order to ingratiate himself and get into favour among the too trusting and credulous Irish natives? The subject of these epigrams is an historic one of some interest, as well as of uncertainty, and well deserving of the elucidation of some accurate investigator.

Query: Was not Harris, the person already named, the probable author of the lines on unhappy Luttrell? The affidavit above mentioned makes this very likely.

GOBHANNACH.

This epigram appears to have been originally written by Edward Coleman, the Jesuit, executed for high treason Dec. 3, 1678:—

ELEGY ON COLEMAN.

If Heaven be pleased, when sinners cease to sin,
If hell be pleased, when souls are damned therein,
If earth be pleased, when its rid of a knave,
Then all are pleased, for Coleman's in his grave."

State Poems, 1704, vol. iii.

It has also been made to do duty for Bishop Burnet: see Booth's *Epigrams*, ed. 1865, p. 100, and "N. & Q." 1st S. v. 58, 137.—Ed.]

"FASTI ECCLESIAE SCOTICANÆ, the succession of Ministers in the Parish Churches of Scotland from the Reformation, A.D. 1560, to the present time." Will you, Mr. Editor, kindly allow me to bring this work to the notice of your readers? The author is himself a parish clergyman, the Rev. Mr. Hew Scott, A.M. and F.S.A. Scot., minister of the parish of Anstruther Wester, in Fifeshire, whose extensive information on all matters relating to the ecclesiastical antiquities of Scotland, and readiness and courtesy in communicating it are well known.

Part I., comprising the Synod of Lothian and Tweeddale, has already been issued (Edin. Paterson; London, J. R. Smith: 4to.)

Part II., including the three Southern Synods of Merse and Teviotdale, Dumfries, and Galloway, is in the printer's hands; and the work when finished will be comprised in three vols. 4to, forming a companion to the *Origines Parochiales Scotiae*, of which it may in some measure be regarded as a continuation.

The work is one of immense labour and research, full of biographical and genealogical details, and will be indispensable to the historian, the biographer, and the genealogist.

"Some idea of the labour and continuous research involved in preparing the work may be formed, when the author states that he has visited all the Presbyteries in the Church, and about seven hundred and sixty different Parishes, for the purpose of examining the existing records. In this way he has had an opportunity of searching eight hundred and sixty volumes of Presbytery, and one hundred volumes of Synod Records, besides those of the General Assembly, along with the early Registers of Assignations and Presentations to Benefices, and about four hundred and thirty volumes of the Testament Registers in the different Commissariats."—*Extract from Preface.*

The concluding sentence of the prospectus of the work, a copy of which I beg to enclose for your inspection, Mr. Editor, will explain why I venture to ask you to notice it:—"Being undertaken altogether as a labour of love, the author begs to add that any profits will be devoted to the societies for the sons and the institution for the daughters of the clergy." F. M. S.

CENTENARIANS IN THE STATE OF CHILI. — As the question of centenarianism has often been raised in "N. & Q." I beg to forward you an extract which I have had made from a newspaper. It is an exact copy. Perhaps some of your foreign correspondents may be able to vouch for the accuracy or otherwise of the statements.

384 persons of 100 years.	7 persons of 112 years.
18 " 101 "	2 " 118 "
57 " 102 "	4 " 114 "
20 " 103 "	15 " 115 "
41 " 104 "	7 " 116 "
46 " 105 "	3 " 117 "
9 " 106 "	1 " 118 "
9 " 107 "	4 " 119 "
10 " 108 "	11 " 120 "
7 " 109 "	5 " 122 "
65 " 110 "	5 " 130 "
6 " 111 "	1 " 140 "

Copied from the *Mercurio* of Valparaíso, dated Sept. 8, 1800, No. 11,756.

Provinces.	Persons from 100 to 140 years inclusive.	Persons from 60 to 99 years inclusive.
Chiloé . . .	18	893
Llanquihue . . .	25	292
Valdivia . . .	17	185
Arauco . . .	42	516
Concepcion . . .	88	1065
Nuble . . .	59	956
Maule . . .	101	1504
Talca . . .	39	790
Colchagua . . .	108	1459
Santiago . . .	136	2103
Valparaíso . . .	51	803
Aconcagua . . .	75	1038
Coquimbo . . .	54	897
Atacama . . .	19	248
	832	12,249]

The population of the State of Chile is estimated at 3,000,000 (less than London). T. B.

[In justice to England, we must remind our readers that we can still boast of Old Parr, who is said—we hope we cannot say *believed*—to have lived till he was 152; and better still, Old Jenkins, who claimed to be 169. Unfortunately we cannot any longer point with satisfaction to the Old Countess of Desmond. Scepticism in her case has done its worst.—ED. "N. & Q."]

PRONUNCIATION OF "ASPARAGUS" AND "COPPICKE."—One of Leech's drawings in *Punch* represented a sensitive swell, with closed eyes and uplifted hands, addressing a yelling costermonger to this effect—"My good fellow! I feel sure that you are about to say 'Yah—ah! sparrergrass!' Will you oblige me for the future by saying 'asparagus'?" I would venture to ask whether "sparrowgrass" is not the older and truer pronunciation. In fact, like "obleege" and some other words, it obtains to the present day, for I have heard it so called by the sister of an earl, a lady upwards of seventy years of age. And in the household book of Sir William Fitzwilliam, of Milton, among the entries in the year 1611 of "onyons, cabbidges, hartechokes," &c., is this item—"Twœ roots of Sparrowgres, 12^d." In the same book, coppice (a small wood) is more frequently written "coppie," which is the pronuncia-

tion given to that word at the present day by the class of agricultural labourers.

CUTHBERT BEDS.

DR. CHARLTON.—This antiquary, who lived in the days of King Charles II., appears to have been as unlucky as Dr. Samuel Johnson was with respect to his patron; for, in a letter dated Feb. 4, 1671, written by Dr. Charlton to his friend, Mr. T. Aubrey (still extant), was the following paragraph, which seemed to contain his genuine opinion:—

"I send you herewith the double scheme of my unhappy nativity erected by the study of the Lord Brounker, not that I am so vain as either to put the least confidence in judiciary astrology, whose very fundamentals seem to be precarious and fraudulent, or to believe my birth considerable enough to be registered by the stars, but merely to gratify your curiosity by exhibiting to you a specimen of the Great Mathematician's skill in that part of learning which you are pleased to call *divina*. And to certify to you that it was his work (in the days when I was so credulous to flatter myself with hopes of friendship, and to strive to deserve it) you have the paper written to his own hand, which I wholly resign to your disposal without transcription or care what becomes of it. His professions of love and gratitude having all proved vain and delusive to me, I have no faith in his predictions nor value for any of his papers of this kind. To wish you may herein be of my opinion were unfriendly, yet 'tis not unreasonable in me to fear you will be so, if you come once to that degree of infelicity to want his assistance, or depend upon his sincerity. I rather wish you may have the pleasure of hearing his compliments, and the security of not believing them. For what you call a slowness of comprehension in him is in my experience a defect of generosity in his nature; nor do I think it possible for him to oblige any but a Miss. This freedom of mine proceeds merely from my love of you, whom I would fain divert from a rock on which I have been shipwrecked, and you ought therefore to take it in good part, especially since you cannot doubt the truth of my remark. If you would make him your patron and raise, you have no other way to do it but by bribing his mercenary lady, who by that means alone became his after she had passed through as many hands as the R. S. hath members, and many more than she has teeth in her gums of nature's setting. This is honest counsel, grounded upon a thousand experiments, made to the cost and grief of your affect. humble servant,

"W. CHARLTON."

This Lord Brounker is often mentioned in Peppy's *Diary*.
Oxford.
CHR. COOKE.

CALLING THE FAIR.—I send a copy of the form still used in one of the old Border towns, and finishing off with "God save the Queen and the Lords of the Manor:—"

One of the Lords:—"A. B. and C. D. Lords of the Manor of E., do hereby in Her Majesty's name strictly charge and command all manner of persons coming and resorting to this fair, that they and every of them do well and truly observe the form and keep Her Majesty's peace without making of any assault or fray, or wearing any unlawful arms or weapons contrary to the statute law in this case—
pistols, carbines, and
a fair is to endure and
g

continue the space of three whole days, whereof this is the first, wherein every man may and shall have free liberty lawfully to sell, buy, and exchange at his and their wills and pleasure all manner of goods here brought to be sold or exchanged without *regrating* or forestalling, they coming to the Keeper and Tollers of the fair, and for every kind of cattle so bought and sold to pay the toll accustomed. And this is further to give notice, and in behalf of the Lords of this Manor it is hereby declared, that if any person or persons that shall buy any manner of goods and doth convey them without the precincts and liberties of this fair having not paid toll for them, such goods being by the Bailiff or Keeper of the fair taken shall be forfeited to the Lords of the Manor. And further, this is to give notice that if any dispute or question concerning any bargain or sale, or if any difference shall happen to arise within this fair concerning any bargain or sale or other contract between party and party, that the party aggrieved do resort to the Bailiff of the town, when every man shall have justice done him according to the equity of his cause, and all offenders and breakers of the public peace shall be punished according to the statute in that case made and provided."

E. H. A.

PACES AND HANDLES IN OLD CLOCKS.—An old writer, quoted by Cawdray, says:—

"Like as in a clock there be divers wheels, whereof some be moved slower, some faster, and yet all are directed by one handle: so in this world all creatures are guided and governed by one and the same Providence."—*Treasury of Similies*, London, 1609, p. 556.

Another writer of the same century, comparing the heart to a clock, says:—

"God looks on all the wheels and paces within, as well as on the handle without."

In the first extract I understand "handle" to mean the *key* which winds up the clock; in the second to mean the index, or what we call the *hands*. I have just been reading *The Saturday Review* notice of Mr. Wood's *Curiousities of Clocks and Watches from the Earliest Times*, where it is stated that—

"until nearly the close of the seventeenth century, *watches* had only one hand—namely, that which pointed to the hours. This improvement is said to have been made by Daniel Quare, a Quaker, and a famous clock-maker of that period."

I suppose this applies to *clocks* as well as *watches*. It would be hard in this way to get within half an hour of the right time, measuring by the eye. The word "paces" I take to be an old word for *weights*, from the French *pesant*, as "poises" from *poids*. Q. Q.

WILLIAM PENN.—On Nov. 28, 1708, Captain Woodes Rogers, lying off Angra dos Reyes, South Brazil, entertained on board his ship the governor, fathers from the convent, and other gentlemen of the town:—

"They were very merry, and in their cups propos'd the Pope's health to us; but we were quits with 'em, by toasting that of the Archbishop of *Canterbury*; to keep up the humour, we also propos'd *William Pen's* to them; and they lik'd the liquor so well, that they refus'd neither."—*Voyage round the World*, p. 44.

Did the "humour" of this last lie in "the aspersion of Popery and Jesuitism," as Popple expresses it, that had been cast upon Penn, or merely in the audacity of toasting a sober and peaceful "Friend" on board a ship of war, and bantering the good Catholic guests?

Speaking of Penn, it may not be amiss to correct a slight error into which your correspondent has fallen, when he says (3rd S. xi. 38) that "Mr. Richard Penn, who died in April, 1863," was "the last of the family of the renowned Quaker." There were a few weeks ago, and I trust I may say now are, living in England, at least two of his descendants and inheritors of his honoured name. THOMAS STEWARDSON, JUN. Philadelphia.

"ALL IS LOST SAVE HONOUR."—The famous *dicton* of Francis I.—"All is lost but honour"—is known to everyone. The exact terms and mode may be as new to some of your readers as it is to me. The following may in that case be worth a line or two in "N. & Q." These fine sayings are so much at a discount now, that one likes to be able to fix one at least:—

"*Lettre de François I^{er} à la Régente sa mère.*

"Madame, pour vous faire savoir comment se porte le reste de mon infortune, de toutes choses ne m'est demeuré que l'honneur et la vie, qui est saulve."—*Captivité de François I^{er}*, by M. Aimé Champollion-Figeac, 4to, Paris, 1847, p. 129, Imprimerie Royale. (Extracted, *Revue des Deux Mondes*, Feb. '66, tom. lxi. p. 546.)

This is from the letter of safe-conduct, through France, given to the Viceroy of Naples, for the Commander Peñalosa, the morning after Pavia, at the Viceroy's request, to speed the news of the victory to his master Charles V. at Madrid: though then Francis did not say, as he entered the city after his defeat, "All is lost but honour," still he wrote, as M. Mignet justly says, "Ces nobles et touchantes paroles," the morning after his great defeat; and this, in a safe-conduct for the messenger of his vanquisher, that his humiliation might be sooner known to his great rival—this was as noble as the words undoubtedly L.

Queries.

AGE OF MSS.—It is unwise to be too apt to fix rules for judging of the dates and countries of MSS. and works of art. I have seen in some great authority that, in judging of the dates of two MSS., *cæteris paribus*, the fact of the *i's* being dotted would prove that one was later than the other. I was once told that a certain MS., bearing in my opinion all the marks of an eleventh century book, must be much later—probably of the thirteenth century—on this account. Such a canon as is here implied seemed plausible, and my faith

in my judgment of the date was shaken, till I saw at Westminster Abbey a charter of William the Conqueror in precisely the same style of hand, and with marks over the *i* positively identical.

Are there any instances of dots or lines over the letter *i* of an earlier date than 1070?

J. C. J.

G. CHASE.—Can any of your correspondents give some particulars of this person? He was an artist in crayons, and was living about A.D. 1810.

G. L.

FUNERAL CUSTOM.—The clerk of Trinity Church, Darlington, informs me that, on the burial of the first body in "God's Acre" connected with that parish, "the friends of the deceased threw their left-hand gloves into the grave." It is not a custom of this locality, but was an importation from the South, whence deceased and his relatives came. Where did this peculiar custom come from?

GEORGE LLOYD.

Darlington.

HERALDIC.—What is the name of the bearer of the following arms: Argent, a bend nebulé sable; for the crest, on a wreath a Latin cross, gules or azure?

W. J. IL

INTEREST AND USURY.—Lecky, in his *History of Rationalism in Europe* (vol. ii. p. 291), in noticing the gradual relaxation of religious objections to taking interest for money, quotes Le Fevre, tutor to Louis XIII., on the substitution of the word *interest* for *usury*, with a view to screen the practice by giving it a new and less odious name:—

"C'est là proprement ce qu'on peut appeler l'art de chicaner avec Dieu."

Marot, writing in the first half of the sixteenth century, made this change an object of sarcasm:—

"On ne prête plus à l'usure,
Mais tant qu'on veut à l'intérêt."

Yet in the *Merchant of Venice*, of which odious usury is the theme, Shylock seems manifestly to sneer at the use of the word *interest* in a manner that taxes Antonio with employing it, in preference to *usance*, as more disparaging:—

"Which you call interest—interest is your word."

Did *interest* only step in to relieve *usury*, only to draw down on itself the cumulative odium of hypocrisy? and did Shakspeare find it in this plight? or if not, why not, and how otherwise?

W. WATKISS LLOYD.

LIDDELL FAMILY.—In the pedigree of the Liddell family, in Burke's *Peerage* (under "Ravensworth"), there is mention of Sir Henry Liddell, who by his marriage with Catherine, daughter of Sir John Bright, had five sons and a daughter. The eldest son only is mentioned. I should be

obliged if any reader can inform me the names and dates of birth of the other four sons.

There was also one Robert Liddell living at Sheal-on-the-Wall, in Yorkshire, in 1784. Can any reader inform me whose son he was, and when born? He was a member of the Liddells of Haltwhistle and of Woodhall.

E. J. ROBERTS.

MARE'S NEST.—At the risk of being thought to have made one of those discoveries, I would ask whether "mare" here may not be connected with the German *mähre* in the sense of fictitious story? In the German translation of the Bible we have, in Luke xxiv. 11: "Es dächten sie ihre Worte eben als wären es Mährlein"—"And their words seemed to them as idle tales." They were in fact "mares' nests." In that case, can any of your readers suggest how "nests" came to be connected with it? It is the *dicubulum* or *dicubum* of Medieval Latin, explained by Faccioliati as "fabule pueriles," and as an example he quotes Tertullian, *Adv. Valentin.*, 20:—"Meminerat Ptolemaus puerilium dicubulorum, in mari poma nasci et arbore pisces." These again are "mares' nests." Or would it be too much to say that "mare's nest" may be the first words of some old Catholic hymn in a corrupt form, which would appear nonsense to the ignorant peasant? Some such words as "Maria nostra" might be so changed. Is there any old Catholic hymn beginning in some such words, and often in the mouths of the monks? "All my eye and Betty Martin," is a well-known example of such a corruption from "O mihi Beate Martine," and "helter skelter" from "hilariter celeriter." Are there any other corruptions of the first words of old hymns?

Of course, this word has nothing to do with the "mare" of "nightmare." In this latter word, "mare" is from the Anglo-Saxon *Mara*, a hobgoblin, known to all the nations of the North as a being who torments sleepers:—

"The Night-Mare Life-in-Death was she,
Who thicks man's blood with cold."

Coleridge's *Ancient Mariner*.

Coleridge may have borrowed this idea from Goethe's *Faust*. The passage to which I refer will be found towards the end of the "Walpurgis Night":—

"Ihm zu begegnen ist nicht gut;
Vom starren Blick erstarrt des Menschen Blut,
Und er wird fast in Stein verkehrt,
Von der Meduse hast du ja gehört."

It is thus translated by Miss Anna Swanwick, in Bohn's Library:—

"An idol! Such to meet with, bodes no good;
That rigid look of hers doth freeze man's blood,
And well-nigh petrifies his heart to stone,—
The story of Medusa thou hast known."

C. T. RAMAGE.

"NEC PLURIBUS IMPAR."—Lewis XIV. took for his device the sun, and round it the motto—"Nec pluribus impar." How did the French of his time translate these Latin words?

HENRI VAN LAUN.

The College, Cheltenham.

PASTORAL STAFF.—In Fosbrooke's *British Monachism*, p. 292, a drawing from the Louterell Psalter is given, representing an abbeß holding her pastoral staff in the *right* hand, and giving the benediction, according to the Latin form, with the *left*. I never observed an instance in which the benediction was not given by the right hand. Can any of your correspondents furnish me with instances of the use of the *left* hand for the purpose?

J. PIGGOT, JUN.

PUTTING A MAN UNDER A POT.—I have seldom met with a more amazing statement than there is in *Piers Plowman's Crede*, and I should greatly like to know of something that would corroborate it. The author distinctly asserts that there was a regular system of making away with friars who were not sufficiently active in begging for the good of their house. He says:—

"But" (except) he may beggen his bred,
His bed is y-greithed (prepared for him);
Under a pot he shall be put
In a pryvye chambre,
That he shal lyuen ne laste
But lytel whyle after."—Ed. Wright, l. 1247.

This clearly means, that a useless friar is put under a pot, and that he soon dies in consequence.

The only passage I know of that throws any light on this is also in the *Crede*:—

"For thei ben nere dede;
And put al in pur clath
With pottes on her hedes."—*Id.* l. 1222.

Now why, I ask, should a pot be put on a man's head when he lies on his death-bed?

WALTER W. SKEAT.

22, Regent Street, Cambridge.

Queries with Answers.

ATHOL STEWARTS.—Will any of your readers inform me if there be *two* or more families of Atholl Stewarts, and what they are? Sir B. Burke, in *County Families*, calls the Stewarts of Drumin, in Banffshire, "Atholl," and derives their descent from King Robert II. through his fourth son, Sir Alexander, Earl of Buchan—called Wolf of Badenoch—whose fourth son was Earl of Atholl. The crest: two hands conjoined, holding a man's heart. Motto: "Corde et manu." Arms: Or, a fesse chequy azure and argent, between three

crosses-crosslet fatched in chief, and as many cushions in base, gules—all within a bordure engrailed azure.

Elsewhere the "Atholl" descent is given (through his son, who was created Earl of Atholl) from Sir James Stewart, Black Knight of Lorn, who was third son of Sir John Stewart of Lorn and Innermeath; descended from Sir James Stewart, fourth son of Sir John Stewart of Bonkill, who was second son of Alexander, sixth Lord High Steward of Scotland. Crest: a hand holding a key bendways. Motto: "Furth fortune and fill the fetters." Arms: first and fourth Stewart (or, a fesse chequy azure and argent); second and third, pailly of six sable and or.

Should both these descents be correct, why do the former not quarter the royal arms of Scotland, and the latter the galley of Lorn?

What family is entitled to use the old Atholl and Buchan crest (given in some old books), a lion's head erased, and the arms or, a fesse chequy azure and argent between three wolves' heads?

T. K.

[There were undoubtedly two families of Stewarts, Earls of Athol, if it is permissible to apply the term *family* to a single individual.

1st. Walter Stewart, the second son of Robert II. by his second wife, Euphemia Ross. The date of this creation is rather uncertain. He was at one time styled Earl of Caithness, but is designed Earl of Athol in letters of safe conduct granted to him by Henry IV. on June 5, 1403. He was implicated in the murder of James I. on February 20, 1437, and for this crime he was executed in the following April, his title and extensive estates being forfeited.

2nd. About twenty years afterwards the title was conferred on Sir John Stewart, of Balveny, the eldest son of Sir James Stewart, the Black Knight of Lorn, and Queen Joanna, the dowager of the murdered King. This creation terminated in 1595 by the death of the fifth earl without male issue. The title was then conferred on John, sixth Earl of Innermeath; but on his death without issue, there was a new creation in favour of the Murays, who now possess the title. Nisbet (vol. ii. p. 86) states, that John Stewart was created Lord Lorn by James II. in 1445; that he had no lawful sons, but left three daughters heirs portioners. He then adds, "William Stewart, of Innermeath, as heir male to John Stewart, Lord Lorn, claimed the Lordship of Lorn, and accordingly as heir male was seased in that Lordship March 21, 1469; and in the month of November, the same year, resigned that Lordship in King James III. his hands in favour of Colin, Earl of Argyle, and the King dignified him with the title of Lord Innermeath. Since which time the Earls of Argyle, as Lords of Lorn, have always been in use to quarter the arms of that Lordship (the Lymphad or galley) as Feudal arms with their own." From the whole passage it is evident that Nisbet considered that the *galley* was the *territorial* arms of the Lordship of Lorn,

* The Trinity MS. has "But." The printed texts have "That."

and that the right to use them belonged to the possessor of that title. Of the truth of this idea we are, however, inclined to entertain great doubts from facts mentioned by Nisbet himself. The Earl of Argyll married the eldest of the heirs portioners referred to, the second Sir John Campbell, of Glenorchy, ancestor of the Breadalbane family, who carry second *argent, a ship with her sails furled up, and oars in action, sable.*

What are called the Stewarts of Athol consist almost entirely of the descendants by his five illegitimate sons of the "Wolf of Badenoch," the fourth son of Robert II. by his first wife, Elizabeth More.

The fess chequy azure and argent appears on the shield of every family of the name of Stewart with various differences, that of the Earls of Athol being wolves' heads. As to crests, those of the various families of Stewart are too numerous to detail; they will be found at length in Fairbairn's *Book of Crests*, published in 1860.]

FRAMPTON, BISHOP OF GLOUCESTER.—A. Wood, in his *Athenæ Oronienses*, states that Frampton on his return from the East became domestic chaplain to Robert Earl of Ailesbury, and soon after marrying with a grave woman of that family, went a second time to Aleppo. Can any one inform me who Mrs. Frampton was, when she died, and whether there was any issue of this marriage? It is said in the *Life of Ken*, by a Layman, p. 483, that Ken, writing to Bishop Lloyd, describes a visit he paid to Frampton at *Avening* in 1703. Is not this a mistake? Surely Bull was rector of Avening at that period, and Frampton was residing in the vicarage at *Standish*, whither he retired on being forced to quit the palace at Gloucester, and where he died and was buried a few years afterwards.

E. H. A.

[In the year 1667 Dr. Frampton married Mrs. Mary Caning, who lies buried in the Lady Chapel of Gloucester Cathedral. The following inscription is on her tomb: "M. S. Fœminæ inter optimas numerandæ dominæ Mariæ Frampton, quæ vitam sanctè actam, suavissimam in X^{to} morte consummavit Oct. 11, 1680." (Fosbrooke's *Gloucester*, 1819, pp. 95, 134.)

It appears that Bishop Frampton had a daughter, of whose affectionate duties in adversity Ken speaks in one of his letters; "and who," says Bowles, "that reads it will not remember Scott's most affecting and beautiful picture? —

"Oh, if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head."

Bowles's *Life of Bishop Ken*, ii. 193.

The letter, from which an extract only is given in the first edition of the *Life of Ken*, by a Layman, p. 483, is printed in *extenso* in the second edition of that work, p. 732. From this letter, it appears that Ken on his way

to Standish paid Dr. Bull a friendly visit at Avening. He says, "Dr. Bull being in my way I called upon him, which he took the more kindly, because he thought we had as much abandoned him, as he seems to have abandoned us, and the respect I paid him I perceived surprised him, and the rather because he never has taken any notice of our deprived brethren: but he has reason to value his old friends, for his new have little regarded him." This letter is also printed in Bishop Ken's *Prose Works*, edited by J. T. Round, 1838, p. 60.]

LORD CARLYLE.—Can any of your correspondents inform me when the title of Viscount or Baron Carlyle of Galloway, in Scotland, became extinct, and if any branch of the family still exists in that part of the country? I believe there is a family of that name holding property now in Annandale, whose immediate ancestor was Capt. Carlyle, R.N., who commanded a vessel on the coast about the period of Guy Mannering. Any information about, or description of arms of, this family will oblige

CAÇADON.

[Sir John Carlyle of Torthorwald, in Annandale, led, for his distinguished services at the battle of Arkinholm in 1455, a grant of half the lands of Pettinain, in Lanarkshire. He was raised to the peerage by the title of Lord Carlyle of Torthorwald in 1475. His great-grandson Michael, fourth lord, survived his sons, and was succeeded by his granddaughter Elizabeth, who married Sir James Douglas of Parkhead, in the parish of Douglas. Their son James sat in the Parliament of 1606 as Lord Carlyle. His son William sold the estate of Torthorwald to William Earl of Queensberry, in whose favour either he or his half-brother James resigned the patent of the title of Carlyle.

In 1730, William Carlyle of Lochartur, in the stewardry of Kirkcudbright, was served heir to Michael, fourth Lord Carlyle, as descended from Michael, his second lawful son. This William died about 1757, and was succeeded by his brother Michael, who left his estate to the heir male of the family. By a decree of the House of Lords in 1770, this was found to be George Carlyle, whose ancestor had settled in Wales. After dissipating his estate at Dumfries, he a few years afterwards returned to the Principality. The Rev. Joseph D. Carlyle, Professor of Arabic at Cambridge, who died in 1884, was understood to have been the next heir. None of these persons appear to have made any formal claim to the title of Carlyle.

The name of Carlisle is of frequent occurrence in Annandale, its most distinguished example being the well-known living historian, but it is probable these families branched off before the creation of the title.

The achievement of Carlyle, Lord Carlyle, was quarterly 1st and 2d argent, a cross flory gules for Carlyle; 2nd and 3rd or, a cross gules for Corbie, and by way of surcoat, argent a saltire azure; crest, two dragons' necks and heads addorsé vert; supporters, two peacocks proper; motto, *Humilitate*. The arms of Douglas

Lord Carlyle was the same, with the following exceptions:—The surcoat consisted of the paternal coat of Douglas, and the dragons of the crest were blazoned azure.]

ST. ANDREW.—Where is the best account of St. Andrew to be found, and what are the peculiarities respecting churches dedicated to him?

GEORGE PRIDEAUX.

Plymouth.

[St. Andrew appears to have been one of the most popular saints in this country, as nearly six hundred churches still retain their dedication to his sole honour, and one each in honour of All Saints and St. Andrew, SS. Andrew and Eustachius, and SS. Andrew and Mary. Every county in England, except Westmoreland, has several. He is represented with his peculiar cross (*crux decussata*) beside him, or in his hand; and tied to his cross in Callot, and in Le Clerc; sometimes the cross is in the form of V. He is always drawn as an old man, with a long flowing beard, and sometimes may be recognised by his family likeness to his brother St. Peter. *The Calendar of the Anglican Church Illustrated*, ed. 1851, p. 146.] The emblems of St. Andrew still remaining in parish churches—(1) with the cross saltire X, leaning upon it, are the roodscreens of Worstead, Ranworth, Lesingham. (2) Ditto, held in his hand, the roodscreens of Unstead, Edingthorpe, Blofield, and the font of Stalham. (3) Nailed to a frame like the letter V, the bronze gate of St. Paul's Rome. (*The Emblems of Saints*, by F. C. Fenestrich, D.D. V.G., edit. 1860, p. 10.)

The Greek Menology of the Emperor Basil gives an account of the martyrdom of St. Andrew under the 30th of November; and an account of his martyrdom, presumably written by his disciples, the presbyters and deacons of the churches of Achaia, is given in Suerius's work, *De Probatis Sanctorum Vitis*, under the same date. It is given with the Greek original in the first volume of the *Bibliotheca Patrum* of Gallandus. "The Acts of St. Andrew" mentioned by Fabricius in his *Codex Apocryphus Novi Testamenti*, is considered an apocryphal work, as is also "The Gospel of St. Andrew." (Jones, *On the Canon*, i. 179.)

The ancient authorities for the life of St. Andrew are given among others in the following works: Tillemont, *Mémoires*, tom. i.; Cave, *Antiquitates Apostolicæ*; Fabricius, *Salutaris Lux Evangelii toti Orbi per divinam Gratiam exortiens*; Gallandus, *Bibliotheca Patrum*, tom. i. pp. 145, seq. The life of this Apostle in English may be found in Alban Butler's *Lives of the Saints*, Nov. 30th, and in *The Biographical Dictionary* of the Society for the Diffusion of Useful Knowledge, ii. 661.]

BISHOP TIMOTHY HALL.—Can any of your readers furnish information respecting Timothy Hall, Bishop of Oxford, 1688-1690, his death, and family circumstances? I am aware of the references to him in Lord Macaulay's *History*; and he is described by Sir H. Nicolas as "Rector of

Horsington, Bucks," but the Clergy List does not mention any such benefice. H.

[Timothy Hall was born in the parish of St. Catharine, near the Tower of London; became a student of Pembroke College, Oxford, 1654, and there trained up under a presbyterian discipline. Willis calls him "a nonconformist;" and says, that having lost a small living in Middlesex, without compensation, he afterwards complied, and became Rector of Horsenden, co. Bucks. To this living he was presented on Jan. 10, 1667, by John Grubb, gent. He was admitted Perpetual Curate of Princes Risborough in 1669, and Rector of Bledlow in 1674; resigned these livings about 1677, being licensed Dec. 20 in that year to the church of All-Hallows Steyning, London, on the presentation of the Company of Mercers. For reading, or permitting them to be read, the declarations of James II. for liberty of conscience, he was promoted to the bishopric of Oxford; "an act," says Wood, "so egregiously resented by the true sons of the Church of England, that they looked upon it as a matter to bring their church into contempt, by throwing upon it such an obscure person to be a father." He was consecrated at Lambeth, Oct. 7, 1688; but when he came to take possession of the see, the dean and canons of Christ Church refused to instal him, and no one would take orders of him. He died miserably poor at Homerton on April 10, 1690, and was buried in the church of Hackney, near London. Wood's *Athene Oxon.* (Bliss), iv. 875; and Lipscomb's *Bucks*, ii. 334.]

GEORGE THOMSON.—Can you inform me of the dates of birth and death of George Thomson, the friend and correspondent of Burns? J. M. C.

[George Thomson, editor of a well-known *Collection of Scottish Songs*, was the son of Robert Thomson, teacher at Lincoln, Fifeshire, and was born there March 4, 1757. He died at Leith, Feb. 18, 1851, at the advanced age of ninety-two, and was buried at Kensal Green cemetery near London. He had married, in 1783, the daughter of a Lieutenant Miller of the 50th regiment. Six of his children survived him—namely, Colonel Robert Thomson, Royal Engineers; Assistant-commissary-general, William Thomson; Mrs. Hogarth, wife of George Hogarth, author of the *History of Music*, and mother-in-law of Charles Dickens, and three other daughters who resided with him. There is an autobiographical sketch of him in Prof. Wilson's *Land of Burns*, 1840; but the best and longest account of him is in Anderson's *Scottish Nation*, 1863, iii. 560.]

BUNKER'S HILL.—Where can I find the best account of the gallant services rendered by the Marines (they were not designated "Royal" at that time) in this fearful battle? FORWARD.

[Among other works to be consulted on this memorable battle of Bunker Hill we would recommend the following: (1) "An Historical and Topographical Sketch of Bunker Hill Battle," by S. Swett, printed in the Appendix to Col. David Humphreys's *Life of Major-Gen. Putnam*, Boston, 1818, 8vo. (2) "A History of the Operations of

a Partisan Corps, called the Queen's Rangers, commanded by Lieut.-Col. J. G. Simcoe, during the War of the American Revolution. New York, 1844, 8vo." (3) "Sketches of Bunker Hill Battle and Monument, with Illustrative Documents. Charlestown, 1843, 12mo." (4) "A Particular Account of the Battle of Bunker or Breed's Hill, on the 17th June, 1775. By a Citizen of Boston. Boston, 1825, 8vo." See also "N. & Q." 2nd S. iv. 255.]

WILLIAM CONGREVE.—The editor of the *Dublin University Calendar* has certainly justified the use of the term "Lectureship." I hope he may be equally successful in explaining the following difficulty. Among the scholars for the year 1673 is William Congreve, and a note tells us that he was the celebrated dramatic author of that name. Now Malone (*Life of Dryden*, p. 225) gives the date of the dramatist's baptism Feb. 10, 1669; and that of his entrance in Trinity College, April 5, 1685 (*ib.* p. 223). So he could not be the same person with the scholar, the date of whose entrance I wish the Editor would ascertain. The poet's father, it would appear, lived at Youghal. Was that also the residence of the other Congreve, and are they related? K.

[William Congreve's admission at Trinity College, Dublin, is cited in *The New Hand-Book for Youghal*, by the Rev. Samuel Hayman, edit. 1858, p. 55:—

"1685.—5 April. William Congreve, the well known dramatist, entered Trinity College, Dublin, on this day, being at the time resident at Youghal. The Matriculation Register of the University runs as follows:—'1685. Die quinto Aprilis, hora diei pomerid., Gulielmus Congreve, pension., filius Gulielmi Congreve, generosi, de Youghallia, annos natus sexdecim, natus Bardagram, in com. Eboracen.; educ. Kilkenie, sub ferula Doctoris Hinton, Tutor, St. Georgius Ashe.'"

Major Congreve commanded the garrison of Youghal. He had brought his son William with him from Yorkshire; and having been appointed agent over the Earl of Cork's estates in this part of Ireland, he fixed his residence at Youghal, where the poet's boyhood was passed. Major Congreve removed subsequently to Lismore, which town has been erroneously given, by his earlier biographers, as the birth-place of his distinguished son.]

"ADVICE TO THE BRITISH ARMY."—

"In New York," says *The Nation*, "a new publishing society, called the Agathynian Club, has been started for issuing original publications and reprinting rare, curious, and old American, English, French, and Latin books. They are to be printed at the Broad Street Press, with great exactness of text and careful attention to excellency of workmanship. One hundred and twenty copies only of each work will be published; one hundred of which will be for sale, and the remainder for private distribution. The first issue, to be about the 15th of February, will be a reprint of a very rare satire, entitled *Advice to the Officers of the British Army*, the authorship of which is generally attributed to Captain Grose, a literary gentleman of the last century. A satirical woodcut, supposed to represent Sir Henry Clinton, General

Burgoyne, Lord Cornwallis, and others, will be given in facsimile of the original. The notes and introduction to the book will be by a well-known author."—*Athenaeum*, No. 2051, Feb. 16, 1867, p. 225.

A copy of the curious satirical book referred to in the above paragraph lies before me. It professes to be "the tenth edition, with material additions and improvements by the original author," and was "printed for G. Kearsley, 1801."

The frontispiece is a very humorous etching, designed in the *Grose* manner of the plates to the *Rules for drawing Caricatures*. That the broad humour of this clever successor of Swift's *Advice to Servants* was quickly applied by the public to those who then had charge of the English honour, will be seen from the following notice of it which appeared in the *European Magazine*:—

"This is one of the most laughable pieces of irony that has appeared since Swift provoked the risible march. We can trace many living characters in this animated performance; and in bold colouring, above the rest, we readily discovered the lean and slippered pantaloons of Mars."—Vol. iii. p. 54.

I should be glad to know—(1) whether this book, after going through ten editions, has really become "very rare"; (2) what authority there is for supposing the frontispiece to represent Sir H. Clinton, &c.; and (3) by whom "the authorship of the book is generally attributed to Captain Grose." I have searched several lists of Grose's writings, but do not find this included in any of them; but I find from the *Catalogue of Five Hundred celebrated Authors*, published in 1788,* that the work was then said to be by Capt. Williamson of the Essex militia.

WILLIAM E. A. AXEL.

Strangeways.

[This work is undoubtedly by Capt. Francis Grose. John Taylor, author of *Monsieur Tonson*, who was well known at the time in most literary circles, informs us that "Major Grose was author of innumerable works of humour, which were justly admired, but the chief of them was *Advice to the Officers and Soldiers of the British Army*, in the manner of Swift's *Advice to Servants*. The major was of a very kind and friendly disposition, and permitted a Captain Williamson to assume the merit of having written this work, though it was previously well known by his private friends that it was his own production. I knew that if I asked him directly whether he was the author, he would evade the question, or not give me a satisfactory answer. I therefore expressed my surprise that, as the fact was known, he would suffer another to usurp his reputation. He said that Williamson was a person of literary talents, without any friends to promote his views in life, and therefore, as he did not want the reputation arising from a work of that kind, he willingly

* This book is entered in Watt under Marshall. Query, what Marshall?

igned it in favour of a young man with scanty means and no promising protection. This work has been also attributed to the late Marquis Townshend, who was celebrated for his satirical powers. My friend Col. Sir Ralph Milton is positively convinced that the real author is Lord Townshend; but with all respect for his talents, abilities, and opportunities, I am equally convinced that it was the production of my old facetious friend Major Jackson. (*Records of my Life*, i. 318.) It is also attributed to Grose in the Catalogue of the British Museum.]

Replies.

ANCIENT STONE COFFIN, ETC.

(3rd S. xi. 129.)

The stone coffin described by CUTHBERT BEDE much resembles a coffin examined a few years ago by Rev. N. S. Heineken and myself, which had been discovered in a field called "Littlecombe-three-Acres, in the parish of Branscombe, county Devon. We had been informed that the first discovery of this coffin had been made by the sexton, that the wheel of a heavily laden cart, passing that way, had broken the lid and made a hole; that the man driving the cart, having his attention thus drawn to the occurrence, proceeded to explore by thrusting his hand and arm into the opening, and succeeded in extracting a skull and one of the larger bones of a human body; that these bones, having been carried to the vicarage at Branscombe, were subsequently buried in the churchyard; that, in after times, one or two tenants of that field had for curiosity's sake made further examinations, and had drawn out some other remains, but that for a considerable space of time the spot had remained unmolested. Not thinking that another visit was likely to be attended with any success, we nevertheless resolved to make a search. We should never have guessed the exact locality in a level pasture field, and we not procured the assistance of the sexton of Branscombe (since dead), to whom it is well known. We had with us what we found to be a very useful tool in many of our antiquarian expeditions on the hills in the neighbourhood of Sidmouth, amongst barrows, mounds, and buried remains during the last twenty years or so—namely, a sort of gigantic probe or trowel. It is a rod of iron, some three or four feet long, with a steel point at the bottom and a wooden handle at top. With both hands, assisted by throwing the weight of the body upon the wooden handle, this borer can be thrust into the ground to some depth, and objects underneath can be felt for. Directed by the sexton, we came down upon the lid of the coffin, or what remained of it, the very first thrust. It was scarcely more than six inches under the turf. The coffin lay

nearly north and south. It is well to say here that no tumulus or mound of earth is known to have covered this spot; but as the ground has been long under cultivation, it is not possible now to say whether there had been one originally or not. The coffin had been made out of a single block of white chalk-stone from the quarries in the parish of Beer, two or three miles eastward. This stone is said to be similar in nature to that of the Tottenhoe quarries near Dunstable. It used to be much employed in South Devon in church-building, especially for the finer mouldings, but is now being superseded by Bath-stone. The coffin was almost entirely reduced to fragments, except about half of the head end, which lay towards the north, and of this part of the right side was broken out. By means of a rake and our own fingers we searched the earth taken out carefully. We found about thirty pieces of bone, among which were two finger bones, a metacarpal bone of the hand, a second joint of the thumb or great toe, and a tooth. They had not been calcined. We also met with an iron nail or rivet; and lastly, a bronze fibula without the pin, though the hinge is visible. [I have sent CUTHBERT BEDE by post a woodcut of this fibula, the same as printed in my *Sidmouth Guide*.] All these objects I still have. The fibula seems to be of Roman type, though I would rather have further advice on that point.

It is also important to mention, as suggestive of a funeral custom, that along with these remains we found the bones of a bird about the size of a pigeon or larger, notably the two bones of the pincion of the wing (answering to the radius and ulna of the fore-arm in the larger animals), and part of a leg bone. Now, whether this was a Roman burial or not, I would willingly know how far the custom of interment in stone coffins, without cremation, may have prevailed amongst the ancient Romans, under what circumstances it took place, and at what period of their history. No Roman remains have been detected exactly in this locality, but there is a quadrangular camp on the cliff a mile S.E. (Bury Camp)—a work now destroyed (Castle Close), a mile and a half E.N.E., and some earthworks of doubtful origin about two miles N.N.E. This coffin had no separate hollow for the head. In stone coffins of the middle ages, of the post-Norman period, most of us have seen coffins with this peculiarity which have been dug up in abbeys, cathedrals, and other Christian burial-places. I should like to know whether these different types may be relied on as sure indications of age or nation. There appears to have been a hole drilled through the bottom of the Littlecombe-three-Acres coffin, at least we found what we judged to have been a fragment of the bottom with a hole through it. In mediæval stone coffins this

is not unusual. The coffin had been roughly hollowed out, the marks of the pick or other pointed tool being visible. The only indication of more careful work was a rabbit running round the edge of some of the fragments, supposed to have belonged to the lid. "I pause for a reply."

P. HUTCHINSON.

FERT: ARMS OF SAVOY.

(3rd S. ix. 400, 476; x. 18, 453; xi. 51.)*

The formula suggested by MR. WOODWARD (p. 51), that I am welcome to enjoy my opinion, and that he shall retain his, is one which has the defect of adding no probability to any case. It is certain that no repetition of a fiction converts the fiction into fact. But MR. WOODWARD's declaration that his belief will not be shaken by an important circumstance alleged, is a matter more for his own consideration than the satisfaction of our mutual readers.

My expression on 401, ix. "the word 'FERT' was first used by Amadis the Great," was insufficient. I explained myself on 454, x., that it was used by him with the new meaning, supposing the evidence of the coins to be trustworthy. I say there, "I have no doubt that this meaning was first attached to FERT by Amadis the Great." MR. WOODWARD ought to have referred to this statement.

It would have been convenient if MR. WOODWARD had specified to what part of my paper he meant to apply his opinion; that much of it is "quite beside the question." I shall endeavour to show the learned and competent readers for whom we both write, that what I allege is not beside the question. Whatever difficulty exists with regard to the cross of Savoy, arises from the fact that the arms of Piedmont and the arms of the Hospitaliers both show the cross of St. John. If the arms of Piedmont had been substantially different—if, for example, they had shown a saltire instead of a cross, I have no doubt that Guichenon's theory would never have been heard of. But Lombardy ended with Piedmont; Savoy was not included in it. The thing that has to be shown for Guichenon's case is, that the reigning house of Savoy abandoned their ancient coat and adopted the arms of Piedmont. It seems to me that proof absolutely fails here. It is vain to allege that the cross of St. John appears in the arms of Piedmont—a circumstance quite undisputed. What is needed is authentic evidence that the cross of Piedmont became the arms of Savoy. I pointed out (x. 454) that the bearing of the

cross of Piedmont by Thomas, father of Amadis the Great, proved nothing in the sense of Guichenon and his copyists. Thomas was a younger son of Thomas Count of Savoy, husband of Beatrice, daughter of the Count of the Genevois. Thomas, the son, was never Count of Savoy, but was Prince of Piedmont. It may therefore be taken as true that Monod "shows conclusively" that the cross of Piedmont was borne by Thomas. But he makes no probability of its adoption by the reigning line.

I accept the account of the tomb of the Countess Beatrix as recited by MR. WOODWARD. It is scarcely necessary to insist upon the fact that all tombs are subject to inquiry as to their date: that is to say, how long after the death of the person commemorated; their tombs were erected. I do not know the date of the death of the Countess Beatrix. Her husband died in 1233: her son, the Archbishop of Canterbury, in 1270: her son Philip, Archbishop of Lyons, and seventh Count, died in 1285. When and by whom was this tomb finished? This is an inquiry which ought to be pursued by those who wish to believe Guichenon and his copyists. It is not, however, necessary to my case. I should rather inquire what inference is really to be drawn from the arms said to appear upon this tomb. At first sight they appear to indicate a confused state of the bearing of arms. And if it is true, as MR. WOODWARD suggests, that the cross was assumed by some members of the house, while the eagle was still borne by the others, some explanation becomes necessary beyond MR. WOODWARD's inquiry whether I "know" that in what he calls "the early days of heraldry" such changes were frequent. Four are represented to bear the cross: two the eagle, and so on. But this method of allotting arms is not at all in conformity with that practice of changing with which we are familiar, when, as MR. WOODWARD describes it, "two brothers often bore different (and not merely *differentiated*) arms." To me it is no surprise to find any sons of Thomas, the conqueror of Piedmont, decorated with the Piedmontese cross. Monod, quoted by MR. WOODWARD (ix. 477), says, "*Le duc Thomas, comme Cadet, avoit pris la Croix portee par les meilleures villes de Piedmont.*" This would prove nothing against the Hospitaliers' gift to the sovereign after the relief of Rhodes.

But the stress of the case against Guichenon's theory is found in "common sense and the voice of history." MR. WOODWARD is quite right, as I have said in refusing to accept a fiction. But, in a serious investigation of a curious matter of history, the evidence adduced by an adversary requires that kind of consideration which MR. WOODWARD says is by thinking it "quite beside the question." The speech of Peter Care to Pope Alexander VI. (ix. 401) is answered by MR. WOODWARD's as-

* We must bring this discussion to a close with this article, which has been in our hands for some time, delayed by pressure of matter.—ED.]

assurance that his belief will not be shaken. Similarly, the account of the present of the House in Lyons, recited in Puffendorf's *History* and in the *Universal History*, is met by MR. WOODWARD'S permission offered to me, that I am "of course welcome to enjoy" my opinion. After mentioning this story, I pointed out that, if true, its effect upon Guichenon made further inquiry unnecessary. MR. WOODWARD has suggested no ground for disbelieving the authorities cited. And the presumption against Guichenon is increased, I may say infinitely, by two sorts of contradiction. The first is, the unanimous voice of history up to his time. I pointed out on p. 454, x., the candid admission of De Vertot. The ancient statement has retained its credit since Guichenon. I have before given some instances. Space does not now allow me to do more than refer to the "Dissertation contenant un abrégé de l'Histoire de Savoye," prefixed to volume i. of the magnificent *Théâtre des États de S. A. R. le Duc de Savoye, Prince de Piémont, Roy de Cypre*, printed at the Hague in 1700.

The second sort arises from Guichenon's own silence. If his story is true, why have we seen no authority quoted from the royal archives of Savoy? No denial from the princes of that house has been produced. No repudiation of what I described as amounting to lying and impudence, if Guichenon spoke truly, has ever been published on their behalf. On Guichenon's theory, they had continued to his time in a disgraceful acquiescence in honours to which they had no claim whatever. From 1311 to 1660 they had been impostors in the face of Europe. Silence in such a case is emphatic. If it had been possible for Guichenon to produce a single royal voucher, no one can doubt that we should have seen it. But viewing the case as it was before Guichenon, and then considering that his theory has had no effect on the writers already quoted by me, and on such a work as the *Théâtre des États*, &c., to which I have referred, probably the readers whom I am addressing will agree with me in thinking Guichenon's theory destitute of any foundation in truth.

D. P.

Stuarts Lodge, Malvern Wells.

BEDE'S CHAIR.

(3rd S. xi. 127.)

Your correspondent MR. LLOYD has referred to my note on this subject, written in this periodical fifteen years ago. I therein mentioned the folk-lore custom of brides sitting in Bede's chair; and, as your correspondent has revived the subject, I may now take the opportunity of making a note of another item of folk-lore in connection with his relic. In the letterpress, by Thomas Rose,

to Allom's *Views in Northumberland*, published by Fisher and Co. 1832, he writes, in reference to Bede's chair—

"Many a fair pilgrim has borne away pieces of this wonder-working relic, to place them under her pillow, confident that the man she dreams of, under so powerful a charm, is destined to be her husband."—P. 190.

If such was the practice, no wonder that the chair was so maltreated in the way that I described in 1st S. v. 434. Mr. Walter White also tells of the doings of the "ruthless knives" in his *Northumberland and the Border*, 1859 (p. 126), and says that the chair "was removed from the vestry to its present place near the altar purposely to stop this mischief. 'They don't get the chance to cut little pieces off now,' said the woman" who showed him over the church. Mr. White evidently believes in the genuineness of the relic. Your correspondent's sceptical friend agreed with the late Mr. Surtees, who said—

"And note me, candid reader, that herein,
I, nor to chair, nor bell, my faith could pin;
That both are ancient, none may make a doubt;
But, who first set them there, do thou search out."

The writer in Murray's *Hand-book* remarks, that although "the chair is evidently of great antiquity," yet "it is difficult to account for the rescue of the chair when the Danes burnt the monastery." This remark suggests a *crux*; but perhaps the chair was sunk in the adjacent stream until it could be recovered and removed to a place of safety. In my original note on this subject I spoke of Mr. W. B. Scott's suggestive drawing of the restoration of this chair as given by him in his *Antiquarian Gleanings in the North of England*. As that work is now scarce, and is not, for example, to be found among the 85,000 volumes at the London Library, I may perhaps be allowed to state that I introduced a copy of Mr. Scott's woodcut in my account of Bede's chair in *Medley* (J. Blackwood, 1856, price 1s.), where are plainly shown the condition and ornamentation of the chair that Mr. Scott believes it to have exhibited in the time of that "Sublime Recluse" (as Wordsworth calls him), the Venerable Bede.

CUTHBERT BEDE.

SCOT, A LOCAL PREFIX.

(3rd S. xi. 12, 86, 155, 239.)

If it were not for the most offensive term, *fiction*, which Mr. J. C. R. has applied to a statement of mine, I should have been most content to let the gross ignorance he displays in his last communication pass without comment, knowing that it could only excite a smile among those conversant with the subject he has ventured upon.

1. As to the *Proceedings of the Scottish Society of Antiquaries*, I contented myself by showing, by a comparison with other publications super-

intended by Dr. Robertson, that the meaning of his remark had been mistaken. I did this for the simple reason that I wished to avoid all dependence on personal information. But I may now tell J. C. R. that the version I gave of these remarks was founded on private communication with my late lamented friend and others who were present at the meeting.

2. The question, "What literary remains do we possess written by the Celts of the second immigration, and where are these deposited?" might have been asked twenty years ago with propriety as far as Scotland was concerned. It is true that traces of them were to be found in the publications of Welsh antiquaries, but they attracted little attention north of the Tweed. A total change was, however, produced by the publication, in 1850, of *Count Hiersart de la Villemarqué's Bardes Bretons du VI^{me} Siècle*, or, perhaps more strictly, of the able critical notice of that work in the *Quarterly Review*. The attention of archaeologists being directed to the subject, many papers were read before various of their societies, and especially before the British Archaeological Association by Mr. Beale Poste and others.

Several of the poems, it was at once evident, belonged to a much later period than the events they profess to record; but at the same time it was remarkable that these related to Cornwall and Wales. With those connected with Northumberland and the Lowlands of Scotland the case was different. They were carefully compared with Bede, the Saxon Chronicle, Nennius, the *Ulater Annals*, the *Dalriadic Duan*, and the *Pictish Chronicles*, and were found to stand that most crucial of all tests, the *consensus in idem*. The actors in them were all identified, as were also the localities, with one most important exception, *Kaltraez* or *Caltraeth*, which still presents very serious difficulties.

As to the places of deposit, J. C. R. will find these fully stated in Villemarqué's preface, p. vii.

The rest of his article requires no answer: when a man doubts whether *mill* and *town* are Saxon, it is needless to discuss any question of etymology with him.

GEORGE VERE IRVING.

[The discussion of this subject must here close.—ED.]

LEVESELL.

(3rd S. x. 508; xi. 65.)

I can hardly think that the derivation of *leve-sell* from *leaves' cell* can be correct. In such a case, it would be a hybrid word, but it is much more likely to be purely English. But first, as to its meaning:—MR. LARWOOD suggests a lattice, a trellised bower, which does not seem far out; but I greatly doubt Speght's explanation,

that it means the *bush* used as an inn-sign. This idea of Speght's seems to have been a pure guess, and eked out by a play upon the word *bush*, in its two senses, viz. its ordinary sense, and the particular, one of an inn-sign. Mr. Wedgwood explains it: "A shed, gallery, portico, like German *laube*, an arbour, hut, gallery, portico." In the *Glossary of Architecture* it is explained to mean: "A penthouse or projecting roof over a door, window, &c.; also, an open shed." Again, Mr. Morris says, in his new glossary to the *Aldine Chaucer*: "A verandah, a portico. It signifies literally, a hut of green trees." All these explanations seem to have regard to the two places where the word occurs in Chaucer, and I cannot find that it occurs anywhere else, except in the brief notice—"Levecel, beforne a wyndowe, or other place, *umbraculum*"—in the *Promptorium*. It were to be wished that Mr. Morris had told us *why* it means "a hut," &c. But I suppose he refers to the A.-S. *sel*, a seat, dwelling, mansion; *sele*, a hall, a house. Grein, in his A.-S. Dictionary, shows that there are no less than twenty-one words compounded with *sele*, as *be-sele*, a bone-hall, i. e. the body, *hróf-sele*, a roofed hall, &c. The radical meaning of *sel* seems to be, a place to sit in, cf. A.-S. *setl*, Lat. *sedes*. But *cell*, on the other hand, is probably from the Lat. *celo*, which is a very different matter. I incline, then, to the derivation from A.-S. *leafa sel*, literally a house or bower of leaves; and in the *Persones Tale*, I would explain *leveselle* by a porch with leaves: such a trellised wooden porch, overgrown with honeysuckle or creepers, and with a couple of *seats* in it, as we still often see in country places. Whilst in the *Reeves Tale* it clearly means an open shed, since the clerks' home was seen under it from some little distance. Such a shed may have been roughly put together with green boughs.

WALTER W. SKEL

22, Regent Street, Cambridge.

DILAMGERBENDI (3rd S. ix. 60, 221, 308.)—I have received from the Librarian of the University of Utrecht a letter respecting "Dilamgerbendi," in which he says that "in the archives of S. Salvador the MS. is no longer existent, but," he says, "I have found a MS. in the library of the High School, which was derived from the Carthusian monastery, and which contains the Life of S. David." He has kindly sent me a tracing of the passage which runs thus:—"Qui in insulam mimindi lanergbendi gratam deo uitam ducebat." He adds, "I here use *er* to denote the usual contraction for *er*, viz., an upward curl—and I would add that *mimindi* is certainly not *nomine*, and cannot be read as *nomine*; and that the space between the syllables *di* and *lan* is very slight; and also

librarian, Mr. Vermeelden, gives it up, ink I had better do the same."

W. S. J.

LE ACROSTICS (3rd S. xi. 249.) — Mr. C. should quote correctly if he quotes at all, in a periodical like "N. & Q.," whose value so much depends on its precision. At 3rd S. x.) I stated that "in the summer of 1856 I first saw a specimen of the double acrostic handed about in MS. in private circles, and others caught up the idea, and also several of these charades, which, in their original form, were handed about in MS. from one friend to another. That they seemed to cause interest and amusement, and that I prepared an article on the subject for the Christmas number, 1856, of the *Illustrated London News*, wherein I laid no being their inventor, but spoke of them as ingenious riddles that had been lately introduced into society. From these three paragraphs CAVANAGH takes a portion of the first and inserts it to a portion of the third, making me out as if in the summer of 1856 I first saw a specimen of the double acrostic in the Christmas number of the *Illustrated News*; from which every instance of second-sight MR. CAVANAGH takes, that C. BEDE "proceeds to appropriate." The merit of what?

CUTHBERT BEDE.

GLATTON (3rd S. xi. 164.) — In a note on "boards" (3rd S. x. 304) I mentioned as a circumstance that the three public-houses in an inland village as that of Holme, Leicestershire, should bear such nautical signs as "The Ship," "The Man of War," and "The Admiral," and I said that they were so named in allusion to Admiral Wells of Holme, of which the Glatton, was so called after the parish of Glatton, of which he was lord of the manor. Your correspondent S. H. M. says: "The name points to some connection with the family. But what?" The connection mentioned in the sentence I have quoted. Your correspondent, however, is quite correct in saying that Admiral Wells "never had any connection with Glatton after she was brought into the world."

Mr. Thomas Dolby had also fallen into the error of Admiral Wells naming the ship, in his *Companion to the Great Northern Railway*; and he is correct in his surmise that it was the Admiral, but his father, "whose name was the Glatton. On this point I may say: —

It was afterwards possessed by the Castells and since by Mr. Wells, ship-builder at Chatham, built the Glatton, of fifty guns, now in the service." — *Huntingdonshire*, p. 543.

A representation of H.M. steam floating-battery will be found in the *Illustrated London*

News, Sept. 29, 1855, and it is there stated that she was so named by the Admiralty in commemoration of the Glatton's victory, July 15, 1796, — a correspondent of "N. & Q." being quoted for this statement (1st S. xi. 343, 372.)

CUTHBERT BEDE.

PEARLS OF ELOQUENCE (3rd S. xi. 223.) — Your correspondent A. B. M. gives unfortunately no clue to the date of the first publication of the *Glove and Love* joke. I shall carefully note his reading, and hope to collect more. If these *Pearls of Eloquence* really be what the author states — "I could not but present these again with this sprig or rather more aptly composed *Iliad*," &c. — and not a compilation, there are undoubtedly some very good things in it; and further to test W. Elder, Gent.'s, originality, may I occupy your valuable space with one or two additional extracts: —

"Shall I weep or shall I sing?

I know not best which fits mourning:

If I weep I ease my brain,

If I sing I sweeten pain.

Weeping, I'll sing, and singing weep,

To see how maids no love can keep."

And —

"A wife is like a garment worn and torn;

A maid like one made up but never worn;

A widow like a garment worn threadbare,

Sold at the second hand, like broker's ware."

"We lived one-and-twenty years

A man and wife together,

I could no longer keep her here,

She is gone I know not whither;

Could I but guess, I do protest,

I speak it not to flatter,

Of all the women in the world

I never would come at her.

I rather think she is soard aloft,

For in a late great thunder

Methought I heard her very voice

Rending the clouds assunder (*sic*).

Thus charity bids judge the best

Of them that are departed.

Oh! what a heavenly thing is rest

To them that long have smarted."

The following evidences appreciation of the fashionable coloured hair, although somewhat obscure: —

"Her hairs reflex with red streaks paint the skies,

Stars stoop to fetch fresh lustre from her eyes;

Whilst that those golden threads play with her breath,

Shewing life's triumph in the map of death."

F. W. C.

"DUBLIN CHRISTIAN INSTRUCTOR" (3rd S. xi. 115.) — In reply to your correspondent, I think I can give you the history of *The Christian Instructor*, as I have all, or nearly all, the volumes.

In January, 1815, there appeared a magazine published by Napper, 140, Capel Street, and conducted by a clergyman of the Established Church. It is like *The Christian Observer*, and contains accounts of meetings of religious socie-

tis, and miscellaneous papers. This seems to have continued only for the year 1816.

In the year 1818, I find *The Christian Instructor and Repository of Education*, a magazine of the same class, at the same price I believe, sixpence per number. It was published by Goodwin, Denmark Street, and was evidently in the hands of the Dissenters. I say this not from any peculiar views on Church matters, but from the prominence given to the meetings, sermons, and missions of Presbyterians, Independents, and Baptists. This publication continued for some years.

In the number for December, 1821, I find the poem for which one of your correspondents inquires —

"Sleep, little baby, sleep
Not in thy cradle bed," &c.

The publication continued till the end of 1823. I cannot find any volume for 1824, but in 1825 I find the magazine revived under the name of *The Christian Magazine, or Missionary Recorder*. The publishers were Westley and Tyrrell, Sackville Street. How long this new magazine continued I cannot say.

Some of the information is most valuable, and some of the views of the writers on education are amusing: they show how much progress has been made in the art of teaching in the last half century. H.

Dublin.

LIVING (3rd S. xi. 35.) — Wright's *Provincial Dictionary* gives "Living, a farm. *Leicestershire*." In Norfolk it is a very common word. A London man might call a person's house and grounds a nice *place*, but a Norfolk man would use the word *living*. In this sense, too, it occurs in Ben Jonson: "I have a pretty *living* o' mine own too, beside, hard by here." (*Every Man in his Humour*, Act I. Sc. 1.) WALTER W. SKEAT.

CHURCH IN PORTUGAL (3rd S. xi. 136.) — The article spoken of was written by the late Dr. Neale, the Warden of Sackville College, who for two or three years was compelled by his health to spend the winter in Madeira. I have heard clergymen of the Portuguese Church testify to the excellence and fidelity of the work, as well as their astonishment at the vast extent of reading, and the deep and accurate acquaintance with the subject which it shows. I am not aware that Dr. Neale wrote a history of the Portuguese Church. VILK.

ST. BERNARD (3rd S. xi. 138.) — In the Antwerp edition of St. Bernard's *Opera Omnia*, 1620, p. 1127, I find the tract referred to under the title "De Scala Claustrali." Cap. v., *Signa Spiritus Sancti ad animam venientis*, begins thus: —

"A Domine, quomodo comperimus, quando hæc
um adventus tui? Numquid hujus

consolationis et lætitiæ testes et nunci sunt suspiria et lacrymæ? Si ita est, nova est antiphrasis ista, et significatio inusitata. Quæ enim conventio consolationis ad suspiria, lætitiæ ad lacrymas? Si tamen istæ dicenda sunt lacrymæ, et non potius roris interioris desper infusi superfluentis abundantia, et ad interioris ablutionis judicium exterioris hominis purgamentum."

This tract is supposed not to be genuine. See the Benedictine edition, vol. ii. p. 324, and "N. & Q." 2nd S. xi. 164.

BIBLIOTHECAR. CHETHAM.

QUEEN CHARLOTTE AND THE CHEVALIER D'ÉON (3rd S. xi. 200.) — These disgraceful doings in the Paris literary world remind one of a notorious act equally barefaced, and which was speedily branded.

Some thirty years ago, a Mr. De Courchamp, after publishing with immense success his very clever and amusing *Mémoires de la Marquise de Créquy*, came out with a feuilleton in the *Journal des Débats* (if I mistake not), which another Paris periodical, *La Presse*, at once declared to be spurious; and, in order to prove its assertion, promised to publish the next morning, word for word, the continuation of the story which would appear in the *Débats* on the same day, which in fact it did. It turned out that Mr. De Courchamp had copied from beginning to end a work written in 1814 by a Polish Count Potoski. The consequence of this *exposé* was that the feuilletons in the *Débats* were at once discontinued; the wretched plagiarist was condemned, and died a short time after of grief and shame. Mr. De Courchamp was an old man, and could not "plead as his excuse his youth." P. A. S.

STONOR FAMILY (3rd S. xi. 116, 183.) — Sir Adrian Fortescue, whose first wife was Miss Stonor (see his pedigree in Chauncy's *Hartfordshire*, ii. 348), was attainted with fifteen others in 1539. The Act was passed with indecent haste. It was read the first and second times in the House of Lords on May 10, read the third time the next day, and in five days more was sent back from the Commons. Sir Adrian was executed on July 10. (Cobbett's *State Trials*, i. 482.) S. P. V.

"THE KEY OF PARADISE" (3rd S. xi. 175.) — This Prayer-book first appeared in Keating and Brown's Catalogue in the *Ordo recitandi*, and *Laity's Directory*, for the year 1835, priced at 3s. 6d. Soon after, the price was raised to 4s. It seems to have been the well-known old *Key of Heaven*, with additions; but having never seen it, I cannot speak to its contents. The *Key of Heaven*, a most excellent prayer-book, was compiled by the Rev. John Hugh Owen, S. J., who died at Holywell, December 28, 1686, at the age of seventy-one. The most valuable portions of it are taken from the spiritual works of the Rev. John Gower. F. C. H.

ENCES IN EDINBURGH, 1688 (3rd S. xi.
—To the inquiry of F. M. S., I beg
mend to his notice *Chronological Notes*
Affairs, 1680 to 1701, from the *Diary*
ountainhall, edited by Sir W. Scott, 4to,
r Thomas Dick Lauder undertook a life
ountainhall, but I believe the promise
arried out. J. E. DAVIS.
on-Trent.

OF NAPOLEON II. (2nd S. xii. 135, 175,
a looking over the *Tractatus de Instruc-*
ticium Confessorum of Antoninus, Arch-
Florence (ed. princ. s. l. et a.), I found,
head "Circa Medicos," a curious series
ons to be addressed to medical practi-
one of which reminded me of a subject
three or four years ago in your pages.
: that the tendency of the extract sub-
clearly to show that the saving of the
t the expense of the child would have
any rate in the fifteenth century, ac-
a mortal sin in the surgeon who should
le the attempt, and that the informant
ES had ancient warrant for his assertion.
ent is to be asked:—

it consilium ut medicinam pro salute corporis
m animæ . . . scilicet . . . Si medicinam
unti ad occidendum fœtum, etiam pro conserva-
tione . . . quia mortale est," etc.

also accounted a mortal sin to give an
ng draught to a patient. Would not
n have been prohibited by such a re-

in fairness add, that the chapter contains
st wholesome questions; e. g. whether
son is duly qualified, is assiduous in his
to the sick, and whether he visits gratis
o cannot afford to pay for advice or
? It is declared to be a mortal sin to
y of these particulars.

J. ELIOT HODGKIN.

FAMILY (3rd S. xi. 138.)—John Johnes,
an Cothi, Carmarthenshire, late county-
lge for the counties of Carmarthen,
e and Cardigan, and chairman of the
enshire Quarter Sessions, is a representa-
le Lloyds of Maesvvelin. He is lineally
l from Sir Walter Lloyd, Knt., who was
Cardiganshire, and high sheriff for that
the year 1622, from whom he is the
descent. Sir Herbert Lloyd, the last
of this family, was descended in a col-
ne from the same Sir Walter, and was
h in descent from him. He was M.P.
Cardiganshire boroughs from 1761 to
n January 26, 1763, he was created a
by George III. He died in 1769, and
'60, as stated by C. L. on the authority
The first of the family who settled at

Maesvvelin was Sir Marmaduke Lloyd, whose
daughter was married to Thomas, the eldest son
of the above-named Sir Walter Lloyd, Knt.

LLALLAWG.

NORWEGIAN EARTHQUAKE (3rd S. xi. 139.)—As
to the time of day at which the earthquake took
place at Lisbon on November 1, 1755, I copy what
follows from a letter on the subject of that earth-
quake, which will be found in vol. ii. p. 483 of
Variétés Littéraires; ou, Recueil de pièces tant
originales que traduites concernant la Philosophie,
la Littérature, et les Arts, Paris, 1768:—

"Environ à neuf heures quatre minutes du matin, on
sentit à Lisbonne une très-violente secousse, qui ne dura
qu'une minute mais qui après un intervalle de 30 à 40
secondes reprit avec plus de force. Au bout d'un se-
cond intervalle, on essay une troisième secousse, dont la
durée fut d'environ trois minutes. C'est apparemment
cette dernière qui fut ressentie en même tems dans presque
toute l'Europe," &c.

G.

Edinburgh.

SONG (3rd S. xi. 96, 163.)—The original idea of
this song is to be found in Chaucer. In the "Per-
sones Tale" we read:—

"Now cometh how that a man shuld bere him with his
wif, and namely in two thinges, that is to say, in suffraunce
and in reverence, and this shewed Crist whan he firste
made woman. For he ne made hire of the hed of Adam,
for she shuld not claime to gret lordshippe; for ther as
the woman hath the maistrie, she maketh to moche dis-
array: ther nede non ensamples of this, the experience
that we have day by day ought ynough suffice. Also
certes, God ne made not woman of the foot of Adam, for
she shuld not be holden so lowe, for she cannot patiently
suffer: but God made woman of the rib of Adam, for
woman shuld be felaw unto man."

Matthew Henry has borrowed the idea in his
note on Genesis ii. 21, 22:—

"4. That the woman was made of a rib out of the
side of Adam; not made out of his head to top him,
not out of his feet to be trampled upon by him, but out
of his side to be equal with him, under his arm to be pro-
tected, and near his heart to be beloved."

JOHNSON BAILY.

Bishop Middleham.

Miscellaneous.

NOTES ON BOOKS, ETC.

*Private Devotions and Miscellanies of James, Seventh
Earl of Derby, K.G. With a Prefatory Memoir and
an Appendix of Documents. Edited by the Rev. F. R.
Raine, M.A., F.S.A., &c. Vols. I. II. and III.
(Printed for the Chetham Society.)*

That a society instituted as the *Chetham Society* was,
for the publication of Historical and Literary Remains
connected with the palatine counties of Lancaster and Che-
shire, should contribute to the history of the noble house
of Stanley was only to be expected; and two volumes of
Stanley Papers have already been printed by the Society.
The first is devoted to *The Earls of Derby and the Verse
Writers and Poets of the 16th and 17th Centuries*, edited
by Mr. Heywood; and the second to *The Household Books
of the Third and Fourth Earls, with other illustrative Do-*

LONDON, SATURDAY, APRIL 13, 1867.

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3 CORNEILLE, THE SPANISH DRAMA- TISTS, AND OLIVER CROMWELL.

noble monument which M. Hachette is to the classical literature of France pro-satisfactorily, and volume after volume s place on our library table, bearing wit- untiring industry, careful editing, and scholarship. Madame de Sévigné's letters v quite complete, Malherbe is very nearly ine and La Bruyère have already entered arance, whilst Pierre Corneille lacks only e of volumes to make him perfect. It is im that we purpose saying a few words present occasion. The remark has often peated that no critic can be ever at a loss ver some new point of interest in talking ing about the men whose genius has been ed in the admiration of posterity. Let us ither this is not strictly true with regard author of *Le Cid* and *Polyeucte*.

topic we would particularly dwell upon the influence which the taste for Spanish re had in the selection of the subjects treated neille. Except Southey and Schlegel, we aware that any writer has discussed this question with the attention it deserves; Hachette's edition, on the contrary, is full most copious illustration about it. n we think of Spain in connection with

Corneille, the famous tragedy *Le Cid* is the first, of course, to suggest itself. Now it is well known that Guillem de Castro claims the honour of having supplied the French poet with a model. Concerning this fact there is not the slightest doubt, and no one attempts to deny it. The difficulty arises from another Spanish play, entitled *Comedia famosa del Cid honrador de su Padre*, and the author of which is D. Juan Bautista Diamante. Referring to him, Voltaire remarks: —

"We had always thought that Guillem de Castro's *Cid* was the only tragedy which the Spaniards had given on that interesting subject; there was, however, another *Cid*, which had been represented on the Madrid stage with as much success as that of Guillem. The author is D. Juan Bautista Diamante, and the play is called, &c. &c. . . . It is considered to be by a few years anterior to the tragedy of Guillem. The work is extremely rare, and there are not more, perhaps, than three copies of it to be found in Europe."

This assertion of Voltaire, repeated by him in the last edition (1774) he gave of his *Commentaires sur Corneille*, tended to show that Corneille had been guilty of falsehood when he named Guillem de Castro as his only guide for the composition of *Le Cid*. La Harpe made himself on this occasion the echo of Voltaire; and an absolute mistake, arising from prejudice or careless inquiry, to say the least, had come to be universally accepted, when Angliviel de la Beaumelle published (1823) in the *Chefs d'Œuvre des Théâtres étrangers* the tragedy of *Diamante as a translation of Corneille's Cid*. On April 11, 1841, an article by M. Génin, contributed to the *National* newspaper, made this fact clearer still; and finally we may quote, as supplying the most decisive evidence in favour of Corneille's claims to priority over Diamante, M. de Puibusque's *Histoire comparée des Littératures Espagnole et Française*, M. Viguier's *Anecdotes sur Pierre Corneille*, and M. Hippolyte Lucas's *Documents relatifs à l'Histoire du Cid*. But, as M. Marty-Laveaux observes in the excellent critical notice with which he prefaces M. Hachette's edition of *Le Cid*, all this array of testimonies rested upon arguments of a merely literary nature; and until chronology was introduced as an element in the discussion, until positive dates were quoted, some amount of doubt could be fairly justified. Fortunately the wished-for figures have at last been supplied, and, curious enough, it is a Spaniard who enables us to correct Voltaire. D. Cayetano Alberto de la Barrera, author of a *Bibliographical and Biographical Catalogue of the Spanish Stage from its Origin to the Middle of the Eighteenth Century*, has the following paragraph: —

"Juan Bautista Diamante, one of the most prolific and most celebrated dramatic poets whom Spain has produced during the second half of the seventeenth century. The date of his birth is not exactly known, but it may with much probability be fixed between 1630 and 1640. Our

* See M. Beuchot's edit. of *Voltaire*, vol. xli. pp. 490-91.

poet began to work for the stage about 1657. It is possible that his earliest work was *El Honrador de su Padre*, which appeared in the earlier part of a collection of comedies by various authors, Madrid, 1659. We notice in that drama first-rate beauties amidst much irregularity. Whilst writing it, Diamante had under his eyes Guillem de Castro's *Mocedades del Cid* and Corneille's imitation of this last work; he took from both the passages which pleased him most."

Nothing can be clearer, and a recent French critic has perfectly shown (*Pierre Corneille et Jean-Baptiste Diamante*, par M. Antoine de Latour, in the *Correspondant* for June 25, 1861) that D. Alberto de la Barrera's statement, founded upon authentic documents, is plainly confirmed by a careful comparison of Corneille's tragedy and that of Diamante.

Le Menteur.—This amusing comedy, brought out by the French poet in 1649, is another imitation from the Spanish, and Alarcon is the author to whom Corneille was indebted for it. M. Marty-Laveaux gives (*Œuvres complètes de Corneille*, vol. iv., pp. 242-271) an analysis of *La Verdad Sospechosa*, with a number of illustrative extracts, and shows that although in some parts Corneille has the superiority, yet the absurd rules by which he allowed himself to be fettered deprived him of many resources which were open to the fertile genius of Alarcon.

La Suite du Menteur.—Lope de Vega's *Amar sin Saber á Quien* suggested to Corneille the subject of the comedy entitled *La Suite du Menteur*. Here the inferiority of the French poet is still more striking, especially in his character of Dorante, who, to quote M. Marty-Laveaux, "has become a vile rogue, abandoned his betrothed wife, run away with her fortune, caused the death of his father, and, finally, is represented as being in prison when the scene opens." Lope de Vega has, besides, a kind of *gracioso* or servant, called Limon, who enlivens the comedy by his jokes and his tricks, but is very preferable to the coarse Cliton.

Héraclius.—This tragedy of Corneille has suggested a very interesting letter from M. Viguier to M. Marty-Laveaux. It is well known that Calderon had treated the same subject as Corneille in a drama entitled *En esta Vida Todo es Verdad y Todo Mentira*. The question was, which of the two poets had the priority in point of time; which had copied or imitated the other? It was exactly the same problem as in the case of *Diamante*. Three articles published in the *Mercur de France* during the months of February, March, and April, 1724, attempted to solve the difficulty. The author of the former one having promised a disquisition on the subject, and left it, however, untouched, a second critic entered the lists, and endeavoured to show that Corneille was the plagiarist. The argument may be stated as

"The great number of puerilities with which the Spanish play is full prove irresistibly that it is the older of the two. It is not likely that Calderon would have disfigured as he has done so fine a theme, if he had had before his eyes the work of the French poet; on the contrary, it is natural that Corneille, struck by the grand beauties contained in a subject so susceptible of the pathos which characterises tragedy—it is natural, we say, that Corneille should have selected it, cleared it of the supernatural element, and merely retained the main plot together with the names of Phocas, Héraclius, Leona, and Maurice; he then struck out the incidents which partake more of the nature of dreams than of that of reality, substituted others instead more probable in their character, and constructed a fable regular in most of its parts, if not in all."

Such, in a few words, is the argument adduced by the *collaborateur* of the *Mercur*; but it will be noticed at once that he does not prove in the least degree the chronological priority of Calderon. The Jesuit Tournemine (*Avertissement des Œuvres de Corneille*, 1738), and the brothers Parfait (*Histoire du Théâtre Français*) took the other side of the question, and the latter pointed out especially Corneille's phrase in the *Examen d'Héraclius*:—

"Cette tragédie a encore plus d'effort d'invention que celle de Rodogune, et je puis dire que c'est un *bonheur original* dont il s'est fait beaucoup de belles copies *siôt* qu'il a paru."

This is surely plain enough, and we wonder that those who have devoted so much time to this dispute should not have thought of the very simple solution proposed by M. Viguier both in his *Anecdotes Littéraires* and in his letter to M. Marty-Laveaux. It is to the effect that Corneille, who found the subject of his tragedy in the *Annals* of Baronius, was indebted exclusively to the learned oratorian, and worked independently of Calderon, just as Calderon worked independently of him.

The literary connection between the author of *Le Cid* and the masterpieces of Spanish dramatic literature is a fact well deserving the attention of critics, and accordingly we thought it worth a nook in "N. & Q." The illustrative prefaces, introductions, and notices added by M. Marty-Laveaux to his edition explain this point very fully. We would likewise take this opportunity of adverting to another topic. It has been commonly thought that the failure of the tragedy of *Don Sanche d'Aragon*, when first brought out, was owing to a political cause. "Cromwell," says François de Neufchâteau, "tua Don Sanche." M. Marty-Laveaux refutes this supposition, which no evidence of any kind tends to corroborate; and he shows that if Cardinal Mazarin and Queen Anne of Austria expressed their dislike of the tragedy, it was because the character of Don Sanche d'Aragon reminded them, not of Cromwell, but of that distinguished *Frondeur*, the Prince de Condé.

GUSTAVE MASCOY.

Harrow-on-the-Hill

CALIGRAPHY.

d up not long ago a set of engraved copies of the last century, with the title—

and Complete Alphabets in all the various Great Britain, with the Greek, Hebrew, and characters. By Joseph Champion, Writing-Accountant. John Howard, London, sculpted for Robt. Sayer, at the Golden Buck,

really a meritorious and useful publication by Sayer to the Princess of Wales. another by Seddon of an earlier period, 15, more fantastical, yet very ingenious; birds, fishes, pots of flowers, and nondermed with flourishes of the pen. But however great in his inventive caligraphy, "Inventor," was not strong in his ortho-
g.

"Do good without a pattern rather than committ evil by imitation for it is better to be sav'd without a president than dam'd by example."

all likelihood the scribe here only copied in print before, when the art of spelling was in its infancy.

old Seddon anything to our artistic Seddon now-a-days?

copy-books belonged to "Charles Gray, July the 3rd, 1785, county of Donegal. s. 4½d." Mr. Gray, the owner, was evi-oupled with the impecuniosity of the tribe from time immemorial, for a pain-on the back of the book records that, ber 4th, 1797, Pawn'd watch for 1l. 2s. 9d. Conroy, Pawnbroker."

this note to "N. & Q." for the three-ose—

show that what were called Hedge in Ireland some century ago were not picable things as their name would in-There was really an amount of classical ematical learning communicated at those in an irregular kind of way, that would persons only acquainted with the precise and abundant apparatus of the present teacher with Corderius' *Latin Colloquies* eart, or with only a single copy in his 2, would turn off a class of boys that in of Latin speech would confound many 1 professor or fellow of a university. he books I now record attest that the irt hands or ornamental texts that were 1 the metropolis of Great Britain were lly imitated in the wilds of Donegal—y one of the wildest parts of the world—ote from all kinds of civilisation and cul-

to myself and to men of kindred tastes 1." is chiefly valuable as a bibliographical y, I would like to see a complete list

given in its pages of works on caligraphy published in England. The list cannot be a long one, and it would interest writing-masters at least (of which I need not say I am not one), and myself and other bibliographers on other grounds.

3. I wish to subjoin, if not known to exist in print, two acrostic alphabets in the handwriting of Charles Gray, the schoolmaster, that they may be preserved in "N. & Q." They are written, in a good current hand, on the last page of Champion's book, and may possibly be original. More probably they are drawn from some printed source.

O. T. D.

Acrostic Verses on Writing.

"A ll letters even at the head and feet must stand;
B ear light your pen, and keep a steady hand;
C arefully mind to mend in every line;
D own strokes are black, but upper strokes are fine;
E nlarge your writing if it be too small;
F ull in proportion make your letters all;
G ame not in school time, when you ought to write;
H old in your elbow, sit fair to the light.
J oin all your letters by a fine hair stroke;
K eep free from blots your piece and writing book;
L earn the command of hand by frequent use;
M uch practice doth to penmanship conduce;
N ever deny the lower boys assistance;
O bserve from word to word an equal distance;
P rovide yourself of all things necessary;
Q uarrel not in the School though others dare you;
R ule your lines straight and make them very fine;
S et stems of letters fair above the line;
T he tops above the stems, the tails below;
U se pounce to paper if the ink goes through.
V eer well your piece, compare how much you've mended;
W ipe clean your pen when all your task is ended;
Y our spelling mind; write each word true and well;
Z ealously strive your fellows to excel."

Alphabet of Two-Line Pieces.

"As you expect that men should deal by you,
So deal by them, and give each man his due.
Better it is to gain great reputation,
Than heap up wealth with trouble and vexation.
Constraint in all things makes the pleasure less.
Sweet is the love which comes with willingness,
Despair of nothing which you would attain,
Unwearied diligence your point will gain.
Experience best is gained without much cost;
Read men and books, then practise what thou know'st.
Fortune may sometimes prove true Virtue's foe,
But cannot work her utter overthrow.
Greatness in virtue's only understood;
None's truly great that is not truly good.
Honour's a god that none but fools adore;
The wise have nobler happiness in store.
If all mankind would live in mutual love,
This world would much resemble that above.
Kingdoms, like private persons, have their fate,
Sometimes in high, sometimes in low estate.
Let each man follow close his proper trade,
And all things then will soon be better made.
Men's fancies vary strangely, like their faces;
What one commends, another man disgraces.
Number itself is at a loss to guess
Th' endurance of our future happiness.
Oh! that the sons of men would once be wise,
And learn eternal happiness to prize!

Pray thou to God, that he may be inclined
To grant thee health of body and of mind.
Quarrelsome brawling, gaming, fuddling shun;
Thrice happy they who ne'er such courses run.
Remember time will come when we must give
Account to God how we on earth do live.
Some men get riches, yet are always poor;
Some get no riches, yet have all things in store.
They that are proud and other men disdain,
Do often meet with hate and scorn again.
Virtue is praised, but little practis'd by us;
So loose the age that few are truly pious.
What's human life?—a day, a race, a span,
A point, a bubble, froth, so vain is man.
Xenophilus did well in health abide
One hundred and seven years, and then he died.
Young men take pains, be brisk, and I'll engage,
Your youthful pains will pleasure yield in age.
Zaleucus made his laws so strict that those
Who acted whoredom both their eyes should lose.*

CAUCUS.—This cant term is applied to all party-meetings held in secret in the United States. It is a corruption of the word *caulkers*; the disguised patriots of Massachusetts, in 1776, having been so called, because they met in the ship-yards. The editor of *The Times* has twice, in the course of the present week, applied the phrase in question to the political meeting lately held at the private residence of Mr. Gladstone; which I conceive to be a singular perversion of its use and meaning. The gathering at Carlton House Terrace was neither a cabal, a junto, nor a secret conclave; on the contrary, the reporters of several newspapers, without regard, I believe, to their political aims, were admitted; and the whole proceedings were as freely made known to the outside public as the debates in Parliament. *Caucus* is by no means a pretty, much less a desirable word, to be added to our national vocabulary; but, if it be adopted at all, let us at least make a *right* use of it.* W. W. W.

NOTES IN BOOKS.—At Sir Charles Rugge Price's sale on February 20, 1867, lot 2371 consisted of the following pamphlets bound in one volume:—

1. "A Letter to the Right Rev. Samuel [Horsley], Lord Bishop of St. David's, on the Charge he lately delivered to the Clergy of his Diocese. By a Welsh Freeholder." Lond. 1790. 8vo. [Note in the handwriting of "William Owen (Temple)," whose autograph is on all the pamphlets; "said to be by David † Jones, since Barrister-at-Law."]

2. "The Welsh Freeholder's Vindication of his Letter to the, &c., in Reply to a Letter from a Clergyman [Note as above, "said to be the Rev. Dr. (Charles?) Symmons] of that Diocese." Lond. 1791. 8vo.

3. "Thoughts upon the Present Condition of the Stage, and upon the Construction of a New Theatre" [Note as before, "by the Earl of Carlisle."] Lond. 1808. 8vo.

[* A note respecting the origin of this cant word is given in our 1st S. xi. 28.—Ed.]

† There is no "David" in the Law Lists.

4. "A Letter to the Right Hon^{ble} Sir John Sinclair, Bart. (author of the *History of the Revenue and other Fugitive Pieces*) on the subject of his remarks on Mr. Huskisson's Pamphlet. By a Country Gentleman." [i. e. William Kingsman, Esq., Petworth]. Lond. 1811. 8vo. 1s. 6d.

RALPH THOMAS.

ANECDOTE OF DAVID HUME.—I do not know whether the following anecdote has appeared in any quarter likely to give it publicity, and send it on the possibility of your considering it worth insertion.

It is copied from the *Memoirs of James Earl of Charlemont* (ed. 1810, p. 10), and concludes a very curious portrait, corporeally and mentally, of David Hume by the earl, who met him at Turin in the year 1746:—

"He once professed himself the admirer of a young, most beautiful, and accomplished lady at Turin, who only laughed at his passion. One day he addressed her in the usual commonplace strain, that he was *abime, amant*. 'Oh! pour amant,' replied the lady, 'ce n'est en effet qu'une opération très-naturelle de votre système.'"

FRANCIS TRESCHE.

Islip Rectory.

COLLECTIONS IN PARISH OF WOLSEINGHAM: BODLES.—

1680. "Collected in our church in Wolsingham, the 2^d day of January towards the reliefe of those that had losse by fire in y^e county of Norfolk, y^e losse 94^l. 4s. 4d., gatherd five shiling, eight pence, one farthing, two boddles."

September 24th, 1682. "Collected in y^e parish church of Wolsingham, in y^e county of Durham, upon a brieft from Launby church, in y^e county of Northumberland, y^e sum of six shillings, sixpence, five boddles, and one farthing."

December 6, 1683. "Collected there upon a brieft for a fire in Preston, in y^e county of Radnor, in y^e dominion of Wales, four shillings, two pence, & a bad groat."

The above extracts, taken at random from entries in the parish register book of Wolsingham, in the county of Durham, are amusing specimens. *Bodles* must have been in common circulation at this period. Wolsingham was the parish in which the elder Craggs was born, not Washington, as is stated in Noble's continuation of Granger. Guy Carleton, Bishop of Bristol, was sometime rector; and his signature occurs once or twice in the register, when he attended the parish meetings. There is in the possession of a descendant, now living at Wolsingham, an interesting portrait of that prelate by Sir Peter Lely.

E. H. A.

"IT ENDS WITH A WHEW, LIKE CAWTHORNE FEAST."—Thirty years ago this expression was current in the neighbourhood of Barnsley, about four miles from which the village of Cawthorne is situated. The explanation given of it was the following:—It was said that it used to be the practice on the last day of the feast, which extended to four days, for the parish authorities to

perambulate the village with a lanthorn; and when they had completed their round, to blow out the candle (with a "whew"), and proclaim the feast at an end.

C. H.

Leeds.

NATIONAL MUSIC.—The national music of all countries, so far as my own experience goes—and it has not been inconsiderable—inclines me to believe that National Music, so called, does not in truth become music until it has been touched and remodelled by the peculiar genius of the Jewish race, which there is good reason for believing has been endowed exceptionally with this noble gift, as the genealogies of all great composers would, no doubt, fully investigated confirm.

In the wilder parts of Scotland and in Northern China,* we hear the same rude germs of an air like "Roy's Wife," &c. In India, the "perpetual grind" of (I spell phonetically) "Illy milly puneah"† would be scarcely recognisable as the original of a once popular English song. In Ireland the same is observable, to say nothing of England, France, Spain, Africa (Southern, Northern, and Western), and America. Sr.

A SUGGESTION I wish to make, is, that when any note occurs in the periodical press upon any *supercheries littéraires*, that such of your readers in the British dominions as happen to see it do forward the same to you: not perhaps fully when too long, but just shortly, so that it may be indexed and at hand when it is required to be referred to. I do not make it part of my suggestion that your columns should be open to such literary waifs, as I am sure they always have been. This has occurred to me in consequence of some *supercheries dévoilées* in the *Pall Mall Gazette* of March 6 instant, relative to novels of *Lady Adelaide's Oath* and *The Love that Kills*. I do not of course in the least comment upon the fact of whether the authors are right or wrong, but simply look upon it as a piece of bibliographical information. The future Quérard of this country, if indeed England is ever to possess so great, so self-denying, so unappreciated a bibliographer, would receive a great aid, and be saved an immense labour by this suggestion being complied with.

RALPH THOMAS.

Queries.

THE MSS. OF THOMAS DINELEY.

In the reign of Charles II. there lived Thomas Dineley, gentleman, a member of the Society of Gray's Inn. He was a devoted disciple of John

* Is it quite certain that the Mongol and the Celt are so distinct.

† Or, as rather comically spelt in a certain edition of Byron, "Allah mallah Punnah!"

Weever, and spent much time and labour in making drawings of sepulchral monuments, and copying their inscriptions. These he preserved in MS. volumes, several of which have recently attracted the notice of antiquaries. Four of them (two bound together) are in the possession of Sir Thomas E. Winnington, Bart. These are—

1. "The Journall of my Travails through the Low Countreys, Anno D'ni 1674. Thomas Dingley."

2. "Observations in a Voyage in the Kingdom of France; being a Collection of severall Monuments, Inscriptions, Draughts of Towns, Castles," &c. 434 pages.

3. "Observations in a Voyage through the Kingdom of Ireland. Being a Collection of severall Monuments, Inscriptions, Draughts of Towns, Castles," &c. 328 pages.

The last has for some years been in the course of publication in the pages of the *Kilkenny Archaeological Journal*, edited by Evelyn Philip Shirley, Esq., F.S.A., who has been assisted by some of the most able Irish antiquaries.

The third volume by Dineley, in the hands of Sir Thomas Winnington, relates to England, and is entitled—

4. "History from Marble. Being Ancient and Moderne Funerall Monuments in England and Wales. By T. D., Gent."

This curious book has been placed in the hands of the Camden Society, which has undertaken to reproduce it in facsimile, by means of the new process of printing through the intervention of photography. I have promised, at the request of the Council of the Society, to prepare some account of Dineley and his labours which may accompany the publication; and I shall feel much obliged by any assistance or suggestions that may be afforded by the readers of "N. & Q."

The observations of the same nature which Dineley made when he accompanied the Duke of Beaufort in his progress through Wales (where his Grace was Lord President) in the year 1684, are contained in—

5. "Notitia Cambro-Britannica. A Voyage of North and South Wales."

The more important portions of this volume, which remains in the possession of the present Duke of Beaufort, have been printed, at the expense of his Grace, in 4to, 1864, edited by Charles Baker, Esq., F.S.A.

I have caught only a passing trace of a sixth book by Dineley. It is thus described in the Catalogue of Messrs. Lincoln, booksellers, August, 1864:—

6. "Curious Old Volume of Miscellaneous Subjects in Manuscript, comprising Old Epitaphs, Poems, and commonplace mems. including curious pen-and-ink drawings, appear to have been conjointly written by Theophilus Alys and Thomas Dineley, between 1640 and 1680, 8vo, bound."

The purchaser of this book, whoever he may have been (for I have hitherto been unable to learn), would, by allowing me to examine it, confer a favour which shall be thankfully acknowledged, and possibly promote the public benefit by enabling me to pursue more successfully the inquiries I am making into the personal history of this industrious but neglected antiquary.

I have not as yet heard that any of Dineley's MSS. have found their way to a public library.

JOHN GOUGH NICHOLS.

ANGLO-INDIAN LITERATURE.—1. *Poems by Two Friends*, "Pug" and "Alpha," 1864, Madras, pp. 122. 2. *Squibs, &c.*, prose and rhyme: a collection, containing contributions principally to the *Madras Athenæum*: by the Hon. Secretary of the Opium Club, 1862, Madras, royal 8vo, pp. 240. Do either of these literary miscellanies contain anything written in a dramatic form: and if so, who are the authors? R. I.

GEORGE, EARL OF AUCKLAND.—An engraved portrait was published some years ago (I think before 1851) of the Earl of Auckland, Governor-General, in a work on India. Can any of your readers kindly give me the name of the book, and that of the publisher? Also, are there published—and, if so, where—portraits of the first Lord Henley, the diplomatist, and the second Lord Henley? EDEN.

BIBLE AND KEY SUPERSTITION. —

"At Southampton on Monday a boy, working on board a collier, was charged with theft: the only evidence against him being such as was afforded by the ancient ordeal of Bible and key. The mate and some others swung a Bible attached to a key with a piece of yarn, the key being placed on the first chapter of Ruth. While the Bible was turning several suspected names were repeated, and, on the mention of the prisoner's name, the book fell to the floor. The Bench, of course, discharged the prisoner."

The above extract, from the *Pall Mall Gazette*, is a very curious piece of superstition. I cannot discover from the first chapter of Ruth any reason why that particular part of the Bible should be chosen for the "ancient ordeal." Perhaps some of your readers may explain the mystery.

EDWARD C. DAVIES.

Camden Club.

CATCHEM'S END: COLINSON.—1. A hamlet near Bewdley, in Worcestershire, is called "Catchem's End." Bewdley was formerly a "city of refuge," and the name above mentioned is popularly supposed to indicate the last place where the pursuers could take the flying delinquents. Can any of your readers inform me whether there are other places in England of the same name, and if so, in a similar situation?

2. What is the receipt for making, and explanation of the name of, a summer beverage called *Colinson*?

J. S.

Birmingham.

CÆSAR'S HORSE.—In the *Lives of the First Twelve Cæsars*, by A. Thompson (p. 40, art. lxi.), Julius Cæsar is said to have rode—

"a very remarkable horse, with feet almost like those of a man; his hoofs being divided in such a manner, as to have some resemblance to toes. This horse he had bred himself, and took particular care of, because the soothsayers interpreted those circumstances into an omen—that the possessor of him would be master of the world. He backed him too himself, for the horse would suffer no other rider; and he afterwards erected a statue of him before the temple of Venus Genetrix."

Now it is well known to all anatomists that the whole order of vertebrates are founded on a particular type; and that the limbs, from the earliest fossil fish throughout the whole vertebrate class, are modifications only of the first preconceived plan; and that our five digits are only the enlarged and modified five metacarpal bones, found at the base of the fin rays of fishes. The horse, with the rest of the vertebrates, has the same number, only that they are shut up in the semicircular box which we call a hoof.

It would appear from the passage I have quoted above, that Julius Cæsar's horse had no hoofs; but that the phalanges of the foot had grown out, something like our hands. As I never heard of a similar instance, perhaps some of the readers of "N. & Q." may have done so, if they will kindly refer me to where I may find it.

EDWARD PARFITT.

JOHN COZENS, THE WATER-COLOUR PAINTER.—When and where did this distinguished artist die? Bryant says that his death took place in 1790; but there is good reason for believing that he was alive after that date? P.

DR. RICHARD DONGWORTH.—I am anxious to obtain some information respecting Dr. Richard Dongworth, who was, about the year 1730, Rector of Clenleigh, in the diocese of Derry. He is referred to in Primate Boulter's published letters, under the years 1726 and 1729, as a candidate for preferment to the higher dignities of the Irish Church; which however he did not, as far as I can learn, obtain. A Richard Dongworth (and I think the same person) is mentioned in the Catalogue of the Bodleian Library as author of an *Assize Sermon*, preached in the year 1708. He was Vicar of Long Owensby in Lincolnshire, to which parish he was inducted (as I learn from the present vicar) in 1688. He was then a Master of Arts; though, strange to say, there is no record of his graduation at either Cambridge or Oxford. Another Richard Dongworth, possibly a son of the former, is mentioned in the *Altham*

Cantab. as having graduated A.B. in 1726, and A.M. in 1730. He was also author of a Prize Poem in 1727. Many of these particulars I have learned from Mr. J. W. Cooper, LL.B., Trinity Hall, Cambridge, to whose kindness I am much indebted. If any of your correspondents can give me farther information respecting Richard Dongworth No. 1, I shall be extremely obliged by their doing so. There is some reference to the name in Surtees's *Durham*; and Mr. Cooper tells me that the death of a Mr. Dongworth, Incumbent of Billingham, is mentioned in the *Gentleman's Magazine* for 1761. I have always had an idea that Dr. Dongworth was a protégé of Bishop Nicholson, who was translated from Carlisle to Derry in 1718; and if the Dongworths are a North-country family, it would make this supposition the more likely. Bishop Nicholson was on intimate terms with Primate Boulter, and was probably the person who introduced Dr. Dongworth to the notice of the latter. The bishop was himself advanced to the Archbishoprick of Cashel in 1726, but died suddenly before leaving Derry. Thus, if my supposition be correct, Dr. Dongworth lost his friend and patron, and applied directly to Primate Boulter for his interest in his behalf. I believe he ceased to be Rector of Clonleigh in 1738; but I cannot ascertain whether the living was avoided by his death or his preferment.

WILLIAM EDWARDS, Rector of Clonleigh.
Lifford, Ireland.

HERNE FAMILY. — Nicholas, son of Richard Herne, alderman of London, had two sons, Basil and Sir Nicholas, Lord Mayor of London, *vide* Burke's *Landed Gentry*, 1862, p. 688. Where can I find a further account of his issue, or a complete pedigree of this family?

GEORGE W. MARSHALL.

DR. HORNSBY, astronomer, of about the beginning of this century. In what year did he die, and is there any biographical notice of him to be found? * Are there any of his descendants living?
Penge. E. S.

JOURNAL *temp.* CHARLES I. — Among the late Mr. Hunter's MSS. in the British Museum (Add. MS. 25,465) is a modern transcript of a journal kept by some one during the years 1643—1646. Where is the original? The present is only an abridged copy.
CORNUB.

MACARONIC CHARACTER OF PITT. — Where can I find a macaronic character of Pitt, which began —

"War carry-on-issimus
Pretty girl indifferentissimus?"

D.

[* Dr. Hornsby died on April 11, 1810. See Gorton's *Biog. Dictionary*.]

"NORREPOD." — In a list of books at the end of Cotton's *Virgil Travesty* (edit. 1787), is "*Norrepod, or the Enraged Physician*, a Farce in two Acts." It is not mentioned in the *Biographia Dramatica*, and I can find no account of it. Foote's *Devil on Two Sticks* was first acted in 1768. I think *Norrepod* may have some relation to the disputes between the College of Physicians and the Licentiates, into which I am inquiring, and I shall be obliged by any information about the farce.
V. H.

"O, PHYSICS, BEWARE OF METAPHYSICS!" — In Comte's *Positive Philosophy* (Miss Martineau's translation, vol. i. p. 260), it is said that this was a "favourite saying" of Sir Isaac Newton. What authority is there for this assertion? ZETETES.

ORGAN. — In Fosbroke's *Encyclopædia of Antiquities*, vol. i. p. 123, it is stated that there was an ancient organ in Uley Church, Gloucestershire. I wish to know if it is now in that church, and what is its date?
JNO. PIGGOT, JUN.

PRINTING MEDAL. — Can any one give an account of the following medal? — *Obv.* Head of Alex. Herten. *Rev.* A bell, upon which are the words "Vivos voco," with the legend "First decennium of the free Russian press in London, 1853-1863."
WILLIAM BLADES.

11, Abchurch Lane.

QUOTATION. — In that admirable book, *Lectures on the British Poets*, by the late Henry Reed, the following passage occurs (page 9, ed. 1859): —

"Criticism has no more precious office than to give its aid that men may learn more worthily to understand and appreciate what a glorious gift God bestows on a nation when he gives them a poet."

The words in italics are in inverted commas, and are therefore, I presume, a quotation. I should be glad if any correspondent could inform me who is the author of this truly noble sentiment.

JONATHAN BOUCHIER.

READER OF THE REFECTORY. — Mr. Owen B. Carter, Architect, in a paper on Beaulieu Abbey (in Weale's *Quarterly Architectural Papers*, vol. ii.), when describing the unique stone pulpit in the refectory says: —

"The following quotation may serve to explain the use to which this rostrum was formerly applied: 'Let the reader of the refectory, after prayers, carry the proper books into that apartment. Let him stand before the book with his face turned toward the east. When the brethren bow at the Gloria Patri and the Lord's Prayer, let the reader also incline himself, turning his face toward the assembly.'"

I wish to know the work from whence the above quotation was taken.

CHAS. PIGGOT, JUN.

STRANGER DERIVED FROM "E." — In 1792, Dr. Peter Wilson, Professor of Greek and Latin in

Columbia College, New York, resigned his chair, and was appointed principal of Erasmus Hall Academy, Flatbush, whither (says Duci, in his *New York as it was during the later part of the Last Century*, p. 41) —

"most of us followed him. If I learnt anything else there than what I brought of the classics from Winchester, it was the derivation of the English noun 'stranger,' from the Latin preposition *E*. 'Thus, young gentlemen,' the Doctor would say, '*E—ex—extru—extraneus*: Gallice, *étranger*: Anglice, *stranger*.'"

Seventeen years after this, in 1800, was published *Anonymiana*, by the antiquary Samuel Pegge. In it I find precisely the same etymology: —

"The word *stranger* comes from *e* by these steps: *e*, *ex*, *extra*, *extraneus*; *estraniere* of the French, *estranger* and *stranger* of the English."—2nd ed. p. 38.

The inference from these extracts is, that both Pegge and Wilson obtained this precious bit of etymology from some common source. With whom did it originate? I should add, that *Anonymiana* was written before 1760, though not published till 1800. S. W. P.

New York.

SWORD QUERY.—Can any of your correspondents give me some information about a sword which came into my possession some years ago, having been purchased at a sale? It very much resembles the regulation claymore worn by Highland regiments, but the blade is longer, narrower, and lighter. The basket hilt is smaller and heavier than a claymore, and the grip is of ebony. There is a deep flute on both sides about three inches long, and on each side is the word "*SAHAGVM*," in very rude characters. At the end of the word there is a figure, nearly obliterated, but which preserves some resemblance to either a serpent or grampus. The blade is most beautifully tempered, and can be bent like a cane.

CAZADORE.

"**TEAGUE**" AN IRISH NAME.—What is the meaning of the name *Teague*, formerly the jocular and familiar nickname for an Irishman, just as *Pat* or *Paddy* is now? Why was it formerly in constant use, whereas now it is never met with, at least in England, either in print or conversation? All through the eighteenth century "honest Teague" does duty as a stock character in plays, in jest-books, in comic writings of every kind; yet so utterly has he been superseded by *Pat*, that I never remember to have heard the word *Teague* uttered by any one. Will some Irish reader of "N. & Q." kindly explain to me the meaning of the word, and inform me whether it is still in familiar use in Ireland? JAYDER.

WILLIAM DE LANGLAND: STACY DE ROKAYLE. In Warton's *English Poetry* (vol. ii. p. 62) is a note by Sir F. Madden: —

"On the fly-leaf of a copy of the poem [*Piers Plowman*], preserved in Trinity College, Dublin, of the fifteenth century, appears this curious and valuable note:—'Memorandum, quod Stacy de Rokayle, pater Willielmi de Langland, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode, tenens Dai Le Spenser in comitatu Oxon. qui predictus Willielmus fecit librum qui vocatur Perys Ploughman.'"

This note was reprinted by Mr. Wright in 1832; and both Mr. Wright and Sir F. Madden say that it will no doubt be easy to trace the matter further—but that has never been done. Can any reader of "N. & Q." help in discovering the real name of (I say it advisedly) one of the greatest and most original of all our English poets, whose misfortune it has been to have been little read, owing to the difficulty of the language in which he wrote; which difficulty, moreover, has been much exaggerated. Where is Schiptone under Whicwode? In Oxfordshire, or in Shropshire? Shipton Hall lies between Ludlow and Bridgenorth. WALTER W. SKEL.

THE WINTON DOMESDAY.—How is it that so many surnames are recorded in the Winton Domesday, when the received opinion is that they were hardly known in England till the twelfth century? S.

WORTHINGTON FAMILY: "CERTAMEN WORTHINGTONIORUM."—I should feel obliged by information as to this work, of which I only know the title. Does it relate, as I am inclined to imagine, to the Worthingtons of Blenscow, Lancashire? When and where was it published? Who was its author? And of what period of time, and what events and persons, does it treat? JOHN W. BONE.

42, Bedford Square.

Queries with Answers.

REV. JOHN HILL.—I have been reading lately a volume of sermons "by the late Rev. John Hill, Minister of the Gospel in London." They are most excellent compositions and repay the reading. My copy is the "eighth edition," London, 1817, Ogles, Duncan, & Co. I should be glad to be pointed to any sketch of the life of Mr. Hill, or any biographical information concerning him.

G. J. COOPER.

[John Hill was born at Hitchin, in Hertfordshire, about the year 1711, and educated at an Independent academy in London. In 1733 he became pastor of a congregation at Stoke Newington, and two years after of that in Lime Street. Upon a gravestone in the burial-ground belonging to the Independent meeting at Hitchin is the following inscription:—"Here lie the remains of John Hill, late a useful and acceptable minister of the gospel in London, who died the 26th of February, 1745-6, in the thirty-fifth

year of his age." There is a biographical notice of him in Wilson's *History of Dissenting Churches*, ed. 1808, ii. 82.]

OLYMPIA MORATA, ETC.—I shall feel obliged by your kindly informing me whether there is any life of Olympia Morata in English; and if not, whether it was not at Schweinfurt, in Bavaria, that she fled in her night-dress before Tilly's troops. Also the name of the founder (Charlemagne's sister) of the Béguinage at Ghent.

C. MARY HARRISON.

Egerton House, Beckenham, S.E.

[An English translation of *The Life of Olympia Morata*, by Julius Bonnet, appeared in *The Christian's Fireside*, vol. xv., published by Johnstone and Hunter of Edinburgh in 1854. Speaking of her flight from Schweinfurt, she says, "I wish you had seen the pitiful condition to which I was reduced—with hair dishevelled, covered with rags, my feet bleeding, and for cloathing scarcely retaining a shift, so completely had we been plundered." Many ascribe to St. Begga the institution of the Béguinage at Ghent. She was the daughter of Pepin of Landen, mayor of the palace to the French kings of Austrasia, and died in the year 698. (Butler's *Lives of the Saints*, Dec. 17.) According to Townsend's *Manual of Dates*, p. 379, the grand Béguinage at Ghent was founded in 1234.]

MS. DRAMAS.—Could you oblige by answering the following queries relative to Mr. C. Patmore's MS. dramas?—1. "Love in a Cowl," a farce, 1790, by Rev. T. Speidell. Who are the *dramatis personæ*? 2. "Malone and Matilda," a tragedy, by C. A., 1802, with letter to Sheridan. Where is the letter dated from, and does it give any information as to the author? 3. "Forty Thieves," mus. drama by E. Green. Is there any date to this piece, or any accompanying letter giving any particulars regarding its author? R. I.

[1. The *dramatis personæ* of *Love in a Cowl* are, The Superior of the Monastery; Don Suspicaço; Lorenzo; Sebastian; Lopez, servant to Sebastian; Diego, servant to Suspicaço; Camilla; Isabella; Monks. The scene is laid in a monastery in Spain.

2. The author of *Malone and Matilda*, in his letter to Sheridan, speaks of himself as "a young man," and requests the reply to be forwarded to C. A., No. 34, Great James Street, Bedford Row.

3. The author is Mr. E. Green, 38, Tavistock Street, Covent Garden. His letter is dated "Monday, August 26," no year, but the paper is that of 1794. He states that his object in sending this drama is to procure for himself the situation of chorus singer at the theatre.]

HOMER À LA MODE.—Can any of your readers tell me who was the author of the following humorous and rather clever production? *Homer à la Mode; a Mock Poem upon the First and Second Books of Homer's Iliads*. 12mo, Oxford, 1864. Unfortunately it bears marks of the vulgar pro-

fanity which was then beginning to disgrace the age.

C. P. M.

[The author of this "Mock Poem" was son of Sir John Scudamore (Baron Dromore and Viscount Scudamore) of Kentchurch, co. Hereford. James, the son, was educated at the Westminster school, and in 1661, at the age of nineteen, was transplanted to Christ Church, Oxford, B.A. 1665. He was, says Anthony à Wood, "poetically given." (*Athena*, iii. 727.) He went to live with his relations, then residing in the city of Hereford, and was drowned in the river adjoining, "to the great reluctance (to quote again the words of Wood) of all who were acquainted with his pregnant parts." Wood gives the date of his death July 12, 1666; but according to the monumental inscription at Home-Lacy, co. Hereford, he died on June 10, 1668. (*Collect. Topog. et Genealogica*, iv. 257.) A quaint letter, written by Scudamore's grandfather to Busby in 1663, begging the Doctor's acceptance of some cider, is given in Nichols's *Illustr. of Literary History*, v. 395, and in the *Gentleman's Magazine*, lxxxiii. (1.) 11. It concludes thus, "God bless my grandsonne, and rewarde you for him.—J. Scudamore."]

GLENCOE MASSACRE.—J. W. wishes to ask through the columns of "N. & Q." for the best source of information, in a compiled form, on the "massacre of Glencoe," and what writer takes the most extreme Jacobite view of the whole event.

[The earliest circumstantial account of the atrocious massacre of Glencoe appeared in "A Letter from a Gentleman in Scotland to his friend [Charles Leslie] at London, who desired a particular Account of the business of Glencoe." It is dated "Edinburgh, April 20, 1692," and was first published by Leslie in his "Answer to a Book [by Dr. Wm. King] intitled *The State of the Protestants in Ireland under the late King James's Government*," 1692, 4to, Appendix, p. 58.

On Thursday, June 30, 1692, Leslie paid a visit to Lord Argyle's regiment quartered at Brentford, and received the story of the massacre of Glencoe from the very men who were the actors in it, Glenlyon and Drummond being both present. The Highlander who related the story, expressing the guilt which was visible in Glenlyon, said, "Glencoe hangs about Glenlyon night and day, and you may see him in his face."

This interview induced Leslie to investigate the mysterious history of this tragical and revolting outrage on all laws, human and divine, and which he published, anonymously, under the title of *Gallienus Redivivus, or Murder will Out*, &c., being a True Account of the De-Witting of Glencoe, Gaffney, &c. Edinburgh, Printed in the year 1695, 4to. This work was republished in 1714 with the *Memoirs of the Lord Viscount Dundee and the Highland Clans*, 12mo.

This was followed by another work, entitled "*The Massacre of Glencoe*;" being a True Narrative of the Barbarous Murder of the Glencoe-Men in the Highlands of Scotland, by way of Military Execution, on the 18th of

February, 1692: containing the Commission under the Great Seal of Scotland for making an Enquiry into that horrid Murder: the Proceedings of the Parliament of Scotland upon it: the Report of the Commissioners upon the Enquiry laid before the King and Parliament: and the Address of the Parliament to King William for justice upon the Murderers. Faithfully extracted from the Records of Parliament, and published for undeceiving those who have been imposed upon by false accounts. London, 1703, 4to."

To continue the list, some additional particulars of this fearful massacre may be found in the *Memoirs of Sir Ewen Cameron of Lochiel, Chief of the Clan Cameron*. Edin. 1842, 4to (Maitland Club); Mrs. Grant's *Letters from the Mountains*, 3 vols. 1807, 12mo; Mrs. Thomson's *Lives of the Jacobites of 1715-45*, 3 vols. 1845-6, 8vo; Aytoun's *Lays of the Scottish Cavaliers and other Poems*, pp. 95-111, 1843, 4to; and a masterly paper from John Paget, Barrister-at-Law, in *Blackwood's Magazine* for July, 1859, pp. 1-23, containing some significant evidence suppressed by Lord Macaulay in his attempt to shield his hero, William III., from the obloquy which attaches to his name for his share in that blood-stained transaction.]

THE DRAPERS' COMPANY.—I shall be much obliged by information as to the records of this company. Of what do they consist? How can they be consulted, where are they deposited, and how far back do they extend? What, if any, books relative to it have been published? I should also be glad of any similar information relative to other city companies. G. W. M.

[There is no separate history of the Drapers' Company; but an excellent account of it is given by Herbert, in *The History of the Twelve Great Livery Companies*, vol. i. pp. 389-498. The records of the Company can only be consulted at the Hall, Throgmorton Street, City. In 1850 was privately printed *A List of the Master and Wardens, Court of Assistants, and Livery of the Worshipful Company of Drapers*, 8vo. The Catalogues of the Corporation of the City of London contain several works relative to this Company and its more celebrated members. The following Companies, among others, have published their respective histories—namely, the Carpenters by E. B. Jupp, 1848, 8vo; Clockmakers, 1860, 8vo; Coopers, 1848, 8vo; Grocers, by Wm. Ravencroft, 1689, 4to; Ironmongers, by John Nicholl, 1851, 8vo; and Merchant Tailors, by the Rev. H. B. Wilson, 2 vols, 1812, 4to. That of the Founders is now in the press, and edited by its present energetic Master, William Williams, Esq. Between the years 1861 and 1864, a series of articles on most of the Livery Companies appeared in the *City Press*, by "Aleph," from which our correspondent may obtain some useful information. The one on the Drapers' Company was in that of January 11, 1862.]

WALTER MAPES.—In Purnell's *Literature and its Professors* which has just been published I

find that author (p. 141) styles Walter Mapes the fellow-countryman of the famous Giraldus Cambrensis. Giraldus was born at Manorben Castle in Pembrokeshire. Can you inform me what ground there is for this statement? W.

[Walter Mapes was a native of the Welsh marches, probably of Gloucestershire or Herefordshire. He terms himself a Marcher (qui marchio sum Walensibus. *De Nug. Cur. Distinc.* ii. c. 23), and calls the Welshmen his countrymen (Mapes de *Nugis Curialium*, by Wright, p. vi.) At the time when King William Rufus was reigning in England, the territories of Jestyn, Prince of Glamorgan, were very extensive, comprising among others the Red Cantred, or the district between the Wye and the Severn, extending to Gloucester Bridge, and thence in a straight line to Hereford. Hence Mapes would correctly style his intimate friend, Giraldus Cambrensis, "his fellow-countryman."]

MAID'S-MORTON, BUCKS.—Does the inscription on the founders' tomb, now I believe much dilapidated, at Maid's-Morton, Buckinghamshire, yet exist, as inserted in an early number of the *Gentleman's Magazine*, 1804, p. 813?—

"Sisters and maidens, daughters of the Peyvre, the pious and magnificent founders of this church."

And does the tradition that they were united, as expressed in that publication, mean in the sense of the Siamese twins?

THOMAS E. WINNINGTON.

[According to Lipscomb (*Bucks*, iii. 45, ed. 1847) the above inscription is now over the north door of the church. The tablet is also noticed in Murray's *Hand-Book of Bucks*, published in 1860. In the middle of the nave is a large slab, whence have been removed two effigies, and a plate at the feet; but at present nothing but two small escutcheons of fleurs-de-lis remain. On removing this slab, it is stated, that a large stone coffin was discovered "in which were (according to tradition) the bodies of the two sisters of the name of Peover, or Peyvre, reputed founders of the church." (Willis's *Hist. of Bucks*.) Not the least hint is given in the historical accounts of this church that these two maiden sisters were Siamese twins. It is said they were the daughters of the last heir of the Peyvre family, and that the village was thence called Maid's-Morton.]

Replies.

THE WILLOW PATTERN.

(3rd S. xi. 152.)

A query about this, in the first series of "N. & Q.," vol. vi., p. 509, failed to elicit any other information than that it was evidently a Chinese design, and that the writer had seen the same or nearly the same pattern in the shops at Shanghai (vol. vii. p. 631). In the *Family Friend* (vol. i.) appeared a very long story explanatory of the

object represented in the pattern; which, the narrator observes, is said to be to the Chinese what our Jack the Giant Killer or Robinson Crusoe is to us. It may be so; but I confess that it looks much more like a story written to fit the pattern than one intended to be represented by the pattern. The reader is desired by the writer of the above narrative to "provide himself with an orthodox plate, and go with him through the story."

I have now before me a specimen of what he calls an "orthodox plate" of the pattern. It is one with a large house on the right joined by a bridge of three arches to a much smaller residence on the left, to which three persons are proceeding over the bridge. Above is a boat with a mast, and one man in it, and higher up still an island with a dwelling upon it. Two doves, more like swallows, are flying together in the air. Of course the long story explains all these particulars. But there are so many varieties of the pattern that it is not easy to assent to the orthodoxy of this one in particular. Some have the large house on one side, some on the other. Some show a bridge of three arches, others of only one; while in some patterns three figures are seen on the bridge, in others two, or only one. Some have sometimes seen a man with something like a gun, as if aiming at the doves. Some again have the boat, but no doves; and in some there is a zigzag line of railing, which in others runs straight, or is wholly omitted. The borders of the plates differ also greatly. We might well be required to provide ourselves with an "orthodox plate," to be able to make anything of the story; for the patterns agree in little but a glorious disregard of proportion and perspective.

But it may well be asked why the particular pattern above described should be called distinctly the "orthodox" one. It is fair to presume that antiquity, or priority of introduction, would be the test of orthodoxy. But the so-called "orthodox plate" does not appear to have been the pattern originally introduced. I purchased a few years ago, at the sale of a very old inhabitant, some small plates, so old that I am inclined to think they were some of the first made in this country with the pattern. One of them lies now before me; it is of very deep blue, with but little white in the pattern. It has at the back the initials *H I*, which I am unable to explain, but which may be a guide to others more versed in the history of crockery. The pattern on this plate differs greatly from that termed the "orthodox." The large mansion stands towards the right, but is brought almost to the centre of the picture. In an open court in front of it two figures are bowing to each other. There are railings, but these are placed to the left

of the house, and run close up to the bridge, and there is no suite of rooms projecting over the water. A single figure is just stepping on to the bridge, but the only boat represented is not above, but far below, without any mast, and rowed by one man in the direction of the bridge. The famous willow stands beyond the bridge on the opposite side, and close to a house higher up than usual. There is at the top, where the clouds should be, a flying island, with a house and trees, but there are no birds flying in the air. I may add that the border round the plate is very elaborate, with butterflies, houses, gateways, and flowers; and very different from what we find on more modern specimens of the willow pattern plate. I think my old plate must contain the original pattern, and have the best claim to be styled "orthodox"; and I must own that I never had any faith in the professed legend of the willow pattern.

I should like to place on record, in connexion with the subject of china-ware, the introduction of another favourite pattern. Every one has seen china with a delicate blue flower, something like the *Forget-me-not*, but with a little red in the centre, and with alternate green leaves, the pattern altogether being very diminutive, and looking extremely neat upon the white ware. Hardly any pattern, next to the willow one, is more common than this. It was a French emigrant priest, a friend of mine, the Rev. T. Deterville, who introduced this pattern into England. He brought over with him at the French Revolution a coffee-cup and saucer with this pattern, and gilt at the edges. He sent them to Staffordshire to have a tea and coffee service made to the pattern, which so much pleased the manufacturers, that they at once adopted it, and it soon became a general favourite and everywhere met with. I possess not only some portions of the service made for my friend, but also the identical coffee-cup and saucer which he brought over. The saucer bears the mark of the French manufacturer, consisting of an oval, surmounted by a ducal coronet, enclosing a cypher inexplicably intertwined, as cyphers usually are, and all in red colour. Can the introduction of the willow pattern be as satisfactorily explained? F. C. H.

The introduction of the willow pattern ware is attributed by Mr. Chaffers to Mr. John Turner of the Caughley works, near Broseley, Shropshire, who had come thither from the Worcester manufactory:—

"The excellence of Turner's ware and patterns gained him great patronage. In 1780 he produced the celebrated 'willow pattern,' which, even in the present day, is in great demand, and completed the first *blue printed table service* made in England for Mr. Whitmore. The pattern was called *Nankin*, and was something similar to the Broseley tea-service produced in 1782. Thos. Minton, Esq., of

Stoke, assisted in the completion of the table service, being at that time articulated as an engraver there."—*Pottery and Porcelain*, by W. Chaffers, F.S.A., 1863, p. 148.

The Mr. Mayer of Hanley, referred to in Mr. Dixon's note, is thus mentioned in Mr. Chaffers's valuable work:—

"Hanley, Staffordshire. Elijah Mayer was a contemporary of Wedgwood. He was noted for his cream-coloured ware and brown line ware. A cup and saucer, in imitation of Wedgwood's Egyptian or black ware, with animals in relief, with the name impressed, is in Mr. C. W. Reynolds's collection."—P. 122.

CUTHBERT BEDE.

I have ten of these plates, which have been in the family for two hundred years. They differ a good deal from the common ware; they are of a greenish white. The design is much less crowded together, and the lines finer. In fact, while the drawing, &c., is genuine Chinese, they are rather handsome in design. The figures are blue; the two large birds are replaced by six very small, in groups of three. The extreme edges of the plates are of a pale coffee colour about the sixteenth of an inch, and there is a narrow border about the eighth of an inch wide formed by two blue lines, between which run two figures of this sort, < >, also blue lines. The lozenge is not completed, as the lines do not meet.

FRANCIS ROBERT DAVIES.

Hawthorn.

TREATISE ON OATHS.

(3rd S. xi. 170.)

This work is very scarce. My copy was formerly in the possession of the late Duke of Sussex. It was very ably answered by Richard Cosin, LL.D., in his *Apologie for Sundrie Proceedings by Jurisdiction Ecclesiasticall*, London, 1593. In the "Epistle to the Reader," Cosin gives the exact title of the "Treatise on Oaths," and says:—

"It seemed so precious, that copies thereof (though desired) were made very rare; and not vouchsafed to the vulgar and meaner sort, but kept *tanquam Creris mysteria*. So that almost a yeere (after knowledge of it had) did passe, ere it happened to come to my poore handes; and that was by the meanes of a right noble Counsellour, who had also much adoe to preserve a copie thereof for himselfe."

The date of the treatise must have been about 1500, but nothing at all is known about the authorship of the book. Cosin, in the "Epistle to his Apologie," says:—

"Truely I neither doe knowe, nor have heard, who were any of the Authors, or who was the Enditer of it."

G. W. N.

Is not this treatise by Mr. Robert Beale, a clerk of the Council? In 1583 he wrote on this sub-

ject, and gave his MS. to Archbishop Whitgift for perusal. The archbishop retained the MS., which gave rise to a complaint by the archbishop to Lord Burleigh (see my *High Commission*, 1866, p. 12). Lancelot Andrewes says:—

"Certain Doctors of the Civil Law agreed upon a schedule containing some grounds of ministering an oath of office, in crimes punishable by Ordinaries and Ecclesiastical Jurisdiction. A Treatise penned against this schedule, but in MS., was greatly extolled. It seemed so precious, that copies thereof were made very rare."

It is entitled:—[Then follows the exact title as given by your correspondent J. M.]

It was probably printed abroad, as your correspondent suggests: for a decree in the Star Chamber, in 1587, forbade the publishing of any book against the meaning of any commission or prohibition under the Great Seal.

There is a summary of Beale's treatise in the British Museum (Lansd. MS., No. 42), a comparison of which with the book in the Bodleian would settle the question, if further evidence is required.

Thanks to "N. & Q." for pointing out a book that I have been long searching for.

JOHN S. BURN.

The Grove, Henley.

[The work, entitled *A Brieve Treatise of Oathes*, &c., to which Dr. Richard Cosin * replied, there can be little doubt was from the pen of James Morice, attorney of the Court of Wards, a member of parliament, and "profound favourer of the Puritan faction." In the Cotton Library (Cleopatra, F. 1. p. 1) is a tract by him, entitled "A Collection, shewing what jurisdiction the Clergie hath heretofore lawfully used, and may lawfully use, in the realme of England." This is immediately followed (p. 50) with the above discourse, *A Brieve Treatise of Oathes*, &c., which in Cooper's *Athenæ Cantabrigienses*, ii. 231, is attributed to James Morice. (Consult also Strype's *Life of Abp. Whitgift*, ed. 1822, ii. 30-32, and Strype's *Life of Bp. Aylmer*, pp. 86, 94.) There is another manuscript transcript of *A Brieve Treatise of Oathes* in the Harleian collection, No. 5247, made by Alexander Cooke of University College, Oxford, and afterwards Vicar of Leeds. A copy of the printed work is also in the British Museum, press mark 517, c. 80. The summary of Robert Beale's Book of Oaths (Lansdowne MS. 42) is not the same work as the foregoing.—ED.]

MALE AND FEMALE BIRTHS.

(3rd S. xi. 125.)

VRYAN RHEGED seems to be under an impression that female births, especially of illegitimate children, exceed the male births; but the contrary is the fact in England and Wales, as will be seen by the following extracts from the last eight reports of the Registrar-General:—

* In Bohn's *Lowndes*, and other books of reference, this learned civilian is described as a Bishop of Durham. He was not in orders, although employed on several commissions relating to episcopal jurisdiction, &c.]

	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.
to every 100 born in wedlock	104.5	104.6	104.7	104.6	104.1	104.7	104.3	104.0
to every 100 born out of wedlock	104.4	104.5	104.5	101.5	104.1	104.6	104.2	104.0
to every 100 born out of wedlock	106.2	105.7	102.9	106.1	103.4	106.3	104.4	103.9
to every 100 born out of wedlock	6.6	6.5	6.4	6.3	6.3	6.5	6.4	6.2

census does not state the number of illegals distinct from the legitimates.

W. H. W. T.

al Register Office, Somerset House.

sinly the statistics of illegitimate births in d afford no support to the theory that s of female births is the certain result of ny." Adding together the returns for the ars 1857-60, contained in the 20th to 23rd s of the Registrar-General, it appears that this registered were:—

In Wedlock.

1,289,000, or 322,000 per annum on the average.

1,229,000, or 307,000 " "

Out of Wedlock.

89,400, or 22,350 " "

85,400, or 21,350 " "

each year of the four, boys exceed girls in lasses alike. If it had been otherwise, r, the result would have been far from ive, for two reasons: first, that all illegiti- irths are not the result of polygamy, in ise in which I suppose VRYAN RHEGED e term, as being illegitimate children of l men; and second, that a very large num- illegitimate births, especially of the latter re not registered at all.

JOB J. B. WORKARD.

MILY OF DE SCURTH, OR DE SCUR.

(3^d S. iii. 80, 317, 390; iv. 294.)

ve no wish to revive a discussion on the und history of this family, which I myself ome years ago in the pages of "N. & Q.," is very unlikely anything very definite w be elicited on so obscure a subject. I owever, to make a few closing observa- on the replies furnished to my inquiries, state what is the opinion a little further t and research has enabled me to form on ject.

afraid we cannot claim relationship for uth, or De Scur, with the old race of s, the Scarths of Bina Scarth. The former tled in East Yorkshire, at least three or sturies before the time which P. fixes as ring which certain branches of the Skarths

settled on the Yorkshire coast. It may, however, be said that, among such a seafaring race, an earlier migration might occur, and this is certainly not improbable.

The name Scurth may be Scarth, with only that difference of spelling usual in such cases. But I think it is much more probable that it is simply Scur, with the *th* accidentally added: a circumstance which will surprise no one who knows what laxity of spelling prevails, not only in ancient documents, but in the copies of transcribers. I cannot resist the conclusion that Scur is the same as the wide-spread Norman name, De Escures, or Scures in its shortened form. Families of this name prevailed in Norman times, as is well known, over large portions of England. Some were settled in Lincolnshire, North and South, others in Richmondshire—both in the neighbourhood of the places in which the De Scurs were settled. Then the variety of spelling through which De Escures passes, often brings it into almost perfect identity with De Scur. Considering these circumstances, I think we are almost compelled to give up the notion of the Scandinavian origin of this family, and to consider it of Norman descent.

R. S. T.

ANDREA DI JORIO.

(3^d S. xi. 256.)

Your correspondent inquires after a small pamphlet by this author, written "to show, by referring to the pictures on the walls of Pompeii, how the ancient customs of the Roman inhabitants of that part of Italy had been handed down nearly unchanged." Among the good Canon's various productions, it strikes me that the one now inquired for must be that entitled *La Mimica degli Antichi*; which, however, does not embrace all "ancient customs" of the Romans, but simply their gestures, postures, and manual signs, as preserved in ancient monuments, and reproduced, with very little change, by the modern inhabitants of the country. *La Mimica degli Antichi* is an octavo of more than 380 pages, with many plates. In common with that very curious and interesting work, the Canon's *Metodo per rinvenire e frugare i Sepolcri degli Antichi*, the work now in question well deserves a translation into English.

SCHIN.

The following is the title of a pamphlet belonging to the Finch Collection in the library of the Taylor Institution of this University:—

"Description de quelques Peintures antiques qui existent au Cabinet du Royal Musée-Bourbon de Portici; du Chanoine André de Jorio, Membre honoraire de l'Académie des Beaux-Arts, 8vo, pp. 87, avec 4 gravures, Naples, 1825."

The author, in his preface, says:—

"La riche et célèbre collection de tableaux qu'on doit à la Ruine d'Herculanum, de Pompei et de Stabia, conservée à Portici dans le Musée Bourbon, manquait jusqu'à présent d'un guide sûr pour fixer le jugement et l'admiration des curieux qui se trouvaient perdus au milieu de tant de trésors. J'ai senti la nécessité de satisfaire les amateurs des chefs-d'œuvres de l'antiquité, et j'ai entrepris ce petit mais intéressant travail Les étrangers qui peuvent consacrer quelques heures à visiter le Musée trouveront dans le travail que je leur offre, avec plus ou moins de détails, les tableaux les plus intéressants, soit pour l'érudition, soit pour l'art, soit enfin pour les usages antiques, que nous avons conservés avec la plus scrupuleuse exactitude," etc.

Whether this is the pamphlet inquired for by Mr. RAMGE is perhaps doubtful; but as, after some research in catalogues, &c., I have discovered no other publication by Jorio so nearly corresponding in the title with the one wanted, I have copied out the preceding details. In the title quoted, the words "les tableaux les plus intéressants" are misplaced, and ought to follow the word "antiques"; and this bad arrangement might possibly lead to a misconception of the meaning as regards "les usages antiques."

J. MACRAY.

Oxford.

DALMAHOY FAMILY.

(3rd S. xi. 200.)

At p. 550 of Sir Robert Douglas's *Baronage* (folio, 1798) it is stated that Sir John Dalmahoy, of Dalmahoy, the twelfth in descent, married "Barbara daughter of Sir Bernard Lindsay, a brother of the Earl of Crawford." I am aware these persons are not named by Lord Lindsay in his printed pedigrees of the family. Still, such is one authority for the fact, and it is possible it may be ascertained by deeds. Secondly, Anglo-Scots seems to deny the fact of the baronetcy. The diploma is cited by Sir Robert Douglas (p. 550) as being dated December 2, 1679 ("diploma in cancellaria"), and as being a grant to Sir John Dalmahoy, of Dalmahoy, and "his heirs male general." Thirdly, Sir Alexander Dalmahoy, the fourth baronet (and of the seventeenth generation) is mentioned by Sir Robert Douglas to have been alive in 1798; and his death at Appin House, Argyleshire, is recorded in the *Gentleman's Magazine*, 1800. Fourthly, the father of the fifth and last baronet is mentioned by Sir Robert Douglas (p. 551) to have been "an eminent physician in London." He lived on Ludgate Hill, and was the grandson of Sir Alexander Dalmahoy, who married Abigail, daughter of John Paterson, the last Archbishop of Glasgow. Fifthly, the last baronet was the son of the chemist, and was of Balliol College, Oxford. He took his

degree of B.A. in 1794. The following is the record of his death at Westerham, Kent:—

"Burials, 1800. Dalmahoy, the rev^d Sir John Hay, bart. [æt. 32]. October 17th."

I know two persons who were personally acquainted with him, and I have the most satisfactory reasons to be free from doubt respecting his descent and his title to the baronetcy. Sixthly, the grandson of Archbishop Paterson was one of the executors of David Garrick; and he was, I believe, the "John Paterson" who was one of the witnesses to the signature of marriage of Anne Margaret Elizabeth Dalmahoy (a sister of the last baronet), his cousin, with the Rev. Thomas Finnoch. I hope I have given a sufficient reply to the imputation of incorrectness alleged by Anglo-Scots. I am also not without some hereditary memorials of the thirteenth generation of the family named. As respects "Sir Bernard Lindsay," it is the authority of Sir Robert Douglas which should be challenged, and on this point I will say no more at present.

Having, since writing the above, read the evidence given in the House of Lords on the Earl-dom of Crawford, it is certainly not possible to reconcile it with the statement in the *Baronage* of Sir Robert Douglas, that Sir Bernard Lindsay was a brother of the Earl of Crawford, if the charter of August 1587 names all the sons (not merely then living), who were the issue of the ninth earl. It appears also in that evidence (p. 54), that Sir John Dalmahoy of Dalmahoy (said to have married the daughter of Sir Bernard Lindsay) was the sheriff of the county of Edinburgh in the year 1639, before whom and two deputy-sheriffs the inquisition was made which returned Ludovick, the sixteenth earl, to have been heir of David the eleventh earl. F.

Thanks to the kindness of Mr. Falconar of Ux, Monmouthshire, who has sent me a copy of the will of Thomas Dalmahoy of the Friary, Guildford, in the county of Surrey, the second husband of the Duchess of Hamilton, I am now enabled to clear up the pedigree of that gentleman (who was a cadet of Dalmahoy of that Ilk), at least to a great extent, although there are still some difficulties in reconciling its statements with the published genealogies of that family.

In this will, which is dated March 9, 1682, he, in the first place, refers to the duchess' four daughters by her first marriage, and then leaves the following legacies:—(1) to his nephew, Sir John Dalmahoy in the kingdom of Scotland, Bart.; (2) to his nephew, Alexander, brother to the said Sir John; (3) to his brothers William and Robert; (4) to his eldest sister, Lady Clarkington; (5) to his son, Lady Binnie; and, lastly, to his nephew Thomas, son of his late brother John, deceased.

He appoints his nephew, Sir John, his executor, and leaves the residue to his nephews Sir John and Thomas, and his brothers William and Robert.

On comparing this and another document sent by Mr. McFarlane, I find that the discrepancies with the published genealogies of the Dalmahoy are even more serious than I at first sight supposed, and that I must delay entering upon them till I have the opportunity of making further investigations.

I may add that Thomas Dalmahoy was elected member for Guilford in 1664, and again 1679. The duchess married Thomas Dalmahoy in 1655, when she settled the estate of Dirleton and the Friery, Guilford, on her husband, reserving her own life-rent. She confirmed this by her will dated May 6, 1656. She died in 1659, and her will was proved in the Prerogative Court of Canterbury in 1662. Thomas Dalmahoy appears to have sold both Dirleton and the Friery about 1681.

GEORGE VERE IRVING.

MULTURSHEAF (3rd S. xi. 124.)—It appears to me that W. B. A. G. has misunderstood the meaning of this word. It is not given in the *Retours of Services of Heirs*, which he quotes, as the name of a place; but as that of the "multer-sheaf," or the corn-miller's remuneration in kind for work performed. The other perquisite of "ringbear," mentioned in the same *Retour*, is well known; and claimed by, at least, old-fashioned Scotch corn-millers, and is the grain which accidentally falls between the millstone and the surrounding framework, while the bear, barley, wheat, or corn is being ground. J.

"TALES OF TERROR" (3rd S. x. 508.)—Some copies of the 1808 edition have an engraved title-page, with the name of Bulmer as publisher. It is not a mere reprint of the Kelso edition of 1799, as *Grim King of the Ghosts* is avowedly a burlesque of *The Cloud King*, and *The Tales of Wonder* were not published till 1801.

Byron, who knew Lewis well, did not treat him as the author of *Tales of Terror*. In *English Bards and Scotch Reviewers*, he says:—

"Sonnets on sonnets crowd, and ode on ode,
And Tales of Terror jostle on the road."—L. 151.

In noticing Lewis he does not allude to any "Tale of Terror," but says:—

"All hail M.P., from whose infernal brain
Thin-sheeted spectres glide, a grisly train,
At whose command 'grim women' throng in crowds,
And kings of fire, of water, and of clouds,
With small grey men, wild yagers, and what not,
To crown with honour thee and Walter Scott."

LI. 67, 72.

All the allusions above are to the *Tales of Wonder*.
C. E. T.

GENEALOGICAL QUERY (3rd S. xi. 214.)—Is there any necessity for MR. H. FISHWICK supposing that laymen were allowed to preach in the churches of Yorkshire about 1760, because a gentleman, who was ordained priest at Chester in that year, had for ten years previous to that date preached pretty regularly in certain churches specified in the West Riding? To be sure, the Church was more dead than alive at the period in question, and abnormal things were tolerated and practised; but lay preaching in an Anglican pulpit was hardly one of them. May not the gentleman have been discharging the functions of a deacon, of which preaching is one, for these ten years? SCOTO-PRESBYTER.

Aberdeenshire.

ORDINATION IN SCOTLAND (3rd S. xi. 218.)—One is sorry to see your valued correspondent CHARLES ROGERS, LL.D., introducing the polemical element into "N. & Q." Were your columns the proper field for that species of warfare, I imagine it would not be difficult to show the one-sidedness of his assertion, that "episcopacy was forced upon the Scottish people" at the Restoration. It was forced upon the Whigs of the west, no doubt; but they were hardly "the Scottish people." In the eastern and northern counties, the extremely moderate episcopacy of 1661 was gladly embraced. But I refrain, fearing your *tu quoque*. SCOTO-PRESBYTER.

Aberdeenshire.

DE ROS (3rd S. xi. 193.)—The will of Mary, relict of the John de Ros who died in 17 Rich. II., is in the *Testamenta Ebor.* of the Surtees Society. Among the bequests was "unum tablet de auro domino Henrico de Percy (Hotspur) carissimo cognato meo." She died *s. p.* the year after her husband, and of the same age, twenty-seven.

Collins (*De Ros Peerage*) says she was the widow of — Orby; and in the preface (p. cxxxii.) to *Liber de Antiq. Legibus* (Camden Society), she is stated to have been daughter and heir of John de Orby. I give the correct genealogy from Addit. MS. 6666, p. 103:—

"Johes de Orby obiit a. p. m. et habuit Johannam maritatum Henrico domino de Percy, qui habuit Margaretam (Mariam, vid. Testamentum) desponsatam Johanni Roos militi domino de Hamlake obiit 25 Aug. 18 R. II. *s. p.*"

FELIX LAURENT.

MAR'S WORK (3rd S. xi. 191.)—In two instances in Edinburgh the word "work" is applied to charitable foundations. These are, Heriot's *Work*—the hospital founded by George Heriot—and Paul's *Work*. The latter was originally a charitable foundation, but in 1626 it was "destinated and mortified for educating boys in a woollen manufactory"—a conversion of its original

purpose censured as unwarrantable. See Maitland's *History of Edinburgh*, 408 *et seq.*, and Fountainhall's *Decisions*, vol. i. pp. 637, 660, and 709, and vol. ii. p. 17. G.

RICHARD HEY, LL.D. (3rd S. xi. 115.)—He held a bye fellowship at Magdalen College, Cambridge, till his marriage in 1796 with Martha, daughter of Thomas Browne, formerly Garter-King-at-Arms, as appears in the pedigree given in the last edition of *Ducatus Leodiensis*, by Dr. Whitaker. The arms there engraved are, however, those of Simpson, Dr. Hey's mother's family. I am unable to supply the information R. I. specially asks, but I believe there was a second edition of the three prize essays on Gaming, Duelling, and Suicide, the essays having at first been separately printed; and to this second edition were prefixed some autobiographical notices. He was Third Wrangler, 1768, graduating from Magdalen College, and Senior Chancellor's Medalist of the same year, and 1769, of *Sidney*, Member's First Prizeman in 1770; Senior Bachelor's First Prizeman. For many years the *Cambridge Calendar*, in a footnote to the Tripos of 1768, contains the following notice:—

"Fellow of Sidney, and Author of the Prize Essays on Gaming, Duelling, and Suicide. For each prize he received 50 Guineas, and gave 40 in the whole to Adderbrookes Hospital."

In 1796 he published *Edington*, a novel in two volumes (Vernor & Hood) with his name; in 1815, *Thoughts on the Promotion of Christianity and Civilization in India*; some political pamphlets also, which the Rev. Robert Hall advertised on at the date of their appearing. See Robert Hall's *Works*.

Dr. Hey was buried in the churchyard of Hertfordbury, where he died in advanced age, and in consequence the year of his decease is easily ascertained. I have understood that he founded a ward in the hospital at Hertford, called the Hey Ward. A. M.

THROWING THE SLIPPER AFTER A NEWLY-MARRIED PAIR (3rd S. xi. 137.)—This custom seems gaining ground among the better classes. In my young days it was confined (as far as my recollection goes) to the country folk. Pepys, who gives so many details of baptisms and marriages, does not mention it. Urquhart, in *Pillars of Hercules*, thinks that it arose from the custom in the East of bearing a slipper before the couple, in token of the bride's subjection to her husband. If this be allowed, will not our brides forbid throwing the slipper? F. C. B.

ASTRONOMY AND HISTORY (3rd S. xi. 234.)—Eclipses have been computed backwards in all cases where they fell within the scope of his great works, by the Rev. Edward Greswell, in his

Fasti Catholici and *Origines Kalendarie*, 4 vols.; *Origines Kalendarie Hellenicæ*, 6 vols.; and *Origines Kalendarie Italice*, 4 vols.: in which last work all the eclipses mentioned in Roman history will be found, and all the notices in the classics which bear upon them. C. S. G.

OLIVER CROMWELL (3rd S. xi. 55, 207.)—The present representative of the Protector is, if I mistake not, Thomas Artemidorus Russell, Esq., of Cheshunt Park, Herts, third but only surviving son of the late Thomas Artemidorus Russell of the same place, by his wife Elizabeth Oliveria, daughter of Oliver Cromwell, Esq., of Theobalds. Mr. Cromwell is stated by Burke (*Landed Gentry*, tit. "Cromwell") to have been son of Thomas Cromwell, grandson of Henry Cromwell, who sold the family estate of Spinney Abbey, and great grandson of Henry Cromwell, Lord Deputy of Ireland, who was fourth son of the Protector. Mrs. Russell left at her decease, in 1849, several married daughters. J. A. P.

THOMAS CHURCHYARD (3rd S. x. 308.)—There is a small erratum in the notes upon the above person. In the account of Shrewsbury, line 3, for "a streate called Eolam," read "a streate called Colam." In my allusion to the personal history of Churchyard in the above article, I accidentally omitted to refer to Mr. Collier's mention (in his *Poetical Decameron*, ii. 88, 141) of the military services of Churchyard in the wars of the Low Countries. JAMES BLADON.

WILLIAM BALCOMBE (3rd S. xi. 193.)—I fear that S. R. D. will find the following reply to his inquiry about this gentleman rather vague, but it may put him on the track leading to further information. Mr. Balcombe had a residence at St. Helena, not far from the place fixed on for the erection of a house for the ex-emperor. While that house was being built government made an arrangement with Mr. Balcombe to receive the royal exile, and Mr. Balcombe seems to have played the host with considerable tact and judgment. His daughter was a young girl at the time, and appears to have been much noticed by Napoleon. Several years afterwards she published a little book containing her reminiscences of that interesting period, and several amusing pictures of "Napoleon at home." I think her married name was "Abel." Unfortunately I have made no note in this case, or I might have written with more particularity. M. H. R.

WOMAN'S LOVE: QUOTATION (3rd S. xi. 215.) The lines mentioned are in Middleton's tragedy, *Women Beware Women*. I have not the play by me, and cannot give act and scene. The remainder of the passage, of which the lines in question form the commencement, is so fine that, if not

y known to your correspondent, he will not, & be sorry to have it:—

reasures of the deep are not so precious
e the conceal'd comforts of a man
'd up in woman's love. I scent the air
essings when I come but near the house;
t a delicious breath marriage sends forth!
iolet bed's not sweeter. Honest wedlock
e a banquet-house built in a garden,
hich the Spring's chaste flowers take delight
st their modest odours."

H. A. KENNEDY.

Street, Bath.

DBITE VERSES (3rd S. xi. 153.)—E. G. will
e words, "I thy Protestant will be," in a
oem by Herrick, entitled "To Anthea, who
ommand him anything," of which the first
s as follows:—

"Bid me to live, and I will live
Thy Protestant to be;
Or bid me love, and I will give
A loving heart to thee."

JONATHAN BOUCHIER.

R STANDING ON END (3rd S. xi. 193.)—It
haz, not Job, who speaks of the hair of his
standing up. (Job iv. 15.) I am ignorant
brew, and therefore can only quote the
gint version, which says "the hair and the
not "the hair of the flesh,"—*ἐφρίξαν δὲ
ῆες καὶ σάρκες.*

haz is describing the well-known phe-
on attending horror and other mental emo-
as well as certain conditions of the body,
, that termed by medical men a *rigor*, and
ing what is popularly called "goose-flesh."
e may observe this appearance on his own
m. When the skin is tickled, or otherwise
l to contract, it becomes studded with little
ons, and at the same time the hairs erect
selves. These fine hairs, when quite dry,
ficiently light to be raised up by the con-
n of the skin; but this would be quite in-
te to lift the long and heavy, not to say
l, damp, or greasy hairs of the head. So
upstanding head of hair, such as one sees
d to indicate fear or horror, is a mere
's license. When the Ghost in *Hamlet*
of the Prince's knotty and combined locks
, and each particular hair standing on end,
ills upon the fretful porcupine, we feel that
mere exaggeration and bombast, and no
iterally true than that Hamlet's two eyes
start fairly out of their orbits, as shooting
ere supposed to do.

J. DIXON.

peculiar power of contraction which the
ossesses, and which it often exhibits, could
explained until the presence of muscular
n connection with it was detected by the
ope, and not their presence only, but their
as regards the hair, which fully explains

that which was not before understood, viz. the
erection of the hair when the skin is violently
contracted from fright.

"Katerfelto, with his hair on end,
At his own wonders wondering."

F. F.

Maidstone.

LATIN QUOTATIONS (3rd S. xi. 256.)—If the
line

"Omnia sponte sua reddit justissima tellus,"

of which the prosody is bad, occurs anywhere, it
is a clumsy plagiarism from two passages of Virgil,
Ech. iv. 39:—

"Omnis feret omnia tellus"—

and *Georg. ii. 460*:—

"Fundit humo facilem victum justissima tellus."

LYTTELTON.

Hagley, Stourbridge.

A GOOD HINT (3rd S. xi. 212.)—Your corre-
spondent K. P. D. E.'s suggestion has frequently
occurred to me as a thing that should be done,
but I was, as he shows, erroneously under the
impression that it was an original idea. Only
those not in the Museum, of course, would be
given, not those inserted in the "White Book":
for, in consequence of an entry I made some time
ago, the press-marks of all those in the Museum
are now from time to time indicated. The result
is, to show that two-thirds of the entries made
by readers are erroneous, and that many books
entered as not being in the Museum are in the
Reading Room itself.

I think the authority for supposing the book
exists, or has existed, should be given. Watt
and Lowndes frequently give titles of works that
never existed; and unless the plan of PROF. DE
MORGAN, in his *List of Arithmetic Books*, was
followed, scarcely any bibliographer could avoid
this kind of error. But what I think is of very
great importance is, that the name of the donor
of any book should be publicly notified in the
journals. If they would not insert such notices
gratis, let them be paid for. By this, several
advantages would be gained.

Last year I was going to give some books to
the Law Society. Having seen somewhere that
every one who was about to give books away
should make it a rule to send the Museum a list,
I did so; quite as a matter of form. To my sur-
prise, the Museum only possessed half the articles
in it. Perhaps this may serve as a hint to any-
one who has books to give away, and thinks that
the British Museum possesses them.

RALPH THOMAS.

BATH BRICK (3rd S. xi. 213.)—The so-called
"bath brick" is made at Bridgewater, and, so far
as I can learn, has always been so. Why called
"bath brick," I know not. These bricks, so ex-

tensively used in every household for cleaning knives, &c., are made of a peculiar kind of mud deposited more or less at every tide on the banks of the narrow channel at and in Bridgewater; whence it is collected, or rather dug out, as the sides of the channel are entirely composed of it. When wet, the mud has a blackish slimy appearance, with a certain degree of tenacity which allows of its being made into bricks with little trouble. No one, so far as I am aware, have satisfied themselves where this peculiar mud is derived from—what kind of rock it is the disintegrated portion of. From the slimy appearance of the mud, I had expected to have found a large proportion of diatomaceous frustules; but by a careful microscopic examination of several parcels, I have not been able to trace an atom of organic matter. The mud appears to be composed of about two-thirds of exceedingly fine grain of quartz, or some silicious compound, and about one-third of calcareous matter, which easily dissolve in nitric acid; but does not effervesce when the acid is applied, so that I conclude it is some form of alumina. From the above investigation I am disposed to think that the mud is decomposed lias rock, derived from the neighbourhood.

EDWARD PARFITT.

"Bath brick" is manufactured from sand taken from the bed of the River Parrot, at Bridgewater. RUSTICUS.

ZENO: "POLYMANTEIA," ETC. (3rd S. xi. 215.)—If your correspondent PIERCE EGAN, JUN., will turn to Mure's *History of the Language and Literature of Ancient Greece* (vol. ii. p. 121), he will find that "of Xenon [not Zenon], the first recorded proposer of the new doctrine of Chori-zonism, nothing is known beyond the fact of priority." Aristarchus wrote a treatise against the "Paradox of Xenon." Xenon is not noticed in Smith's *Dictionary of Greek and Roman Biography*; nor in Donaldson and Muller, *History of Greek Literature*.

No work in English called *Polymanteia* is mentioned in Bohn's *Loundes*, or in Brunet's *Manual*. J. B. DAVIES.

QUOTATION FROM VIRGIL IN NOTE TO WHEELER'S "HORACE" (3rd S. xi. 216.)—It is very evident that the misquotation, which is still worse than the wrong reference complained of by J. P. P., arises from Mr. Wheeler having quoted from memory—a thing which he ought not to have done. In *Æn.* i. 319, we have the words—

"Dederatque comam diffundere ventis."

And in v. 316, of the same person—

" . . . gerens et Virginis arma
Spartanæ."

And in v. 336, Venus says—

"Virginibus Tyriis mos est gestare pharetram."

Out of these three passages, doubtless, Wheeler or Anthon's memory coined the misquotation:—

"Datque comas divellere ventis more
Virginis Spartanae."

J. B. DAVIES.

EXTRAORDINARY ASSEMBLIES OF BIRDS (3rd S. xi. 220.)—In confirmation of U. U.'s surmise that, in Milton's *Paradise Lost* (book iv. 642)—

"Sweet is the breath of morn, her rising sweet
With charm of earliest birds,"—

the word *charm* does not mean "charming effect" but "chorus," I venture to quote from Dobson's *Paradise Amissus* his translation of the lines:—

"Dulce recens Aurora renidet, amabile odore
Ambrosios exorta refert, vigilumque volucrum
Concensus."

The truth is, that "charm" is the Latin *car-men*; which is first a song, but comes to mean an incantation, a spell,—whence our common sense of the word *charm*. "Charm" however is in Wiltshire used for a noise, a hum of voices, whether in or out of concert. Halliwell (*Dictionary of Archaic Words*) quotes Palsgrave: "I charme as byrdes do whan they make a noyse a great nomber togyther." Todd has no note on the sense of *charm* in the above-mentioned passage of Milton. J. B. DAVIES.

BALMORAL (3rd S. xi. 177.)—One of your correspondents suggests the Gaelic etymology of this name to be from words meaning "the town on the large stream;" but this is quite impossible to be received, as there is no known instance in Scotland of the Gaelic word *Allt* (which signifies "a stream") having ever become, when used either as a prefix or suffix, *al*. It is still even more impossible that any name of a place in that part of the Scottish Highlands could have been compounded with any Welsh word, even approaching to the final *-al* of this name; as no language but Gaelic was ever there the prevailing one up to the end of the last century, and the Welsh were never the inhabitants thereof. The following extract will likely be acceptable on the point:—

"A name now become very familiar throughout all Britain must not be forgotten, namely, that of *Balmoral*, in Aberdeenshire. Its Gaelic etymology is from *Bal-morail*, and which signifies 'the majestic or magnificent town'; and it is extremely singular that so very appropriate a designation for our sovereign's Highland palace should have happened. The proper pronunciation in English is precisely that of the Gaelic. . . . It is worthy of remark to consider what great changes have happened in the space of little more than one century. In the year 1745, there was in one of the regiments of Prince Charles's army a company of Highlanders called 'The Balmoral' Farquharsons (the property had long been in possession of a branch of that name, descended from the *Livery* family); but now our sovereign is often residing at the very same spot whence the native Gael went forth last

risk their lives against Her Majesty's force, yet, in all her dominions, she has not more able, or affectionate subjects than the High-

tract is taken from the second edition of ork, entitled *Historical Proofs respecting of Alban, or Highlanders of Scotland*, by Nimmo, Edinburgh, and Simpkin, & Co., London. It contains much information, both antiquarian and historical, the chapter of the Gaelic topography of the true etymology of all the names of mountains, rivers, &c., and many other of names of places, is given; and to which very perfect index. R. A. J.

MORTON [MORTON?] (3rd S. xi. 235).—Count of the bishop of whom STUDENT may be found in *Godwin de Præsulibus*, rdson, p. 130. He was John Morton, op of Ely, but afterwards Archbishop bury; and the saying of the Duke of um, alluded to, was probably uttered bleman while the bishop was under his at Brecon by command of Richard III. o my *Judges of England* (vol. v. p. 59), ave given a memoir of the bishop, who hancellor to Henry VII.

EDWARD FOSS.

ME AMESS, CALLABEE (3rd S. xi. 10).—mes of Nov. 20, 1866, I answered this owing the meaning of the word to be fur, and illustrating it from the cathedral se of Chichester; and, what was more to ise, from the custom of the Court of in London. MR. BEISLEY, curiously as overlooked my letter.
CKENZIE E. C. WALCOTT, B.D., F.S.A.

IC SEAL (3rd S. xi. 194).—The seal of Priory mentioned by your correspondent side the Virgin and Child; on the other, of a bishop, supposed to be St. Nicholas right hand raised in benediction. Dugis *Monasticon* (vol. iii. ed. 1846), says Maurice Johnson, in a letter to Dr. conjectures that the entire reading of ption on the first-mentioned side must i "S. Prioris et Capituli Beate Mariæ" on the other, "et Sancti Nicholai." This he quotes from *Reliquie Galeane Brit.*, num. ii. p. 100.

il (very imperfect) is, as D. S. L. con-ached to the Recognition of King Henry premacy preserved in the Chapter House inster. This deed is signed by Thomas prior; Robert Pynchbek, sub-prior; ton, senior master of the chapel; and other monks, and is dated July 31, 1534. his *Mitred Abbots*, ii. 122, calls this

prior Thomas White. He appears to have re- signed his office for a small pension which he en- joyed under the latter of his names in 1553.

JOHN PIGGOT, JUN.

CLEOPATRA'S NEEDLE (1st S. iv. 101).—This name was evidently unknown to Sandys, who visited Egypt in 1610. He describes it as—

" . . . an Hieroglyphicall Obelisk of Theban marble, as hard welnigh as *Porphy*, but of a deeper red, and speckled alike, called *Pharos Needle*, standing where once stood the palace of *Alexander*: and another lying by, and like it, halfe buried in rubidge."—3rd ed. p. 114.

The following extract from a note by Sir J. G. Wilkinson, in Rawlinson's *Herodotus* (vol. ii. p. 157), may interest your correspondent:—

"The name obelisk is not Egyptian but Greek, from *obelos*, a 'spit' . . . The Arabs call it *mesleeh*, a 'pack ing-needle'."

S. W. P.

New York.

NAPOLEON (3rd S. xi. 195, 223).—There is a story relative to the family name of the Bonapartes that somewhat excites curiosity as to the amount of truth which it may contain. In 1798, when Napoleon was secretly preparing for his descent upon Egypt, amongst other expedients for distracting and weakening the Porte, French emissaries were clandestinely employed in exciting the Greeks in Epirus and the Morea to revolt. In Maina especially (the ancient Sparta) these agents were received with marked enthusiasm, on the ground that Bonaparte was born in Corsica, where numbers of Greeks from that part of the Morea had found an asylum, after the conquest of Candia in 1669; but they were eventually expelled by the Genoese.

One of the persons so employed by Napoleon to rouse the Greeks in 1798 was named Stephanopoli; and one of the arguments which he used was that Napoleon himself was a Greek in blood, and a Mainote by birth, being descended from one of the exiles who took refuge at Ajaccio in 1673. The name of this family he said was Calomeri, *Καλομερις*, which the Corsicans accommodated to their own dialect by translating it into *Buona-parte*.

As Napoleon claimed to descend from a Florentine family, who figured in the wars of the Guelfs and the Ghibelines, this story of his Greek origin was in all probability a mere device of Stephanopoli; but it is desirable to know whether it has ever been authoritatively denied. The name of *Καλομερις* I have been told still exists in the Morea.
J. EMERSON TENNENT.

HYMENEAL (3rd S. xi. 175).—"A knife, dear girl," &c., is to be found in one of the poetical volumes of the *Elegant Extracts*, the one with the short pieces, I think the fourth, and I have a notion that it is by a Rev. Mr. Brown. R. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Ballads and Songs of Derbyshire. With Illustrative Notes and Examples of the Original Music, &c. Edited by Llewellyn Jewitt, F.S.A. (J. Russell Smith.)

It is certainly somewhat remarkable that it should have been left to Mr. Llewellyn Jewitt to gather together the stores of song to be found in a county so confessedly rich in Ballad Literature as Derbyshire. But so it is; and we do know whether Mr. Jewitt is to be considered especially fortunate, or whether Derbyshire collectors are not rather the subject of congratulation that the pleasant task of stringing together the pearls of poetry which are to be found scattered through the Derbyshire hills and dales, has fallen into such zealous and able hands. In the volume before us, Mr. Jewitt has given a selection of upwards of fifty ballads and songs, which are more or less Derbyshire, relating to Derbyshire events or Derbyshire families. Several of these are well known, but many have never before been reprinted from the old broadsides and garlands in which they are contained; while others have been taken down from recitation, or copied from old MSS., and for the first time invested with the dignity of type. If this volume is approved, and of that there can be little doubt, Mr. Jewitt promises to publish a second, in which he proposes to include the Folk Lore and Traditions of the County.

The Electric Telegraph by Dr. Lardner. A New Edition, revised and re-written by Edward B. Bright, F.R.A.S. With 140 Illustrations. (Walton.)

When we bear in mind how everybody in this country, from peer to peasant, is benefited by the Electric Telegraph, a popular and intelligible account of the origin and present state of telegraphy cannot fail to be of general interest. The work before us may rather be called a new work than a new edition, such advances has the art made since the author, thirteen years ago, assisted Dr. Lardner in the original preparation of it. Among the more prominent of the new branches of the subject treated of in the book, are the Atlantic Telegraph; the line to India; the Malta and Alexandria, and other important works; the greatly improved contrivances for train-signalling on railways; the regulation of public clocks by electricity; and the system of meteorological signals and storm-warnings introduced by the late Admiral Fitzroy. This brief enumeration will show the value and interest of Mr. Bright's labours.

Handbook of Astronomy by Dionysius Lardner, D.C.L. Third Edition, revised and edited by Edwin Dunkin, F.R.S., &c. with Illustrations on Stone and Wood. (Walton.)

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companion to the *Debrett's Peerage* and *Debrett's Stage* issued by the same publishers.

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BLACKWOOD'S MAGAZINE, February, 1834.

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NOTA, A. SCILTA DI COMMENDI. Pistols (1832?). ROSTERI, P., GUIDE TO ITALIAN TRANSLATION AND CONSTRUCTION. 1837.

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Notices to Correspondents.

KENSINGTON CHURCH AND OLIVER CROWWELL.—If G. C. writes to H. W. F., London Institution, Finsbury Circus, he will receive a satisfactory answer.

WINTON DOWNSHIP is a survey of lands belonging to Edward senior in Winchester. We must leave B.'s other query to their own Correspondents.

R. SHARPE (Southampton). The poem may be found in the *Verney*, by Adelaide A. Procter, 1833, p. 103.

G. L. P. (Chichester). Your copy of the *Elkon Basilik*, 1 of the earliest edition, and appears to be much in the same state as to the paginal figures as those noticed in "N. & Q." 3 356, 414, 507.

P. THOMSON. The notice of *Villemarqué's Bardes Bretons* in the *Quarterly Review* of Sept. 1833, vol. xxi. pp. 373-313.

A Reading Case for holding the weekly Nos. of "N. & Q." ready, and may be had of all Booksellers and News-vendors, or, free by post, direct from the publisher, for 1s. 6d.

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SCOTCH JACOBITE LETTERS.

as I am aware, the two letters which
e now printed for the first time. The
from which I copied them, were lent to
he late Rev. Mr. L. W. Grant, parish
of Boyndie, Banffshire, who got them
dinsman in Strathpey. As Mr. Grant's
ere sold by public roup soon after his
obably the original letters were disposed
t time. Possibly some correspondent of
l," may be able to throw light upon the
f the more obscure of the persons and cir-
ces mentioned in these letters, which
uch oblige:—

Letter I.

arl Mar to John Gordon of Glenbuckat.

"Mulen, Sep. 19th at night, 1715.

not express to you the surprise and concern I
d Huntly's delaying the sending of his men so
ave wrote to him again, but what can I say
a I did formerly and how farr has that pre-

thole people have behaved nobly in spitt of
, and L^d Tullibardin has done the King real
uall service; we shall have the whole men of
ry to morrow and the Duke left alone. Wou'd
ave obey'd him, he designed to have intercepted
re, so you may judge what danger I was in by
not joining me I expected. I am oblidg'd to you

for y^r concern and Zeal, and I know you will do all you
can to forward people. I'll be still in hopes of seeing
you soon w^t a goodly company, and I still wish L^d
Huntly would send his highland men streight here; but
by the delay I fear he will not, should anything happen
a miss to us here by it, he wou'd repent of it when it
would be too late. I wrote to you by Inverchie, w^{ch}
I hope you got, w^{ch} is all I have time now to say, but
let me hear from you again immediatly, and I am,
Good John Glenbuckat,

"Y^r, &c. MAR.

"All Angus are to be at Perth this week, w^{ch} should
rouse other people, and all the gentelmen of Perth and
Stirling there are in armes already. Dispatch the in-
closed immediatly by a quiet and sure hand.

[Indorsed] "Lre Erle Mar,
19 Sept. 1715."

II.—G. Innes to General Gordon of Glenbuckat.

"Hon^d Dr Sr,—

"Last night I had y^r of 9 June, and as you are
curious for news about The prince, I must tell you that
last post from Rome brought above twenty letters assur-
ing that H. R. H. did latly cast up at Venice, whence he
immediatly wrot to the King then at Albano, who im-
mediatly returned to Rome with the Duke, and after a
long conference with the pope, it was concluded that The
prince should repair to Ferrara or Bologna. Some of the
letters assuring this are from men of the best intelligence
in Rome, who would never give out such news so con-
fidently, unless they were positively true. Yet we have
scepticks here who want them confirmed. I'm sure you
could not be glader to receive, than I was to transmit
you the accounts of your gratification [?] q^a I shall pay
by your order to M. Hay vpon sight. I wonder I have
no letters from Hallhead nor Coabardie, to whom M.
Gordon and I wrot as soon as to you. There was no need
of your being so exact in the triffle you owd me, which
was always at your service so long as you pleas'd, tho' it
had been much more. I don't look upon you as an or-
dinary person, your age, and long distinguished services,
with many other considerations, do require a particular
regard to be had for you. I'm very sorry for my friend
Lochgarrie's case. It seems he must be strangely altered
from what I saw him. He does ill to let himself be so
dejected; and I can't but commend you mightily for
keeping up as you do. Both of you certainly are much
in the right in going to such a cheap place as you men-
tion. It were telling severals we have here in a real
starving condition They had taken such a wise course
so long as they had wherwith all to do it, wheras now it
is past time, they having neither subsistence here nor to
go elsewhere. Tho' our great list be compos'd of near
ninety persons, yet all the Court has [been] gratified by
the list given me [which] is only fourteen persons, with
promises to do for ware in a short time. I wrot to evry
one of the fourteen that were not in reach of me, and I'll
surely do the same without losing a moment to evry one
that anything shall be allotted to hereafter; and this pray
tell them from me, as occasion shal offer, that you either
see or write to them. Do what we will, or say what we
will, the Court will take its own method with us. 'Tis
very hard your Daughters should meet with such unna-
tural usage at home; but I believe the natures of our
folks at home are become generally as ill turned as the
times we live in. Could I possibly think on any place
for these young gentlewomen to be received in at an easy
rate, I would most readily acquaint you: but really at
present, I know not one single place, especially for a stran-
ger, but is most unaccountably dear. The heavy taxa-
tion on communities of all kinds being exhorbitant, These

difficulties are the less to be wondered at. However, to serve you, I shall use my utmost diligence and enquiry, so as nothing at least shall be wanting on my side. Meanwhile, I am most respectfully and sincerely,

"My dear and worthy Sir,

"your most obedient

"humble Servant,

"G. INNES.

"Paris, 14 June, 1749.

"All yr friends here offer you and Lochgarry their most humble service.

[Addressed]

"A Monsieur

Monsieur Le, General Gordon
de Glenbuket à Boulogne sur Mer
Recommandé au Maître des postes

A Boulogne sur Mer."

A. J.

REMARKABLE LONGEVITY IN LEICESTER-SHIRE.

The *Leicester Chronicle* of February 23, in its column of "Deaths" in this town and neighbourhood, contained thirty-five announcements, of which no less than twelve, or more than one-third, were those of persons who had attained eighty years of age or upwards. Of these, two were eighty, one eighty-two, two eighty-three, one eighty-four, four eighty-five, one eighty-six, and one had reached the great age of ninety-seven; whilst the *Leicester Advertiser* of the same day contained a notice of the death of a female at the age of ninety-three.

One curious incident is recorded in these announcements—viz. the deaths "about the same hour" of two sisters, one aged eighty-five, and the other eighty-six.

The chief interest, however, is attached to the age of the person (a Mr. William Dale) recorded as having attained within three years of a century, and I have been accidentally enabled to investigate the facts with the following result:—

A son of the deceased, in reply to my inquiries as to the evidence of his father's age, placed in my hands the indenture of his apprenticeship; from which it appeared that William Dale (the deceased), son of William Dale of Sileby, county Leicester, was apprenticed to John Dale of the same place, framework-knitter, on September 25, 26 Geo. III. (1786), for five years: thus implying that he was then sixteen years of age (which, it is said, he always stated was the case), and consequently that he really was ninety-seven years old at his death. Wishing, however, to ascertain the fact as clearly as possible, I have been indebted to the vicar of Sileby, with whom I happen to be acquainted, for a search of the parish register of baptisms, and the following extract from it:—

"1772, April 19. William, son of William and Dorothy Dale."

From this it would appear that the deceased was only ninety-five instead of ninety-seven at his death, but his apprenticeship would not be likely to have terminated in his nineteenth year, as, in that case, it must have done; and, as the reverend gentleman remarks, "he may have been baptised out of infancy," adding the following parallel instance from the same register:—

"Baptismal Register.

"April 3, 1763. John; Samuel; and Thomas, sons of Walter and Elizabeth Preston. His being placed second shows he was not the youngest child when three was baptised.

"Burial Register.

"Samuel Preston, Dec. 14, 1858, aged 97. He was said to be nearly 98."

The probability is that William Dale was really ninety-seven at his death; but, at all events, it is clearly established that he was at least ninety-five years of age.

The *Leicester Chronicle* contained a biographical notice of Mr. Dale, from which the following particulars are extracted:—

"He was a framework-knitter, and made up his own goods, which he regularly hawked, chiefly in Lincolnshire, touching on bordering counties. He was remarkably healthy and strong, scarcely seeming to feel at any time physical exhaustion, and often when returned from a long round he would go to the frame. He carried a his back for a number of years the goods he had to sell, and once walked from Leicester to Uppingham with a hundredweight of hosiery on his shoulders without stopping. He usually attended the markets of those towns where they were held, visiting the public-houses in the evening. He always made a point of living well, and taking a pipe and glass, finishing up whenever out hawking with 'threepenny-worth of rum and water.' He smoked, chewed, took snuff, and was very fond of a cup of tea, but never was drunk in his life, according to the testimony of his family and acquaintance. He was twice married; he had nine children by his first, and thirteen by his second wife. He left thirty-nine grandchildren and several great-grandchildren . . . He kept up his hawking rounds till about nine years ago . . . He worked at the frame also till he could scarcely discern the needles. Latterly, by degrees, milk was substituted for his glass of ale, and a 'bit of rock' for his quid . . . He kept about till within three days of his departure, and eat his breakfast as usual the last day of his life. No disease hastened his end—the candle was burnt out."

WILLIAM KELLY.

Leicester.

FLINT JACK.—The following (now going the round of the London and provincial press) is so intimately connected with the speciality of many who read "N. & Q.," that it may claim insertion as a matter of precaution against the tricks of such impostors, and ought to be put on record in a storehouse where those most interested may see it. With these convictions, it has been forwarded by

M. C.

A notorious Yorkshireman—one of the greatest impostors of modern times—was last week sentenced to six months' imprisonment for felony at Bedford. The impostor gave the name of Edward Jackson, but his real name is *Edward Simpson*, of Sleights, Whitby, although equally well-known as John Wilson, of Burlington, Jerry Taylor, of Billery-dale, Yorkshire Moors:—

Probably no man is wider known than Simpson is by his *aliases* in various districts—viz. "Old Antian," "Fossil Willy," "Bones," "Shirtless," "Cock-Bill," and "Flint Jack," the latter name universally. By one or other of these designations Edward Simpson is known throughout England, Scotland, and Ireland—in fact, wherever geologists or archaeologists are, or wherever a museum was established, there did Flint Jack assuredly pass off his forged fossils and antiques. For nearly thirty years this extraordinary man led a life of imposture. During that period he has "imped" the kingdom through, repeatedly vending spurious fossils, Roman and British urns, fibule, coins, arrow-heads, stone celts, stone hammers, adzes, &c., hatchets, seals, rings, leaden antiquies, manuscripts, an armour, Roman milestones, jet seals and necklaces, and numerous other forged antiquities. His great workshop was the North and East Ridings of Yorkshire—Whitby, Scarborough, Burlington, Malton, and York being the chief places where he obtained his flint or made pottery. Thirty years ago he was an occasional servant of the late Dr. Young, the historian, of Whitby, to whom he acquired his knowledge of geology and archaeology, and for some years after the doctor's death led an honest life as a collector of fossils and a helper in archaeological investigations. He imbibed, however, a taste for drink, and he admits that from that cause his life for twenty years past has been one of great misery. To supply his cravings for liquor he set about forging of both fossils and antiquities about twenty years ago, when he "squatted" in the clay cliffs of Linton Bay, but subsequently removed to the woods of Ainton-dale, where he set up a pottery for the manufacture of British and other urns, and flint and stone imitations, with which he gulled the antiquaries of the three kingdoms. In 1859, during one of his trips to London, Flint Jack was charged by Professor Tennant with the forgery of antiquities. He confessed, and was produced on the platform of various societies, and exposed the simple mode of his manufacture of spurious articles. From that time his trade became precarious, and he sunk deeper and deeper into habits of dissipation, until at length he became a thief, and was last week condemned on two counts and sent to prison for twelve months."

PITAPHS.—The following I copied from a brass plate in Great Waltham Church, Essex, c. 1600:—

"Who lyste to see and knowe himself,
May loke upon this glasse,
And wey the beaten pathes of death
Which he shall one daye pas.

Which way Thomas Wyseman
With patient mynde hath gonne,
Whose bodye here as death hath charged
Lytch covered with this stonne.

Thus dust to dust is brought againe,
The earth shew hath her owne;
This shall the last of all men be,
Before the trump be blown."

JOHN PIGGOT, JUN.

The following quatrain is engraved on the

tombstone of Clement Harding, Bachelor of Laws, in the church of Sancta Crux, Westgate, Canterbury:—

"Multorum causas defendere quisque solebat
Hanc mortis causam evadere non potuit:
Doctus et indoctus moritur: sic respice finem,
Ut bene discedas, quisquis es ista legens."

E. L. S.

DECLENSION OF A HERETIC.—It is well known that our old controvertists were by no means complimentary on either side. The following amusing specimen occurs in a very old treatise, printed in 1582, and entitled *A Defence of the Censure given upon Two Books of William Charke and Meredith Hanmer, Mynsters*; and is called—

"A true declynynge of a nowne Heretike.

"The Singular number,

An Heretike	{	In the Nominative or first case, he is <i>Prowede</i> .
		In the Genetive case he growethe <i>Malepert</i> .
		In the Dative case he becometh a <i>Liar</i> .
		In the Accusative case he waxethe <i>Obstinate</i> .
		In the Vocative, or preaching case, he is <i>Seditious</i> .
		In the Ablative, or ending case, hee proveth an <i>Atheist</i> , or els a <i>Lybertine</i> .

The Plural number,

In both genders, *Impudent*, throughout all cases."

The book ends abruptly at p. 173, with the following notice:—

"Heere the Authour was interrupted by a Writte *de removendo*, so as he could not for this present passe on any farther: as more at large is shewed at the beginning, in an epistle to M. Charke."

F. C. H.

[Our correspondent may not be aware that this choice specimen of *odium theologicum* is from the pen of a provincial of the Jesuits in England, one Robert Parsons, or Persons, *alias* Cowbuck. In reply to it appeared the following work:—"A Treatise against the Defense of the Censure given upon the bookes of W. Charke and M. Hanmer by an unknowne popish traytor in maintenance of the seditious challenge of Edm. Campian, lately condemned and executed for High Treason." Cambridge, 1586, 8vo.—ED.]

READING IN SHELLEY'S "CLOUD."—Shelley's little poem "The Cloud" is constantly selected for insertion in the books of poetry that appear from time to time; and as these books, or their editors, generally copy from one another, a misprint in this poem has been perpetuated and propagated in a most unfortunate way. The fifth and sixth lines are usually printed thus:—

"From my wings are shaken the dews that waken
The sweet birds every one."

I find this reading in the last publication of the kind, Mr. Mackay's *Thousand and one Gems of English Poetry*; and I have seen it in many others too numerous to mention. The real reading, as any one must see who studies the context, is *buds* instead of *birds*. The poet has in the first four lines spoken of the *flowers* and the *leaves*, and

here he speaks of the *birds*. It would be a new fact in natural history that "dews waken birds." It would be a good deed to try and stop this printer's perversion of a poet's thought.

G. R. K.

PARSLEY.—There is a singular expression of enmity which I have heard used by colonial negroes, and even in England, which has something "classical" about it. In the former case it could scarcely have been an African importation, and in the latter could not be of much antiquity, considering that the herb in question is said to have been introduced from Sardinia so late as the fifteenth century. The expression is: "I hope I may eat parsley off your grave."

Horace more than once alludes to this plant—"Neu desint opulis roseæ Neu vivax apium" (*Carm.* i. xxxvi. 15); and again in *Carm.* ii. vii. 24 and iv. xi. 3.

I have a faint recollection of having read that parsley was used at Roman funeral ceremonies, and was sacred to Mars or the *Parcæ*. Be this as it may, the derivation of the word from *petroselinum* seems scarcely satisfactory.

"*Apio opus est*," was said of a person *in articulo mortis*, in allusion to the Greek custom of planting this herb on graves.

Sr.

SEAL OF THE LAST KING OF GEORGIA.—The last king of Georgia gave his seal to a clergyman long resident in Russia, who allowed me to copy the following account and description, and at the same time gave me an impression of the seal:—

"Constantine Porphyrogenitus, *De Administratione Imperii*, cap. 45, says that the kings of Georgia were descended from the prophet Daniel, and left Jerusalem about the year 500 after Christ. The first of the dynasty was Gyram, or Hiram Bragation, who, having been adopted by Stephen, the last sovereign of the Sassanides, was confirmed on the throne by the Emperor Justinian II., under the title of Curopalata. He and his descendants bore the title of Son of Jesse, David, and Solomon.

"The arms on the seal are surmounted by the crown of Georgia. The shield has for supporters the lions of the throne of Solomon. On the dexter side are the seamless coat of Jesus Christ, which fell to the lot of Elios, a Georgian soldier, at the crucifixion; and below it the harp of David.

"Down the middle are the sword, sceptre, and globe of Georgia, St. George, the patron of Georgia, combating the dragon, the scales of justice of Solomon, and the throne of Solomon. On the sinister side, the tower of the cathedral of Mtsketha, the metropolitan church of Georgia, built where Elios buried the seamless coat; and below this is the sling of David."

F. C. II.

Queries.

AUSTRALIAN AUTHOR.—W. Jaffrey, author of a translation from the German of *The Gladiator of Ravenna*, a drama, acted I think at Melbourne, 1865. Can any Australian reader inform me if

Mr. Jaffrey is a native of Scotland, or give further particulars regarding the author and his works?

R. I.

CAMPODUNUM OF BEDE.—In the summary of the fifth day's proceedings of the General Meeting of the Archaeological Institute of Great Britain and Ireland, held at York in July, 1844, a paper was read on "The Site of the Campodunum of Bede," by W. C. Copperthwaite, Esq.; but as it does not form part of the volumes of *Memoirs*, I am anxious to know if the paper was printed in any other collection, and where it is to be found? If this query should meet the eye of Mr. Copperthwaite, I hope he will allow me to write to him. GEORGE LLOYD, Clerk, F.S.A. Darlington.

CAVEAC.—There is a masonic lodge, under the Grand Lodge of England, called the Caveac Lodge. From what can this name be derived? It is pronounced *Ca-re-ac*.

The warrant was granted nearly a hundred years ago on May 21, 1768, by the Duke of Richmond, Grand Master, at the Caveac Lodge, No. 424, to Jno. Maddocks, Henry Adams, — Vaughan, &c., of Hammersmith, in the county of Middlesex, to be held at the Windsor Castle, in the town of Hammersmith. C. H.

DORCHESTER HOUSE.—Where was Dorchester House in Westminster, anno 1640? Was it in Covent Garden? To whom did it belong? C.

ESQUIRES.—Upon what authority do members of Societies incorporated by Royal Charter claim the title of Esquire? G. W. Y.

"**EVANGELICAL MAGAZINE.**"—Can any of your numerous readers inform me who are authors of the undernamed early contributions to this periodical?—1. "Dialogues of the Blessed," by S. C. in 1804. 2. "A Poem, Pastoral Dialogue," by G. M., in 1805. 3. "George and his Father, a Conversation," by Nemo, in 1806. 4. "Dialogue between Gibbon and a Quondam Reviewer," Anon., in 1825, pp. 231-4. 5. "The Importance of Principle; Dialogue," Anon., in 1827, pp. 467-9.

R. I.

BISHOP HAY.—Can any of your readers refer me to a biographical memoir of the Right Rev. Dr. George Hay, a Scottish Catholic prelate, who died at the commencement of the present century? In the *Catholic Directory* for 1867, p. 10, it is stated that he was born at Edinburgh in August, 1729; nominated coadjutor to Bishop Grant, Vicar Apostolic of the Lowland District of Scotland, Oct. 8, 1768; consecrated Bishop of Dunkeld, in Achaia, May 21, 1729 (an obvious error), at Sealan in Banffshire by Bishop —; succeeded as fourth vicar apostolic of the Lowland District,

igned the episcopal vicariate Aug. 24, and died at Aquhorties, Aberdeenshire, 811. In the *Gentleman's Magazine* for , his death is thus briefly recorded:—
horties, parish of Inverary, aged 83, Rev. Dr. y, forty-eight years titular Roman Catholic cotland."

ly works by Bishop Hay which I have

evout Christian instructed in the Faith of the Right Reverend Dr. George Hay." 2 vols. adon and Derby, 1843.*

quiry whether Salvation can be had without and out of the communion of that one only ublished by Christ; with remarks on commu- religion with those who are separated from of Christ; and a brief Description of Hell. ght Rev. George Hay." 18mo. London and 6.

ae above seem to be reprints. When did the original editions appear? s in the British Museum a work en-

plication of the Holy Sacrifice of the Mass. With proper Devotions for assisting at the ten from Mr. Gother's second Method." 12mo, 79.

shop Hay the author of this?

THOMPSON COOPER, F.S.A.

IT OF ROBERT KEITH.—In Bishop Rus- tory of the Church in Scotland (vol. i.), ed portrait is given of Robert Keith, the *Historical Catalogue of Scottish* c. Can any of your readers inform me original of this portrait is to be seen, portraits of Keith are extant, and G.

UETAIRES. — Can any one inform me Mousquetaires of Louis XIV. were first nd whether they were cavalry or int being able clearly to make out from ats of those times which they were?

H. D. M.

WANTED.—

a griffin sable, a plain bordure gules. a fess dancette gules, between three slets, 2 and 1.

hevron between three bugles, 2 and 1; and or, countercharged per pale.

ent, a chevron sable, between three mul- tierced) gules.

ngry gules and vair.

ent, a cross flory sable, with a duck (?) ond in each quarter.

ent, a bend azure charged with three ys of the field.

original title reads, "The Sincere Christian in the Faith of Christ from the written Word." o, 1781.—ED.]

8. Argent, two bars gules, each charged with three ducks or geese of the field.

I shall be obliged if any correspondent of "N. & Q." will give me the name of the family that bears any of the above coats.

JOHN DAVIDSON.

PROBATE COURT OF LINCOLN.—I wish to know from what places, and from what date, wills are preserved at Lincoln; and whether they are in such order as to be easily consultable.

G. W. M.

CURIOUS LEGEND: RING OF ESPOUSALS RECEIVED FROM OUR SAVIOUR BY A PIOUS MAIDEN.—

"Refert *Johannes Nyder* in *Formicario*, l. i. c. 1, historiam de Virgine accipiente à Christo anulum desponsationis."—*Vide* J. Kirchmann, *De Annulis*.

The story duly appears in Nider, but in the second, not in the first chapter. He writes in praise of celibacy, and describes a certain maiden who, rejecting all earthly loves, is filled with a sincere affection for Christ only. After praying for some token of divine acceptance—

"orti locello quo nunc oculis corporeis visum dirigo. Et ecce in eodem momento et locello vidit tres or duos circiter violarum amenos flosculos. . . . Violas manu collegit propria et conservavit sollicitè, ut exinde amor et spes artius ad suum sponsum grate succrescerent."

After enforcing the miraculous character of the event by reminding his readers that it was not the season of flowers, but somewhere about the feast of St. Martin, he continues:—

"In sequenti anno iterum in orto suo laboraret quodam die, et ibidem in locum certum intuitum dirigeret, optando ex imo cordis desiderio quatenus ibi reperiret in signum Christifere desponsationis anulum aliquem, si divinæ voluntatis id esset; et en altera vice non sprevit Deus preces humilis virginis sed reperit materialem quemdam anulum quem vidi postmodum. Erat autem coloris albi, de minera qua nescio, argento mundo videbatur similior. Et in clausura ubi jungebatur in circulum due manus artificiose insculpte extiterunt . . . Hunc anulum virgo gratissime servavit in posterum, et altissimo suo sponso deinceps ut antea in labore manuum suarum vivere studuit."—*Vide* J. Nider, *In Formidario*, Cologne, 1473 (?).

Is this legend recorded elsewhere?

JUXTA TURRIM.

REGIMENTAL COURT MARTIAL.—The evidence given in a Regimental Court Martial must be taken down in writing. Must it be permanently preserved (after the judgment has been given and acted on) by being entered in the Orderly Book of the regiment, or otherwise? If so, where is it likely that the evidence would now be found given in a Regimental Court Martial of a Scotch county Militia Regiment, so far back as 1806, which regiment was disbanded at the close of the war in 1814? Perhaps some of your readers can say.

G.

Edinburgh.

FAMILY OF ROBERTS.—1. Under "Finion Efell," in Burke's *Heraldry*, there is mention of Roberts of Llangedwin, Montgomery. Where is the parish church for Llangedwin?

2. Where is the pedigree of Roberts of Llangedwin to be found?

3. Was Samuel Roberts (born in North Wales in 1701) a member of this family?

4. There is mention of a family of Roberts of Middlesex in Burke's *Heraldry*. Of what part of Middlesex was this branch? E. J. ROBERTS.

19, Fleet Street.

BIBLIOGRAPHY OF TOBACCO.—Is there a work on this subject in any language? And can your readers refer me to any bookseller's or auctioneer's catalogue particularly rich in Nicotiana? I have consulted the former volumes of "N. & Q.," the English Catalogue, and the useful book of Dr. Cleland (the latter containing the nearest approach I have seen to a bibliography of the subject), and do not require references to them. Any titles not mentioned in these would be acceptable.*

S. W. P.

New York.

SIR JAMES WOOD'S REGIMENT.—I find this regiment mentioned in a legal deed in the early part of the eighteenth century. Where may further notice regarding it be found? Can it be identified with any existing regiments? Will any of its records be still extant; or what means should be adopted to trace the history of an officer in connection with it? G.

VIRGIL AND SINGING OF BIRDS.—Is the singing of birds mentioned anywhere in Virgil as one of the pleasures of a country life? See Pegge's *Anonymiana*, cent. x. art. vii.

S. W. P.

New York.

VONDEL, a Dutch poet and tragedian, born at Cologne in the year 1587, died at Amsterdam in 1679. Details will be found in *The Orchestra* of January 26. Can any of your readers tell me whether there is an English translation of his works, either entirely or partly? At the same time I should feel obliged if anyone could indicate me an English, French, or German detailed biography of this poet, either separately printed as a book or pamphlet, or inserted in a review or magazine?

II. TIEDEMAN.

Amsterdam.

TOPOGRAPHICAL QUERIES.—Wanted, the locality of the following:—1, Alscott, seat of Mrs. West; 2, Bower Hall, seat of Sir Stephen Anderson; 3, Baskerville House, seat of John Ryland, Esq.; 4, Comb Down, seat of James Bourdieu, Esq.; 5, Hill Park; 6, Pain's Hill.

PHILIP S. KING.

* Consult Watt's *Bibliotheca Britannica*, vol. iv. art. "Tobacco" in *Classification of Subjects*.—Ed.]

Queries with Answers.

RECORDS OF THE CHURCH OF SCOTLAND.—Mr. John Hill Burton, in his *Scot Abroad*, ii. 67, states that the Records of the Church of Glasgow were, in 1692, partly preserved in the Scots College at Paris, and partly in the Carthusian Monastery in that city. We are informed that they had been deposited in those places by Archbishop James Beaton. Where are they now? A. O. V.P.

[When James Beaton, Archbishop of Glasgow, took refuge in France, he carried with him a great mass of the ancient muniments and registers of his diocese. By his direction these records were deposited, partly in the archives of the Scots College, and partly in the Charterhouse of Paris. In these two places were subsequently deposited the private royal memoirs and diplomas of the exiled family of Stuart, so that these collections altogether were regarded with intelligent interest and reverence by those who valued them as the materials of future history.]

In 1771, the curators of the Advocates' Library made an ineffectual endeavour to obtain precise information of the treasures of the Scots' College. They incautiously asked too much. When the French Revolution threatened destruction to all records, and especially those of monarchy and the priesthood, the poor brethren of the Scots College were not found well fitted to resist the storm. Before their flight they packed up in barrels whatever seemed most valuable, including many of their manuscripts, and dispatched them to a confidential agent at St. Omer for safe custody. This collection of Jacobite papers was subsequently sent to George IV. as a present from Pius VII. and is generally known as the Stuart Papers. (Vol. "N. & Q." 2nd S. v. 203, 371; ix. 23.) A quantity of papers, however, were left in the College, among which were many of those carried from Scotland by Beaton; and from these, Abbé McPherson selected such as he thought most important to carry to Scotland. The fate of this portion of the documents is still involved in obscurity; of which our correspondent will find some curious and interesting particulars in Cosmo Innes's Preface to the *Registrum Episcopatus Glasguensis*, 2 vols. 4to, published in 1843 by the Bannatyne Club.]

KENTISH TOPOGRAPHY.—What is the date of an old map of Kent, by Richard Blome, dedicated to the "Right Hon. Henry Lord Viscount Sidney of Shepey, Baron of Milton," &c.?

Where was Bertie Place, the seat of Lady Robert Bertie? In what part of Kent was Storborough Castle?

PHILIP S. KING.

[1. The date of Blome's Map of Kent, inscribed to Lord Sidney, is 1715, and was published in *England Exactly Described*, or a *Guide to Travellers*, 4to. (2) Bertie Place we take to have been the seat of the Farringtons at Chiselhurst in Kent, of which there is some account in Hasted's *Kent*, i. 102, and in the *Gentleman's Magazine* for Dec. 1823, p. 517. An engraving of it is given in

eatfield's *Excerpta Cantiana*, p. 18. (3) Sterborough stile is in the parish of Lingfield, co. Surrey, and formerly belonged to a branch of the Cobham family. (Manning and Bray, *Surrey*, ii. 346; Brayley, *Surrey*, iv. 8-160; and the Visitation of Kent in the handwriting of Edward Hasted, Addit. MS. 16,279, p. 331, Brit. Mus.) collegiate church was founded in this parish by Reginald Lord Cobham in the reign of Henry VI., and dedicated to St. Peter.]

SONGS.—I shall feel obliged by your informing where I can find the words of the two following songs—

1. "Peaceful slumbering on the ocean,
Colpoys see no danger nigh,
Sailing on in silent motion
Sees no foreign fleet go by,"

uding to his having permitted a French fleet land troops in Ireland during the Rebellion of 1798, I believe.

2. Also a song about a cup made out of Shakespeare's celebrated *mulberry-tree*, and beginning—
Behold this fair goblet was carved from the tree,
Which, oh, my dear Shakespeare, was planted by thee."

WARD TYRRELL.

Transfer Office, Bank of Ireland.

1. The first is a parody of song entitled "Lullaby" in the libretto of the opera of "The Pirates," which probably some correspondent may be able to spot.

2. "The Mulberry Tree" is by Charles Dibdin, and is connected with the music in "The Overture, Songs, Airs, and Chorusses, in the Jubilee, or Shakspeare's Garland, performed at Stratford-upon-Avon, and the Theatre Royal, Drury Lane." London, oblong folio.]

SCOTS MONEY.—Will you kindly inform us of the value of Scots money in the last century, as compared with our present currency? Such information would greatly add to the interest of a very pleasant book published in 1865, entitled *Civil Life in former Days, chiefly in the Province of Moray*, the pecuniary matters in which are to some extent somewhat dark. For instance, in a medical account, we find the following:—

Jan. 22.

	lb.	ss.	d.
One plaister for his cook	00	10	0
One bottle bitters for his lady	00	10	0
Half an ounce balsom for her	00	13	0
One cosmetic for her	00	18	0
Two pound tincture for her	06	6	0
One box gilded pills for your daughter	00	18	0

In a Tavern Bill.

One pint of burnt wine with Mr Archibald Dunbar and Mr Read	01	17	0
One pint that he called for afterwards	00	15	0
Two seck possets	04	10	0

Bill to Elgin Town Council.

On the 18th day at the Cross, four pynts of wyn claret	04	00	0
On eight glasses broke there	02	08	0
One chopin of brandy with foure unces of clovegilliflor	03	00	0

According to our currency, these "pynts" and "pynts of wyn claret" were rather expensive.

C. Y. CRAWLEY.

Taynton Rectory, Gloucester.

[Putting aside all questions of the exchangeable value of money in old times, the Scotch currency can easily be converted into English by the simple formula: 1s. Scots=1d. English: 20s. Scots=1s. 8d. English. The Scotch are liberal in computing their land and liquor: the Scottish pint corresponding to two English quarts. As for their coin, every one knows the couplet—

"How can the rogues pretend to sense?

Their pound is only twenty pence."

Scott's *Waverley*, ed. 1846, i. 64.]

LINES ON THE EUCHARIST (3rd S. xi. 225).—If these lines belong to Queen Elizabeth, how does it happen that they are included in Dr. Donne's *Poems*, London, 1719? K.

[These lines are not inserted in the first edition of Donne's *Poems*, 1633, and published by John Marriot, who probably had the benefit of the judgment of Isaac Walton. They appear in the edition printed by J. Flesher, 1654, p. 352; but as we find in the same volume two other pieces attributed to him which are by Sir John Roe (see pp. 62, 197), much reliance cannot be placed on this edition. How was it that Tonson omitted the Sixth Satyre in his reprint of 1719?]

DE FOE: THE TRUE BORN ENGLISHMAN: BANKS.—I have before me:—

"A true collection of the Writings of the Author of the True Born Englishman. The Second Edition, corrected and enlarged by himself. London, 1705."

In it is an article:—

"The Villainy of Stockjobbers detected, and the Causes of the late Run upon the Bank and Bankers discovered and considered."

It is very curious to see that Mr. Leeman has been anticipated by more than 160 years, and to find the same arguments used by him in defence of his Bill have been published by De Foe, and the same desire shown, *mutatis mutandis*, to make banks solvent, by Act of Parliament, who have allowed their funds, which ought to be fructifying in commerce and easily available, to be extracted from them by reckless contractors, leaving for the depositors nothing but Lloyd's bonds and sham scrip of unproductive American railways.

Will any of your correspondents be good enough to inform me of the date when this pamphlet was originally published?

CLARRY.

[This pamphlet was originally published in 1701. See Wilson's *Defoe*, i. 342, where will be found much curious information respecting two tracts bearing upon the same subject, and its connection with parliamentary representation, and of which *The Villainy of Stock Jobbers* may be considered the completion.]

PICTURE-CLEANING: PRINT-COLLECTING.—Can any of your readers inform me of a good practical book on picture cleaning and varnishing? Many of my pictures have been, to my mind, spoilt by the so-called picture cleaners and restorers, though I have tried several of the best of them, as they either take away all the life and beauty of the picture by their chemicals in removing the old varnish, or they ruin it with adding a lot of new paint where they think the colour has gone. I should also like to know of a good book on print collecting, giving the average price of prints, &c. I have the *Print Collector's Manual* by Maberly, but it does not go sufficiently into the subject to be of much practical use. F. H. G.

[There are several manuals on picture cleaning, of the respective merits of which our correspondent would probably be able to learn particulars from Winsor and Newton, or some other dealers in artists' colours. But we believe he would do far better to trust his pictures to some respectable cleaner, such as Messrs. Segnier and Smart, or Mr. James.]

We are sure there is no book on print-collecting that would be of the slightest use in giving information about average prices. They are constantly fluctuating, and depend entirely upon the quality of the impressions and their condition. Thus, you may get a Rembrandt's "Hundred Guilder" for fifteen or twenty pounds, whilst an impression from the same plate will at a public sale produce many hundreds.]

"IN THE LAST DITCH."—The frequent allusions made in parliament and elsewhere to the determination to "die in the last ditch" all point to an historical origin for the phrase. To what event does it refer? S.

[After the French invasion of Holland in 1672, the young Prince of Orange (William III.) indignantly repelled all the combined efforts of Louis XIV. and our Charles II. to seduce him from the cause of the Republic, and submit to become their vassal. When the Duke of Buckingham asked him, if he did not see that the destruction of his commonwealth was inevitable, he boldly replied, "That what his Grace said concerning their dangerous condition was indeed true; but yet that he had one way still left not to see it completed, which was to die in the last dyke"; that is, to fight it out to the last.]

SWAN MARKS.—I shall be obliged to any one who will direct my attention to any unpublished rolls or books of swan marks.

EDWARD PEACOCK.

[Among the manuscripts of the late Dawson Turner was the following article:—"Lot 468. Figures of those swan marks used by the proprietors in the Hundred of Wisbeach, in the Isle of Ely, on parchment, 1566, 8vo." At the end of the volume is inserted a Table of Swan Laws "established and decreed by the Commissioners assigned by virtue of her Majesty's Commission of Swan-

ing-moote," bearing date May 25, 1577. These ordinances differ very materially from those in the preceding article; and more resemble those printed in the *Archæologia*, xvi. 153, from the roll communicated by Sir Joseph Banks, which relates to the swans upon the river Wytham, in Lincolnshire. For references to works on swan marks see "N. & Q." 1st S. viii. 256. In the roll of swan marks extant at Loseley are given the marks of the principal persons resident in Surrey, as also the marks of the Dyers' and Vintners' Companies.]

MYVYRIAN MSS.: "OF A NOBLE RACE WM SHENKIN."—Among the Myvyrian MSS. presented by the Cymmrodorion Society to the British Museum is the song "Of a noble race was Shenkin, of the time of Owen Tudor," in Welsh and English, "by John Dryden" (Addl. MSS. 15023, p. 140). Is there any reason for giving this song to Dryden, and what is the authority of these MSS.? CH.

[It is very doubtful whether this satirical, but humorous ballad, is by Dryden. It probably first turned up in one of the *Miscellanies*, or *Hospitals for Wit*. It is printed with his name in *The Cambro-Briton* of Dec. 1819 (vol. i. p. 146), accompanied with a translation in Greek, Latin, and Welsh.]

OSSIAN.—Mr. Sinclair, in that curious repository styled *The Code of Health*, &c., alludes, in vol. i. p. 582, to the mode of sleeping as described by Ossian in the following lines:—

"Conall lay by the sounding stream,
Beneath a leafless oak.
Upon a moss-clad stone
The chief of heroes reclined his head."

He says the quotation is from a new translation of Fingal, by the Rev. Thos. Ross, and very superior to that executed by the well-abused Macpherson. Has that translation ever been published? If so, on what documents did it profess to be based? C. A. W.

[*"Fingal, an epic Poem, translated from the original Gaelic, by the Rev. Thomas Ross. Edinb. 1807, 8vo."* Only thirty copies printed. No copy of it is in the British Museum.]

Replies.

THE BAYEUX TAPESTRY—WADARD.

(3rd S. xi. 255.)

In the year 1838 I printed, for private circulation, *Researches and conjectures on the Bayeux tapestry*. As the impression of the pamphlet was limited to one hundred copies, of which many were sent to France, it has at least the distinction of rarity, and I shall therefore transcribe from it all that relates to the inscription *WIC WADARD*. The fact that Wadard is named in the

Domesday or *Dom-boc* was stated in print as early as 1820, but the curious particulars here added, which are assumed to identify him with the figure so named in the tapestry, were the result of my own inquiries:—

“HIC EST WADARD: appears over the figure of a man armed and mounted. Mr. Douce and M. de la Rue consider him as a *centinel* (a): I take him to have been the *chief commissary* of the army. Wadard, a name which does not occur in the *Domesday* survey as a tenant before the conquest, obtained six messuages at Dover—the gift of Odon (b). He also held lands under Odon in various parts of Kent, in Oxfordshire, in Lincolnshire, etc. (c). In Lincolnshire alone he is nine times called *homo episcopi BAIOCENSIS = the homager of the bishop of Bayeux* (d). (a) *Archæologia*, xvii. 102. (b) *Domesday-book*, 1 a 1. (c) *Ibid.* 6 a 2, 7 b 1, etc., 155 b 2, 156 a 1, etc. (d) *Ibid.* 342 *passim*.”

I shall now, after a lapse of thirty years, revert to the scene in question—relying, *exclusively*, on the colored plates of the tapestry as engraved by Basire from the drawings of C. A. Stothard, and published by the *Society of antiquaries of London* in 1819-23.

The pictorial group to which the inscription applies consists of Wadard and five persons of an inferior class. Wadard is the most conspicuous figure. He is well-mounted; is clothed in a suit of mail; wears no casque; but carries a spear and shield. The other persons, who are on foot, wear tunics or working dresses. Wadard addresses one who carries an axe on his right shoulder, and holds the bridle of a stout under-sized horse, from which he seems to have just dismounted, in his left hand. The horse carries a pack-saddle, and is without stirrups. The other figures are behind Wadard. One, who wears a sword, carries a pig on his right shoulder; another, who also wears a sword, seems to carry a coil of rope; another, a youth, leads a sheep; and another seems to whirl his axe in exultation at having ham-strung or otherwise disabled a fine ox—which casts an earnest eye on its enemy. The three huts which appear above the figures may perhaps be intended for the outskirts of Hastings.

Now, what is the meaning of this pantomimic exhibition? Why, the inscription of the scene which precedes is a clue to the just interpretation of the scene in question. It runs thus: HIC EXEUNT CABALLI DE NAVIBVS: ET HIC MILITES FESTINAVERVNT HASTINGA VT CIVEM RAPERENTVR. One of the first objects of a commander who lands on a hostile shore is to secure the requisite supplies of provisions. This rule applies to all times; and as the inscription proves, was adhered to by the Normans on this memorable occasion. The commander himself is otherwise occupied. He must trust to a commissary of provisions, and the commissary must have his purveyors and sub-purveyors—all which, as I conceive, we have just seen exemplified.

An argument on this scene would involve a useless repetition of the significant and curious particulars which I have pointed out. The facts, in connection with the circumstances, are the evidence on which I submit this interpretation for acceptance or rejection. BOLTON CORNEY.

WRITINGS ON THE PRE-EXISTENCE OF SOULS.

(3rd S. xi. 86, 167.)

As some interesting enquiries concerning the pre-existence of souls occur in recent numbers of “N. & Q.,” permit me, as an old scholar who has for many years studied and favoured this doctrine, to say a few words on the subject. I write from Bath, in which city Joseph Glanvill, rector of Bath Abbey, promulgated this very ancient hypothesis about two centuries ago. Let me mention a few of the chief writings on this topic which have fallen under my own perusal. They may possibly be worth the attention of your readers.

In the first place, several passages of the Bible appear to support the doctrine of the pre-existence of souls, which was the common tenet of the Jews.

Next, the Jewish cabalists are generally in favour of it, witness the writings of Philo Judæus and Simeon Ben Jochai, in the book of Sohar. It was also espoused by Origen and several of the Christian Fathers. This doctrine prevailed in Greece, as we find in the writings of the Pythagorean and Platonic philosophers. Among the Orientals, it was held by many of the Chaldeans, Persians, Mahometans, Bramins, and Buddhists. We find some notices of it in the writings of Watts, Fleming, and the Christologists, respecting the pre-existent glory of the Blessed Saviour of the world. Moreover, many books are extant, even in the English language, which expressly support this doctrine of the pre-existence of souls. Among them let me mention the following:—“Bishop Rust (the friend of Jeremy Taylor) published *A Letter of Resolution concerning Origen and his Chief Opinions*, in which he maintained the orthodoxy of this admirable father. Joseph Glanvill, a very pious, learned and ingenious scholar, wrote a book with the following title, *Lux Orientalis*; or an Enquiry into the Opinions of the Eastern Sages concerning the Pre-existence of Souls, being a Key to Unlock the Grand Mysteries of Providence in relation to Man's Sin and Misery. This brilliant treatise, published in 1662, Glanvill intended as a theodicy or vindication of Deity. It was written to justify the ways of God to man, and to show that the original sin was some transgression of souls in a pre-existent state of being, which occasioned their lapse into materialism, and terrestrial bodies of

mortality, in order to be purified in this planet earth, which he considered as a sort of Hades or Purgatory, a region of probation and discipline between Heaven and Hell."

Dr. Henry More, the great cabalistic Platonist, expressly pleaded for the same doctrine in his commentary on Glanvill's book.

The pre-existence of souls was also maintained by Richard Brocklesby in his immense folio volume entitled *Gospel Theism*, 1706. This rare work is, perhaps, the greatest monument of theologic learning in the English language, superior even to Cudworth's *Intellectual System*, in emulation of which it was written. But such is the deceitfulness and unfairness of literary fame that scarcely any notice of this giant of erudition is taken by our bibliographers; and I shall feel obliged to the ingenious readers of "N. & Q." for any information concerning him.

The same doctrine was also expressly and ably pleaded by Berrow in a learned book called *The Pre-existent Lapse of Human Souls*. It was also elaborately defended in a book of extraordinary merit by the great freemason Chevalier Ramsay, the friend and biographer of Fenelon, in his posthumous work, entitled *The Philosophic Principles of Religion*. I believe that it was also maintained by the theosopher Helmont, whose opinions were adopted in England by a scholar who bears the initials W. C., in a scarce book in my possession, entitled *Queries Concerning the Revolution of Human Souls*.

Many more recent writers have also countenanced this doctrine of pre-existence; for instance, Thomas Taylor, the Platonist. The novel writers, like Scott and Marryat, have made some use of it in their fictions; and many of the poets, like Wordsworth, have rhapsodised upon it. In his best ode he tells us, "that Nature, the venerable nurse, does what she can to make her foster child and creature man forget the glories he hath known, and the imperial palace whence he came." I was guilty of the same sentiments in my tragedy of *Socrates*, 1842, in which these lines occur:—

"Thou hast caught the traces
Of future scenes in tranced anticipation;
And when those scenes came in reality,
Felt sure that thou hast traversed them before;
By past familiarity prepared
To act aright through all their changes."

Many more books than I have mentioned have been written on this curious and difficult topic, some of which are noticed in Watt's *Bibliotheca*, and other bibliographic dictionaries. I have in this note confined my attention to those writings which I have read, and which are contained in my own library. Perhaps some of your readers have been more laborious investigators of this branch of]

ad this be the case, I hope they

will favour the public with further information on its mysteries.

FRANCIS BARNAL

Bath, March 6.

As this subject is under discussion, and A. W. B. thinks it would be interesting to hear what others have to say, I would mention (though it does not exactly come under the head of "pre-existence") that frequently, sometimes when in thought, sometimes when in active life, my "mind's eye" has perceived a circumstance which at the moment came and went like to one breathing on the highly burnished surface of a piece of metal, but leaving nevertheless a hazy remembrance of its presence; months afterwards the actual circumstance has occurred, recalling the previous vision. This, I fancy, was what used to be called "second sight;" but I feel inclined to think that the pre-existing thought is nothing more than one of those constantly flitting ideas of everyday life, which are always presenting themselves to the mind, and that the subsequent occurrence being one of everyday life, calls up the remembrance of the previous impressions, and causes one to imagine that it was really a foresight or glance of futurity. Perhaps some of your readers may be able to suggest reasons for those vagaries of the brain.

LION F.

The following lines from Tennyson's *Two Voices* seem to me to accurately express the very singular feeling which A. W. B. describes himself as occasionally experiencing. I have always considered the passage as a most admirable description of one of the strangest psychological phenomena connected with the human mind:—

"Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—

"Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

Any one who has ever experienced this very remarkable and utterly indescribable sensation will acknowledge the truth of these lines. I think the most rational solution of the mystery is, that these "shadow recollections" really are "glimpses of forgotten dreams;" though probably some correspondent who has pondered the matter more deeply than I have will be able to suggest a better solution. The Laureate's illustrious predecessor seems to have believed in the possibility of pre-existence. In his wonderful *Ode on the Immortality of Immortality* the following striking passage occurs:—

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

A. W. B. will kindly refer me to one or two "poets of our interior life" who have alluded to phenomenon of the memory, I shall feel obliged to him. May not Shakespeare, who "knew at man can feel, and the times when he feels are partly referred to these "incidents of an or dream," when he wrote the well-known line in the *Tempest*,

"We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep?"

JONATHAN BOUTCHIER.

London, S.W.

With reference to some remarks under this in "N. & Q." of February 23, p. 167, I beg to say, having myself experienced the strange phenomenon more than once, many years ago, that I have lately read a very satisfactory explanation of the subject. It was by a note at the end of a page in a volume I held, supposed to be the words of a medical man, that the illusion was well accounted for. It is as follows:—"The tongue (like the tongue) is in a pair, and to the effect of the organ is owing the consciousness moment, that is, of the scene at the instant it was first perceived on only one side of the head followed instantly by an impression on the other side of the brain; and it is the contrast between the vivid impression on the whole, and the faint, partial impressions on the part, which gives to the effect the idea of great remoteness." Now, it is to me, the vivid impression is mysteriously an encore of what has occurred at some most recent period; and the question suggested to the effect is, can this scene be a repetition of what occurred in a pre-existent state; but (the flash might be called) the faint impression is so recent, that the fact would probably recede from memory, as a mere phantasm, and would, assured, in my own case, had I not become that another had been subject to the illusion. I have never met with any person to say he experienced this strange phenomenon, having read only one writer (except the one herein referred to) to mention the subject referred to by "Q."

SENTIO.

THE OLDEST VOLUNTEER: DR. CYRIL JACKSON.

(3rd S. xi. 230, 253.)

These subjects, suggested in your pages, may be sufficiently discordant till explained in the

But as some of your correspondents have already been dealing with times that lie upon the

verge of the memory of few now existing, I beg to be permitted to add a rambling contribution of part of my experience of that date, when the volunteer force was raised. I was a gownsman in the University of Oxford at the period to which Mr. SWIRRE alludes (3rd S. xi. 253), and among those who were invited to bear arms; when upon threat of invasion the call then made was loyally responded to by a host of volunteers who started up to meet the emergency. "Little and great," as George III. exultingly remarked to one who pointed out to him a very small individual among the ranks in the review at the park, "all came forward." In the university, among the youths, wonted hours of lecture were devoted to drills in the gardens; drill-serjeants were running about; equipments and muskets mingled with caps and gowns, and books and papers in the rooms, and every thing was changed from signs of study to symptoms of preparation for war. I have reason for entertaining a lively and grateful sense of this juncture; for when the recruits began to learn the art of firing in rank, many of them on retiring from the field, were found to have missed discharging their pieces. I narrowly and providentially escaped from being shot by a fellow-collegian, who took up a musket lying in a corner, levelled and snapped it at me in sport. It was afterwards ascertained to have been loaded, but no explosion took place.

I am, however, induced to mention this in connexion with a few hints that have reached you concerning a co-temporary personage of some importance then and there resident (3rd S. xi. 230)—

"Cyril, of Christ Church the Dean,"

as he is called in a worthless epigram, or quatrain, for it hardly rises to the worth of an epigram, and is unnecessary here to be recited. I was not attached to the college which he graced and upheld by his consequence and ability; but had very frequent opportunities of seeing him and hearing of him; and his figure and features in memory's eye are circumstantially and graphically before me. He was frequently to be seen in his walks in the streets, usually attended by one or more students of the college. The names of those at different periods most frequently attendant upon him during my residence, were Marsh, Cary, and Wood, the former two of whom were raised to the bench of bishops; but I must leave to some other correspondent to say what became of the third. The group of one or two with the Dean was admirably given by Deighton, of Charing Cross, the clever, but coarse and vulgar caricaturist, in which he exhibits most accurately the stoop of Jackson and his attendant. I am unacquainted with what the Rev. S. F. Smith, quoted by OXONIENSIS, may have said of him in the *Man-*

chester School Register; but from a relation of mine, who came from the same town, I have often heard that he and his brother William, the bishop, were born at Stamford in Lincolnshire. William was considered by no means equal to Cyril in talent or manners, and comparative anecdotes on this head were current among the Oxonians of that day to the advantage of the Dean, who certainly was a remarkable man in a conspicuous and responsible position, and his scholarship and transcendent powers of government stood high in the estimation of those who enjoyed the privilege of intercourse with him, and were best qualified to appreciate them. The *nolo episcopari* has been attributed to him, for it was reported that he more than once declined the offer of a mitre. Be this as it may, there is no doubt that he outlived the charms or preference of his high office before other considerations, though eminently qualified for it. Instead of these he wisely, but suddenly, divested himself of his collegiate cares and duties in time to enjoy the tranquillity of retirement. One morning, so the story went, a chaise was ordered to his lodgings at Christ Church; he entered it, having taken preliminary measures and resolutions, and at once turning his back upon ancient sympathies and painful adieux, proceeded to his living at Felpham in Sussex, where he sought the reverse of that in which he had been so long engaged, and ended his days in retirement. Mr. Hayley, the friend of the poet Cowper, rejoiced to have so eminent a man and scholar in his neighbourhood, is said to have hastened to seek his acquaintance. Calling on him and expressing a hope that frequent visits might pass between him, the Dean is reported to have replied to this effect, "Our books, Mr. Hayley, may frequently visit each other—ourselves will never."

If I should have recited or misrepresented anything that has been better known or told of this excellent dignitary, as it will be borne in mind that Mr. Smith's account has not met my eye, I will gladly receive correction. The mention of him by your correspondent has called forth the little I had to give you. They are but the imperfect shreds of recollections, and as such only, I venture to place them on your pages.

OXONIENSIS ALTER.

FELTON'S DAGGER.

(3rd S. vi. 206, 256, 519.)

The discussions about this weapon do not appear to me to have arrived at any satisfactory conclusion. Having a new edition of *Hunter's Hallamshire* in the press, I am desirous of ascertaining whether there is really any foundation for the assertion

Duke of Buckingham, was made at Sheffield by one Thomas Wild, and that Felton bought it of him when recruiting in that town. Mr. Hunter's silence on this subject is ominous, as no one was so likely to have known the tradition, and recorded it if it had any substantial foundation. Through the courtesy of their owners, I am in possession of accurate drawings and descriptions of the two knives which respectively claim to have dealt the fatal thrust. That which belongs to the Earl of Denbigh was certainly never made at Sheffield—no cutler of that town in the seventeenth century could have manufactured such a weapon—indeed, there can be little doubt of its being of continental make, and is well adapted for an assassin's purpose. The knife belonging to T. Thistlethwayt, Esq., is of simpler construction, but bears no Sheffield trade mark on the blade. It is no common Sheffield knife of the period of the murder, and I suspect was never at Sheffield. What then is the evidence connecting Sheffield with the weapon that Felton used? In Howell's *State Trials*, vol. iii. p. 308 it is said that "Lieutenant Felton, about nine in the morning, with one blow, having got a knife for the purpose, struck the Duke under the left rib, &c." James Howell, in a letter to the Countess of Sunderland, dated Aug. 1638, the very month of the murder, gives a similar account; so does Rushworth in his *Historical Collections*; and Sir Henry Wotton, in his *Life and Death of George Villiers Duke of Buckingham*, says:—

"In a bye cutler's shop on Tower Hill he bought a tenpenny knife (so cheap was the instrument of this great attempt) and the sheath thereof he sewed to the lining of his pocket, that he might at any moment draw forth the blade alone with one hand, for he had maimed the other."

In all these authorities no mention occurs of Sheffield or its cutler, Thomas Wild; but the allusion to a "tenpenny knife" is repeated. Possibly however this might mean that Felton only paid tenpence for it as a secondhand bargain, and in days when swords were carried by all gentlemen, an extraordinary indignity would attach to the fact that the great Duke was stabbed with a knife. This, however, is mere surmise. What I seek to ascertain is, whether there exists any historical evidence whatever for connecting Sheffield with the manufacture of the blade with which Buckingham was assassinated? It is all stated in full in the *Sheffield Local Register*, but as an extract from the *Sheffield Mercury*, into the columns of which some correspondent may have inserted a local tradition, without inquiry as to its authenticity. If the Cutlers' Company have not Thomas Wild on their Registry, the whole story, as regards Sheffield, becomes a myth.

ALFRED GATTY, D.D.

Ecclesfield.

THE CALEDONIAN HUNT'S DELIGHT,
E BANKS AND BRAES O' BONNIE DOON,"
AND ROBERT BURNS.

(3rd S. x. 476; xi. 158.)

In answer to C. M. Q.'s further enquiries, it may be well first to note that the date of Burns's air to Thomson, is November, 1794. He there says: "There is an air, 'The Caledonian Hunt's Delight,' to which I wrote a song that you will find in Johnson, 'Ye banks and braes o' bonnie doon.'" Then follows the story of the air having been composed upon the black keys of the harp, by an amateur, in his first attempt at composition, and Burns tells it on the authority of James, the editor of Johnson's *Scots Musical Museum*. He then adds: "Now, to show you how cult it is to trace the origin of our airs, I have read it repeatedly asserted that it was an Irish air; I met with an Irish gentleman who told me that he had heard it in Ireland among old women; while, on the other hand, a friend informed me, that the first person who introduced the air into this country (Scotland), was a baronet's lady of her acquaintance, who wrote down the notes from an itinerant piper in the north of Man."

From the words, "on the other hand," Burns seems to regard the last account as a contradiction to the others, but there is nothing contradictory if the air was old; moreover, the "itinerant piper" may have wandered from Ireland or elsewhere.

Now, Burns's song was first printed, with the name of Mr. Miller as composer of the music, in the fourth volume of Johnson's *Scots Musical Museum*, entered at Stationers' Hall in 1793, and the date of his letter is 1794, so the above-named traditions of the asserted authorship of the air followed immediately after the publication. To these I add another, in the form of a prior publication in London. It may be observed, too, that the name of "The Caledonian Hunt's Delight," is scarcely be coeval with the tune; surely it must have had time to become a favourite with the Hunt before it could have acquired such a name. The song to which I refer is:—

"Lost! lost! lost is my quiet
For ever! since Henry has left me to mourn."

The air is identical with "Ye banks and braes o' bonnie doon." The copy I have was printed on a half sheet, by Dale, and it was afterwards included by him in the first volume of his *Collection of English Songs*, p. 157. Dale could have known nothing of its attributed Scotch authorship, for he collected the Scotch songs into three volumes, but did not include this air among them. It had been for some years a successful composer and arranger of airs before 1780, when he commenced as a publisher.

As to the slight variations between the two

copies (not being able to avail myself of music-types in "N. & Q."), I will do the best I can to explain them. In Dale's copy there is but one note that cannot be played upon a black key, and in the Scotch copy, another note, but both easily changed. In the former the tune begins on the first of the bar; in the second, Burns's words require an unaccented note before it. In the English copy there are two appoggiaturas which are cut out in the Scotch, and a few notes of the second part of the air are without words, being taken an octave lower, as an echo by the harpsichord or pianoforte accompaniment, while Burns's words run straight through the tune, echo and all. Thus, in the London copy:—

"Ah! well a day!" [echo] "well a day!" [echo] "ah! well a day!"

Such petty changes cannot in any way affect the identity of the air. The echoes are decidedly appropriate; for, where they occur, the notes of the melody are exactly the same as those to the preceding words; indeed, they stamp it, to my mind, as the original design of the song. They also lead me to infer that it was written for the stage, and that the notes of the singer were there taken up by the orchestra. But whether intended for the theatre or not, it is a song that could not well be sung without an accompaniment, on account of the echo. The music bears the impress of an accomplished musician as its author, whether Irish or English; and although there are English compositions of this class, I did not include any in my collection, thinking them too Irish in character. The air is to be found in the summing up, at the end of my second volume (p. 794), where I felt it necessary to point out the all but universal inaccuracy of collections of national music printed during the last century, and how profit had been alone considered, and the readiest materials employed, without any regard to the sources from which they were drawn. This collection of Johnson's is there named as a glaring example of such literary dishonesty, having been issued under the loudest professions of truthfulness.

To show how Burns was deceived, I quote his letter addressed to Mr. Candlish, in June, 1787: "I am engaged in assisting an honest Scotch enthusiast, a friend of mine, who is an engraver, and has taken it into his head to publish a collection of all our songs set to music, of which the words and music are done by Scotsmen;" and in October of the same year, to another correspondent: "An engraver, James Johnson, in Edinburgh, has, not from mercenary motives, but from an honest Scotch enthusiasm, set about collecting all our native songs," &c. But how did Johnson fulfil his promise? Within the very first twenty-four songs of the first volume, he appropriated compositions by Purcell, Michael Arne, Hook, Berg, and Battishill, to say nothing of others among them,

which, with a little more trouble, I might equally have traced. Clarke is, perhaps, principally responsible for this, having been the musical editor of the work; but it will be impossible to acquit Johnson of participation in the deceit. His attention had evidently been drawn to it by his subscribers, for in the preface to his second volume, he says: "In the first volume of this work, *two or three* airs, not of Scots composition, have been *inadvertently* inserted; which, whatever excellence they may have, was improper, as the collection is meant to be solely the music of our country." Yet, with this renewed promise and paltry admission, he, or his editor, continued to steal in the same way to the end of the work. The only difference was that they began with songs of too scientific a class, unsuited to popular taste, and afterwards took the simpler ones that required less accompaniment. As they drew towards the end of the collection of so called Scots Songs, they only followed the London press more closely. Of this, two instances taken from well-known songs, may here suffice: "Jenny's Bawbee," and "Comin' thro' the rye." The words of the first were copied from Herd's *Scottish Songs*, and they had to find the proper air. The first line:

"A' that e'er my Jenny had, my Jenny had, my Jenny had,"

shows that it was intended for the tune of

"Sike a wife as Willy had, as Willy had, as Willy had," but that being unknown to them (it may be seen in N. Thompson's 180 *Loyal Songs*, 1688 and 1694), they appropriated the English country dance tune of "Polly put the kettle on," which had been revived in popularity three years before by Dale's variations for the pianoforte.

As to "Comin' thro' the rye," the original words and the tune are from a London pantomime, viz. "Harlequin Mariner," which was brought out at the Royal Circus, at Christmas, 1795-6. In this pantomime, Mrs. Henley, acting the part of Market Goody, sang a song beginning:

"If a body meet a body going to the fair
If a body kiss a body, need a body care?"

The words by Mr. Cross, the author of the pantomime, the music adapted by J. Sanderson. This song became popular and was published by Broderip and Wilkinson on June 29, 1796, according to the entry at Stationers' Hall. The fifth volume of Johnson's *Scots Museum* was entered on May 13, of the following year, and in it both songs are included. The latter as

"Gin a body meet a body comin' thro' the rye,
Gin a body kiss a body, need a body cry?"

Now since Clarke and Johnson were guilty of such literary dishonesty as this—and a large number of similar cases occur in every volume—is either to be trusted very imperfectly.

not incredible) tale they tell of the way in which the tune of the Caledonian Hunt's Delight was produced? If Mr. Miller had any hand in it, he may have written something which Clarke could turn into a well-known tune, for the first attempts of an amateur composer are generally half-faded reminiscences. When original, they are, as usual, very bad music. There is no instance upon record of so good an air as this proceeding from such a first attempt. Again, we are told that Mr. Miller had "an ardent ambition to be able to compose a Scots air," and yet the air of which he is said to have "produced the rudiments," has none of the Scotch conventionalities, but is thoroughly Irish in character.

The black-key theory is an old piece of humbug, which would be unworthy of notice if Scotch airs were not still falsified to that imaginary scale. From the early ages of their Christianity the Scotch had both the fourth and the seventh in their scale, and the Scotch bagpipe produces both the sharp and the flat seventh.

And now, what results from the deception practised upon Burns and upon the Scottish public? It is this; that whereas Burns intended to write only to Scotch tunes, literally, one-half of his songs were written, and are still published, to English or Irish airs—principally to English.

WM. CHAPPELL.

ALPHABET BELLS.

(3rd S. xi. 184.)

Enquiry was made some months ago in these pages, as to the intention of the alphabet as a legend, and I think no suggestion has at present been offered. If I may venture to express an opinion, I should say, that this use of the alphabet is strictly symbolical. Of what I believe it is symbolical, I will now explain. A correspondent however, informs me, that the alphabet at length is also found as a legend on tiles, &c., and initial letters separately; but having no particulars of such legends, I wish these remarks to apply only to the crisscross row on bells. It is of course well known that our devout forefathers, with that true instinct that finds sermons in stones and good in everything, attached a symbolical meaning to every part of the church fabric. The tower, I believe, symbolised the Bishop of the diocese; the Bell-cage, formed of many intersections of wood, symbolised the Cross of our B. Lord; and the Bells suspended from it, Preachers, whose message emanated from the cross.

The Bell then symbolises the Preacher; the clapper is his tongue; he must utter no uncertain sound between truth and heresy; his doctrine must be easy to be understood (a *sermo lenis*, 1 Cor. xiv. 9), and be clear as a bell. He must

ent to lay again and again the foundation, the elements of the Christian expounding to Babes in Christ the es (τὰ στοιχεῖα, Heb. v. 12), aptly symbolise A B C, of the oracles of God.

More the bell suggests to the ear the preacher, so, it seems to me, the d suggests, as speakingly to the eye, be the nature of his doctrine.

Alphabet was used in this symbolical ident from the fact that it was a part of the ceremonial observed in the dedications, that the Bishop should inscribe from corner to corner on the pavement ceremony is mentioned by Bishop 220-1296], in his *Rationale Divinorum* but I have not the work to refer to.

W. H. S.

HER COLLINS (3rd S. xi. 84, 161).—There be any ground for Sharon Turner's regard to this Constable of Queens-ble having been no other than Christopher Columbus, is indeed extremely but your correspondent C. COLLINS taking up the cudgels in behalf of the table, and claiming him as his ancestor, a question which needs confirmation. tion on a monument in the parish of Ennycross, Devon, affirms that your t's family trace their pedigree from us, Esq., of Ham, son of General A grandson of the celebrated author of *of England*. There it ends.

In place of the older editions of *The England*, there is a biographical meritorious author, who is therein debookseller at the sign of the "Black heap; in which capacity he availed e opportunities so afforded of studying passing through his hands, and he gathered materials for a work day, was held in some repute.

ving an interest in the name, would y your correspondent kindly giving mation, and tracing the lineal deen the celebrated author of *The England* and the renowned Constable rough Castle, temp. Richard III.; when, and how, his family became this very remarkable and valuable

ALTER.

'S WANTED (3rd S. xi. 235).—5. The in Homer fastened to Jupiter is found 19:—

ρυσσέην ἐξ οὐρανὸν κρεῖδαντες.

C. T. RAMAGE.

STUDENT will find the passage in the *Orestes* of Euripides, line 717, ed. Porson.—

πιστὸς ἐν κακοῖς ἀνὴρ

Κρείσσων γαλήνης ναυτίλοισιν εἰσορᾷν.

E. A. D.

"WHEN ADAM DELVED," ETC.—Let me add a P.S. to Mr. WOODWARD's query (3rd S. xi. 192): whence came the two additional lines given in Ray? I have never seen them elsewhere:

"When Adam delved and Eve span,
Who then was the gentleman?
Upstart a churl, and gathered good,
And thence did spring our gentle blood."

Ray reads "where was then the gentleman." Upstart, I suppose, should be *up starts*.

Q. Q.

NEEDLE'S EYE (3rd S. xi. 254).—In Shakspeare's play of *King Richard the Second*, Act V. Scene 4, there is this passage:—

K. Richard—"It is as hard to come, as for a camel
To thread the postern of a needle's eye."

That passage of Scripture, which has puzzled so many in the present age, seems to have been most satisfactorily explained by our immortal poet two hundred and fifty years ago.

HENRY INGALL.

A similar explanation of these words is given by Dr. Kitto, in his *Daily Bible Illustrations*, thirty-eighth week, fourth day.

C. W. M.

CAMPANOLOGY: OLD BELL AT ORNOLAC (3rd S. xi. 214).—I have a "cutting" containing the paragraph referred to, but regret that I have not noted the date of the *Times* from which it was taken:—

"*An Old Bell*.—An interesting archaeological discovery has just been made at Ornolac, near Ussat-les-Bains (Ariège). On taking down a bell to make certain repairs in the steeple of the church, it was found to bear the date of 1079, and must consequently be one of the oldest bells in Christendom. There is indeed a bell at Larroqued'Olmès, bearing the date CCCLXXXV., but the letter M is supposed to have been accidentally omitted, as the use of bells was only introduced in the sixth century. The bell above-mentioned at Ornolac is the only one left of the three which the church possessed before the first revolution, when the other two were destroyed. Ornolac is undoubtedly a place of great antiquity, and numerous ancient medals and coins have been found there. Not long since M. Bonnell, the curé of the village, found a medal with Hannibal on horseback on the obverse, and an inscription in Punic characters on the reverse."—*Galignani*, (cir. 1864.)

J. T. F.

MR. PIGGOT will find the paragraph for which he is in search in "N. & Q." (3rd S. iv. 381), where it was quoted by me from the *Daily News*, October 12, 1863, "with a query as to its truth."

JOB J. B. WORKARD.

DRINKING TOBACCO (2nd S. ii. 95, 471; iii. 131).—Your correspondents have shown that this expression was common in English literature of the seventeenth century, and that the modern Hindoos and Turks make use of its exact equivalent. As still another instance, I would cite the following passage from Palgrave's *Central and Eastern Arabia*, ii. 14:—

"Any way, there stands the prohibition, and it only remained to show that tobacco-smoke was included in it. The Arab equivocation between 'drinking' and 'smoking'—for the word *shārebā* is applied to either—sufficed for this."

S. W. P.

New York.

SIR W. ARNOTT (3rd S. iii. 348).—I have in vain searched the subsequent pages of "N. & Q." for some additional information, as requested by SIR T. E. WINNINGTON, and am at length induced to offer the following, which, though little enough in itself, may point out the direction in which to seek for something more definite:—

"Matthew Robert Arnott, Esq. of South Audley Street, London, and of Wakefield in Yorkshire (son of the Rev. George Arnott, vicar of that place, of the old family of Arnott of Arnott, Fifeshire) was for thirty-five years reading clerk (and clerk of the private committees) to the House of Peers, who although a baronet by descent, declined to assume the title, as the estates were heavily encumbered. There is now in the possession of his nephew's (Captain Robinson's) family, an authentic genealogy of this house as far back as the year 1190, in which it appears that Sir Malcolm Arnott accompanied the Earl of Fife on an embassy to Henry 3rd of England. In the year 1780, a silver seal of curious workmanship, and bearing the arms of Arnott, was dug up on Flodden Field, and was presented to Mr. Arnott by the Herald's College. This valuable relic of an ancient family must have been worn by Sir David Arnott, who was standard bearer to King James 4th when he fell on that eventful day."

The above is abridged from a MS. in the possession of a friend, relating chiefly to the late Capt. George Robinson, R.N., who was sister's son to Matthew Robert Arnott, Esq. I imagine the latter to have been heir to the title after Sir William Arnott, who was interred at Powick, and that they were very probably first cousins. (Mr. Arnott died early in this century.) Capt. Robinson lost a leg in a very severe action between the Thames frigate and five French men-of-war in 1783. He subsequently built a house at Barbourne, in the city of Worcester, which he called Thames House, where he resided, and which still bears the name. I understand that his papers, including no doubt the Arnott genealogy, passed into the hands of a distant connection by marriage.

Should SIR T. E. WINNINGTON ascertain any further particulars, I should feel deeply indebted by his communicating them, as I have myself a strong feeling of interest in the subject. C. L.

CROSSING THE LINE (3rd S. xi. 177).—With reference to the inquiry respecting crossing the

line, I send you an extract from a letter lately received from a little middy now on board the Essex on her way to England, which gives a clever account of the "barbarous and barbarous" ceremony. It certainly does not come within the category of the first definition, though probably few would regard it as "jolly fun" except a light-hearted midshipman:—

"It was great fun crossing the line. Those who have never crossed it before have to be shaved. Neptune came on board the night before, and next day we were shaved. They get a great sail over the spars, and fill it with water about four feet; then Neptune is hanged, with his wife and child. Then the mate comes, the barber and his mate, then the doctor and his mate: then four policemen and four bears. The policemen first take you to the doctor, and he gives you some medicine—salt-water and flow and limejuice, &c., and puts a smelling-bottle to your nose, but the cork is full of needles, which he shows against your nose. The barber then takes you; they lather you all over your head and face with flour and salt-water, and then shave you with a razor about two feet long; then throw you into the sail, where the bears, who are men in sheep-skins, hug you and keep you under the water. It was jolly fun, and I did not mind it a bit."

T. C.

These ceremonies were fully carried out on the occasion of H.M.S. *Zealous* crossing the line some few weeks ago.

QUEBEC.

Junior United Service Club.

"AS DEAD AS A DOOR-NAIL" (3rd S. xi. 173).—I feel persuaded that your correspondent MR. WALTER W. SKRAT will forgive me if I remark, that his observations upon this proverb lead to the conclusion that he understands it to refer to a nail in a door, and not to a door-nail, which I believe means a different thing. The door-nail has always been represented to me to express a nail with a short shank, and very wide head—perhaps two inches across—which used to be fixed in the upper and middle part of the wicket of any large outward door, to assist passively in producing the loud sounds created of late years by a heavy rapper. The more active agent in this was a heavy ball of iron, suspended from above by a thong or string about six or eight inches long, as was found necessary; and the person using this, commonly hammered with all his might to rouse those within, creating sounds which might almost "wake the dead." The nail, it seems, was represented to be dead because, receiving so many blows with an iron hammer upon his head, if not defunct before, he might well be supposed to expire under such treatment.

Those who wish to see the reality of a door-nail, such as above described, are referred to the outer gate of Chepstow Castle, where both the nail and iron ball were to be seen in their proper place on the wicket last year, and doubtless are to be found there still at the present moment.

W.

MAKING: GAS (3rd S. xi. 217.) — I find much useful information on this in a book published in London in 1817, *The Theory and Practice of Gas-making*, by T. S. Peckston."

II. FISHWICK.

GERMAN HERALDRY (3rd S. xi. 107.) — A hint. These horns and wings or formerly have been the serpents and lilia, and used as typical of sovereignty to immigrants. Saxony bears tokens, the path, of very early tribes, and this have degenerated during the irruptions of more northern tribes. I think pictures may touch the subject. I have it at hand.

F. C. B.

ARCH (3rd S. ix. 278, 423.) — This has by no less an authority than MR. DE BEAUCAMPE a name adopted by the late Architect. In the "Budget of Paraphernalia," Jan. 23, 1864, p. 122) after a "Historic Doubts" we read: —

"The satire above is not the only work which has been attributed to me anonymously. The following was attributed to me rightly: *Considerations on the Law of God to Publications on the Subject of Religion*. London, 1833, 8vo. This tract excited much notice for those who should have answered could not, it wanted a prosecution to call attention to calling such attentions may have been pretensions. Those who have read it will have

these anonymous works is a desiderata.

WILLIAM E. A. AXON.

FAMILY (3rd S. xi. 207.) — It may be correspondent G. C. W. to know that Markham of Becca Hall, in the West of Wiltshire, claims to be descended from a knight who fell through his daughter, Bridget, 1st, General Ireton, and 2ndly, General Goddard. A daughter of this last marriage was married to John Fennel, of Cappagh, in Ireland, who married Daniel Markham, the father of Dr. William Markham, Archbishop of Armagh, whose living descendants may be counted and of whom one is

WILLIAM WICKHAM.

PSALTER (3rd S. xi. 474.) — I think Mr. W. has not received any answer as to find out what the sinister impaled the dexter, Arg. a fess sable, is that quality of Mors which is borne in the shield and in that of Nassau.

JOHN DAVIDSON.

MAGAZINE" (3rd S. xi. 194.) — F. M. S. refers to the New Series of the *Penny Magazine*, two 12mo volumes, in which some articles appeared, and some reprints from

Knight's *Quarterly Magazine* were given of some of the early ballads of Macaulay, and the brilliant poems of Winthrop Mackworth Praed. ESTE.

Birmingham.

LOVE CHARMS (3rd S. xi. 193.) — One charm and one sign, at least, among those quoted, have come to us from Greece, gathering much on their way.

Burning the coat: —

Τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὤλεσε Δέλφισ,
"Ὡ γὰρ νῦν τίλλοισα κατ' ἀγρίῳ ἐν πυρὶ βάλλω.

Theocritus, *Id.* ii. 53-4.

Plaiting chaplets: —

τοιαῦθ' οὗτος ἐδίδασκεν κακὰ

τοὺς ἄνδρας ἡμῶν· ὥστ', ἔδν γέ τις πλέκη

Γυνὴ στέφανον, ἐρᾶν δοκεῖ.

Aristoph. *Thesmoph.*, 399-401.

The above are all that I can trace; but the picking up shells and throwing them back into the sea has more the air of Sicily than of Plymouth.

FITZHOPEKINS.

Garrick Club.

MUSIC OF "LA MARSEILLAISE" (3rd S. xi. 79.) —

Du Mersan, in his *Chansons Nationales et Populaires de la France* (3rd edit., Paris, 1850), says that the words and tune of the "Marseillaise" were composed by Rouget de Lisle. It is unnecessary to quote from a work so well known; suffice to say that Du Mersan, no mean authority, takes no notice of Navoigille. De Lisle was not only the composer of the "Marseillaise," but also of several other airs.

J. H. DIXON.

Florence.

NATHANIEL DEERING (3rd S. ix. 451.) — Having been seen in a recent number of your paper a communication signed R. INGLIS, requesting some information concerning Mr. N. Deering, the author of *Carabasset*, and inquiring whether he was still living, &c., it gives me great pleasure to be able to inform MR. INGLIS that our fellow-townsmen is still living, as will be seen from the following paragraph which I cut from the *Portland Argus*: —

"N. P. WILLIS has had a paralytic stroke, and is in a very critical condition. He was born in this city in 1807. Longfellow was born here the same year. Our venerable and still vigorous citizen, John Neal, is their senior by thirteen years, and Nathaniel Deering, we think, dates a little back of that. He, too, is still hale and hearty, and could produce a standard drama to-day if his self-confidence was equal to his ability."

For a short sketch of Mr. Deering's life, and a notice of some of his works, I refer MR. INGLIS to Ducykinck's *Cyclopædia of American Authors*.

HENRY HOLWELL.

Portland, U.S.

THE WINTON DOMESDAY (3rd S. xi. 296.) — The surnames in this invaluable record, are not "sur-

names" as we understand them, i. e. *family* names. They are *personal sobriquets*; as, legally, our surnames also are. In proof let me cite from the Chartulary of St. Denys, in a passage relating to Winchester: "Margaret Fridai, wife of Benedict Pistor." May I add also, that the "Liber Winton" consists of two surveys: one as you have said, that of all the King's dominions in the city (T. R. E. and also T. R., Hen. I.); the other a *complete* survey of all the City (T. R. Stephani). I hope "one day" to get the result of some rather long, and somewhat successful, inquiries respecting these two surveys into print; and to show the sites by plans, which I have in good part prepared. B. B. WOODWARD.

Royal Library, Windsor Castle.

VOWEL CHANGES: A, AW (3rd S. xi. 94, 223).—MR. DIXON asks me for authority as to the *au* sound. It is for him to produce authority against it. As to what the *émigrés* might have done, I am not disposed to engage in that controversy. That the man *aux ailes de pigeon* did or did not conform to new pronunciations, spelling, garb, manners, events, &c., is a matter for others to discuss. Thanks to the *émigré* and the small change made in Paris by Napoleon, I saw the Paris of Louis XV. and XVI., with good specimens of the people, and the street cries, of the old regime. As to *au*, my acquaintance extended in France, England, and on the continent, to Frenchmen who had been well trained above a century ago by good men trained in the beginning of the last century. Such is the period of tradition to which I bear witness, and I have heard *au*, *par*, and *naupar*. I have noticed the same in well-taught Englishmen of the olden time. HYDE CLARKE.

The following passage from Sheridan's *Rivals* may be worth quoting as illustrative of what was the English, if not the French, pronunciation of the letter *a* in French words in the latter part of the last century. Acres is complaining of the new dances he has had to learn since his entry into fashionable life, and he adds,—

"Mine are true-born English legs—they don't understand their French lingo!—their *pas* this, and *pas* that, and *pas* neither! My feet don't like to be called paws! no, tis certain I have most anti-gallican toes!"

Here the *jeu*, such as it is, is lost, unless the French *pas* was then commonly pronounced as the English *paw*. ALFRED AINGER.

ANONYMOUS: "THE SEA PIECE" (3rd S. xi. 137).—This poetical work is, I suspect, the first draught of the following now before me:—*The Sea Piece*, a narrative, philosophical and descriptive Poem, in Five Cantos, by J. Kirkpatrick, M.D., Soc. London, M. Cooper, &c., 1750. The volume has a long dedication to Commodore Townshend, on board whose ship, on a return voy-

age from America, the author revised and enlarged his poem. The book is remarkable from the probability that it may have suggested *The Shipwreck* to Falconer: this latter certainly instantly occurs to the reader when turning over Dr. Kirkpatrick's work, which is in the same measure, with its arguments, digressions, invocations, reflections, and apostrophes upon dolphins, waterspouts, storms, calms, sun-risings, &c., all staple subjects in *The Shipwreck*. J. O.

"THANKS" (2nd S. x. 248, 324, 381, 455, 520).—Although much has already been written on this expression, nothing, I think, has been offered in its defence so satisfactory as the following remarks by Dean Alford, in *Good Words*, January, 1857, p. 29:—

"'Thanks' for 'Thank you' is first of respectable parentage and brotherhood: having descended from classic languages, and finding both examples in our best writers, and present associates in the most polished tongues of Europe. And then, as generally used, it serves admirably the purpose of the generation now coming up, who are for the most part a jaunty, off-handed set, as far as possible removed from the prim proprieties of our younger days. 'Thank you' was formal and meant to be formal: 'Thanks' is both a good deal more gushing for the short time that it takes saying, and also serves the convenient purpose of nipping off any prospect of more gratitude or kindly remembrance on the part of the young lady or gentleman, from whose mouth it so neatly and trippingly flows. Let 'thanks' survive and be welcome: it is best to be satisfied with all we are likely to get."—*More about the Queen's English*.

VERBECI SM.

DANCING IN CHURCHES (3rd S. xi. 132, 173). In answer to a query of MR. MATTHEW COOK, I would draw his attention to: (1.) *Thoms's Antiquities and Traditions*, Camden Society, 1839, p. 81; (2.) *Douce's Dance of Death*, p. 6; and (3.) a work (in German) on "The Religious Dances of Early Christians," by M. C. H. Bromels. Jena, 1708. I believe at p. 81 of Mr. Thoms's work he will find the exact title of this latter work.

GEORGE TRIGG.

Awbridge Danes, Romsey.

THOMAS SOUTHERN (3rd S. xi. 216).—The third query of MR. CHARLES SOTHERAN is, "was he educated at Oxford, Cambridge, or Dublin? I believe that the two last Universities claim him." In *Rees's Cyclopædia*, which is rather strong in the Biographical department, he is said to have been entered of Pembroke College, Oxford, in 1680; and in 1683 to have entered residence in the Middle Temple.* This does not quite tally with your note. He certainly belonged to the Middle Temple; yet

* It occurs fifty-five times in Shakespeare: and in the French "thanks be to God," four times in the English Bible.

* The year 1678 is the date given by Dr. Bliss (*Wood's Athleta*, iv. 357) when Southern entered himself of the Middle Temple.—1887.

to his living near Covent Garden. Then lived in Tothill Street, Westminster, at Mr. yte's, an oilman. It was still an oilshop five years since, and the business was carried under the name of Mucklow. Mr. Mucklow, Peter Cunningham said his father had the iness of one Girdler, and Girdler had it of a named Whyte. Sometime before his death, thern moved to Smith Street, Westminster, died in his house in that street. He was prody buried in Westminster. I incline to think lived and died a bachelor, his eighty-six years testing against the latest Scottish statistics, ich assign an early grave to the celibate.

C. A. W.

Iay Fair, W.

If Thomas Southern were entered at the Middle mple, would the records show the name of his her?
HYDE CLARKE.

A PAIR OF STAIRS (3rd S. xi. 46).—Apropos of a phrase, in a late number, your correspondent T. F. of Hurstpierpoint College, quotes Piers owman, as speaking of "a pair of bedes." Had known anything of contemporary Catholic aseology, he need not have gone so far back. e have no other phrase to express what Piers owman expressed, than he had. "A pair of eds" is a household word with us. The reason f the nomenclature I do not know.

G. R. K.

"GLUGGITY GLUG" (3rd S. xi. 76).—This song founded on an old story—Italian or Spanish, forget which. I never met with the name of the author of "Gluggity Glug." The composition is certainly not older than the commencement of the present century. I had a copy before e when compiling the *Ancient Ballads, &c. of the easantry*; but it was not inserted, because a friend assured me that it was written by George Colman he younger—an assertion which I now am certain is not correct. I send you an exact transcript of my copy, which is much superior to the ne given by Dr. Mackay, whose version appears o me to be a Bowdlerized one—expurgated for family reading." I never saw the music in rint, but it is well known. I have often sung e. The chorus is an imitative one, and intended o represent the gurgling of a drunkard's throat. ehaps DR. RIMBAULT, or MR. CHAPPELL, of R. SLOMAN may be able to throw a little light n the subject:—

'A jolly fat friar loved liquor good store,
And he had drunk stoutly at supper;
He mounted his horse one night at the door,
And sat with his face to the crupper;
'Some rogue,' quoth the friar, 'quite dead to remorse,
Some thief whom a halter will throttle—
Some scoundrel has cut off the head of my horse,
While I was engaged with my bottle;
Which goes—Gluggity, gluggity, glug,' &c.

"The steed had his tail pointed south on the dale,
'Twas the friar's road home straight and level;
But when spurr'd a horse follows his nose—not his tail,
So he scamper'd due north like the devil!
'This new mode of docking,' the fat friar said,
'I perceive does not make a horse trot ill;
And 'tis cheap, for he never can eat off his head—
While I am engaged with my bottle.
Which goes,' &c.

"The steed made a stop, to a pond he had got—
He was rather for drinking than grazing;
Quoth the friar, 'Tis strange, headless horses should
trot,
But to drink with their tails is amazing!'
Turning round to find whence this phenomenon rose,
In the pond fell this son of a pottle.*
Quoth he, 'The head's found, for I'm under the nose—
I wish I was over the bottle.
Which goes,' &c.

JAMES HENRY DIXON.

Florence.

SO CALLED GRANTS OF ARMS (3rd S. xi. 190).—If Mr. G. W. MARSHALL will take the trouble to compare his list with the *Heralds' Visitations*, he will find many of what he pleases to call grants are merely confirmations of arms long borne. Men of family are continually applied to by gentlemen engaged on heraldic works to allow their documents to be published. It is always a trouble and often a risk to comply, and the reward that families get, many of whom have borne undoubted coat armour under the Plantagenets, is to be gibbeted in "N. & Q." as having had arms *granted* in fifteen or sixteen hundred and something, just as if they had borne coat armour no longer than that.
P. P.

QUEEN ELIZABETH'S PRAYER BOOK (3rd S. xi. 214).—The cuts have been ascribed to Albert Durer and Agnes Frey, his wife, and Hans Holbein, and are after those belonging to the 1578 edition of *The Book of Christian Prayers*, of which the text is reprinted in the volume of the Parker Society, entitled *Private Prayers during the Reign of Queen Elizabeth*, p. 429. In the preface of the same volume, p. xvi., the various editions and woodcuts of this book are very fully described. *The Alliance of Divine Offices*, by Hamon L'Estrange, Esq., p. 244, contains very full information respecting the position of the Communion Table during service in the time of Queen Elizabeth.
S. M. O.

WILLIAM BALCOMBE (3rd S. xi. 193, 304).—Mr. William Balcombe was purveyor to Napoleon I. and suite at St. Helena. His daughter, Mrs. Abell, resides in London, and is the author of *Recollections of Napoleon at Saint Helena*, London, 1844.
S. D. S.

* In Mackay's, and some other versions, we read "son of a bottle," which is not only incorrect, but destroys the rhyme. A pottle is an old measure, half-a-gallon.

"DEAF AS A BEETLE" (3rd S. xi. 106.)—I believe the true reading to be *Beadle*. I have looked for the phrase in several books of proverbs without success. In *Richardson's Dictionary*, I find "DEAF, DEAFEN, to deprive of sense or sensation; and Wachter and Junius agree, that that is deaf which has lost any of its natural strength." Nothing, indeed, can be deafener than the wooden instrument, but the wedges are quite as deaf. It never occurred to me that the insect or the implement was meant, but the functionary, who, whether justly or not, has long been laughed at. Perhaps the deafness imputed to him may be like *Falstaff's* :—

"*Falstaff*. Boy, tell him I am deaf.

Page. You must speak louder, my master is deaf.

Chief Justice. I am sure he is to the hearing of anything good."

Henry IV., Part II., Act I., Sc. 2.

H. B. C.

U. U. Club.

Miscellaneous.

NOTES ON BOOKS, ETC.

An Enquiry into the Ancient Routes between Italy and Gaul; with an Examination of the Theory of Hannibal's Passage of the Alps by the Little St. Bernard. By Robert Ellis, B.D., Fellow of St. John's College, Cambridge. (Deighton, Bell, & Co.)

Mr. Ellis, who is already favourably known by his *Treatise on Hannibal's Passage of the Alps* here enters more fully into the argument that Hannibal crossed the Little Mount Cenis; and that that route agrees with the description of Polybius entirely, and with that of Livy in all trustworthy points. By this it will be seen that he takes an entirely different view from that of Messrs. Wickham and Cramer, who have of late years been regarded as the great authorities on this vexed question. Mr. Ellis's Essay well deserves the attention of scholars.

Hymns, Ancient and Modern, for Use in the Services of the Church; with Annotations, Originals, References, Authors' and Translators' Names, and with some Metrical Translations of the Hymns in Latin and German. Re-edited by Rev. L. C. Biggs, M.A.

The Hymns, Ancient and Modern, are so well known that we may well spare our space, and content ourselves with referring our readers to the ample and explanatory title of this new edition for evidence of its claims to their notice.

BOOKS RECEIVED.—

On Eucharistical Adoration. Third Edition. With Considerations suggested by a late Pastoral Letter (1858) on the Doctrine of the Most Holy Eucharist. By the late Rev. John Keble, M.A. (J. Parker & Co.)

It will be seen that this new edition combines with his original essay, the treatise which may be said to have grown out of it, so as to give the most decided expression of the author's thoughts on the important subject to which the volume is devoted.

The Essays of Elia. By Charles Lamb. *The last Essays of Elia.* By Charles Lamb. (Bell & Daldy.)

Here, for two shillings, the reader will find neatly and printed a complete collection of the quaint delight-

ful papers of Charles Lamb—Essays which, when they originally appeared in *The London Magazine*, were looked for as anxiously as a new number of one of Charles Dickens's serials.

A Dish of Gossip off the Willow Pattern, by Baz. Plates to Match, by Fuz. (Laidlaw.)

Our readers have been furnished with some learned dissertations in our columns lately on *The Willow Pattern*. This is a shilling's worth of fun on the same subject illustrated with almost a dinner service number of the Plates.

The Quarterly Review.

It is clear from the number just issued that *The Quarterly* will maintain under its new management the character for pleasant readable articles which has distinguished it during its existence of nearly half a century. Three articles devoted to biography, viz., *George the Third, Karl Ernst v. Baer, and Wellington in the Peninsula*; one of those pleasant county pictures, *Westminster* with interesting papers on *The Poetry of Seven Dials* and *Curious Myths of the Middle Ages*; a review of *Chailly's Recent Travels*, and a paper on *New American Religions*, are balanced by the political and economical articles on *Sea Fish and Fisheries, Railway Finance, and The Four Reform Orators*.

ENGLISH MUNICIPAL HISTORY.—An essay undertaking to throw light upon the internal administration of ancient English boroughs, and the origin of town corporations, will shortly be published by Messrs. Longman & Co., from the pen of Mr. James Thompson, author of *History of Leicester*, who, from his researches into municipal records and borough charters, will endeavour to prove that the corporations of England in existence before the passing of the Municipal Reform Act emanated from the Merchant Guilds of the medieval period.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

M. A. Dr. Tension's *Federal Sermon for Nell Gwyn* was printed: although a spurious one was "cried by some hawkers."

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NDON, SATURDAY, APRIL 27, 1867.

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oks, &c.

Notes.

NDON POSTS AND PAVEMENTS.

History of Signboards, by Larwood and
 recently published, I find (at p. 29) the
 passage:—

he signboards, of course, went the signposts,
 ing of the posts, and paving of the streets
 h granite, gave rise to the following epi-

tish new pavement well deserves our praise:
 otch we're obliged, too, for mending our ways;
 we can never forgive, for they say
 hey have taken our posts all away."

vert allusion of this epigram lies, evi-
 the double meaning of the word *post*,
 epitaph (1736) on Lord Chancellor
 rpenster at Ockham —

oft he made, yet ne'er a *place* could get,"

easily believe that the epigram is of the
 Lord Bute's ministry, when so much
 was entertained of his patronage of his
 trymen. But I imagine that the authors
story of Signboards have very much mis-
 led the more tangible or primary mean-
 e lines. I think they bore no allusion

"Scotch granite" or to the signposts.
 e change to which they relate was not
 adway, but the foot-pavement. I re-
 eing shown, by a relative, between forty

and fifty years ago, some remains of a peculiar
 curb-stone to the foot-pavement, much narrower
 than our present curb-stone, but descending deeper
 into the soil, and that curb-stone he told me
 came from Scotland. It existed in Westminster,
 and perhaps was coeval with the formation of Par-
 liament Street (*circa* 1756). It was, I suppose,
 when this curb-stone was adopted, that the posts,
 either of stone or timber, that had been previously
 erected for the protection of foot-passengers, and
 are to be seen in many old views of our London
 streets, were no longer considered necessary. At
 the moment I am now writing, such stone posts
 (intended to protect the foot-passengers) are lying
 prostrate, ready to be carted away, in Saint James's
 Square, where they have remained up to the pre-
 sent time, but now are dismissed upon the foot-
 pavement being extended to greater width.

I should be glad to have my ideas confirmed
 by any more positive memorials of "the Scottish
 new pavement" introduced into London in the
 middle of the last century. And when was
 Scotch granite first adopted for the roadway?

J. G. N.

LONDON STATISTICS.

The following particulars, which I have taken
 from the evidence recently given before the Select
 Committee of the House of Lords on the Traffic
 Regulation (Metropolis) Bill may interest some
 of the readers of "N. & Q.:"—

Coal Trade.—The total importation of coal within
 the limits of the metropolitan area in 1866 was
 2,989,989 tons brought by railway, and 3,033,793
 tons by sea; say a total of 6,000,000 tons, being at
 the rate of two tons per head of the population
 (3,222,717). Of this quantity no less than
 5,300,000 tons are consumed in the metropolis,
 the rest being exported. The daily delivery is
 reckoned at 14,000 tons. The trade of coal to
 London is so vast in character that it is estimated as
 representing one-fifth of the whole of the tonnage
 arriving in the Thames, and nearly two-thirds of
 the whole tonnage brought by railway. Next to
 Newcastle, Swansea, or Cardiff, London is the
 largest market for coal in the country. The aver-
 age market price per ton of the best coals was in
 1808, 42s.; in 1818, 34s.; 1828, 29s.; 1838,
 24s. 2d.; 1848, 18s. 6d.; 1856, 18s. 1d.; 1858,
 18s. 7d.; 1863, 17s. 6d.; 1864, 19s. 7d.; 1865,
 20s. 2d.; 1866, 20s. 1d. The additional price to
 the London consumer would be from 6s. to 7s.

Spirit Trade.—In 1866 there were cleared from
 bond in the city of London 30,000 puncheons of
 spirits, and 75,000 pipes and butts of wine.

Street Cleaning.—The contract last year for
 scavenging and watering of the streets in the
 city amounted to 26,000l.

Cabs licensed to ply at the Victoria Station pay
 5l. 4s. per annum each for the privilege; at some

of the other stations they pay 6d a-day. At the Waterloo Station any cab may go in on payment of a 1d., the produce realised being about 800l. a-year.

"*Sandwich Men*."—During the season there are employed in London daily about 1,000 board men, or, as they are called, "*Sandwich Men*," carrying boards back and front at a daily pay of 1s. 6d. In winter time they number about 600. Each of these would distribute daily 200 handbills, and 1,200 double-crown bills. The average delivery of double-crown bills every Monday is over 100,000, there being employed 300 men. There are 47 theatrical printers, 77 window-picture bill deliverers, 68 bill inspectors, and 68 bill posters, employing in June last 486 men.

PHILIP S. KING.

WORDSWORTH AND THE "PET LAMB."—The following is communicated to me by a lady formerly an inhabitant of Rydal, and an intimate friend of the poet. She was well acquainted with Barbara Lewthwaite, the heroine of the "*Pet Lamb*." She grew up an exceedingly vain girl; and was so proud of having been styled "a child of beauty rare," that she was always repeating the pastoral to friends, and also to *tourists*, with whom she became acquainted after her marriage with an innkeeper. Wordsworth was annoyed at this. But the best of the joke was—the poet had made a mistake! The "child of beauty rare," that he saw with the pet lamb (for the incident was real) was not Barbara Lewthwaite, but another who bore the same christian name! Barbara Lewthwaite, so far from being beautiful, was remarkably plain; indeed, almost ugly! Wordsworth used to say that Lewthwaite's vanity had taught him a lesson, which was, to abstain from introducing real names.

J. H. DIXON.

ENGLISH-FRENCH VOCABULARY.—The earliest attempt at an "English-French Handbook," is not the *Lytell Treatise* printed by Wynken de Worde, as suggested by the writer of a paper on "The Study of the English Language," in *Macmillan's Magazine* for April, 1867, p. 521.

In Dibdin's *Typographical Antiquities of Great Britain*, vol. i. p. 315, and in vol. iv. of his *Bibliotheca Spenceriana*, are descriptions of an earlier work, *A Book for Travellers . . . whereby one may learn Frenshe and Englishhe*, printed by Caxton, supposed by Ames, before the year 1484. Of this

and curious work I saw, many years

edges of many of the
as when issued from
library of Bamburgh
re it was bound up
undated edition of
45 being its shelf

mark in the old catalogue, in which the Poggius only is mentioned, being the first volume); but in the new catalogue, p. 1859, neither of these works occur.

W. C. TREV

JOHN ROOME, NELSON'S SIGNALMAN
FALGAR.—In 1848 it was discovered that a rably poor old man, well-known as an water-cress seller in and about Upper Street, Blackfriars, was undoubtedly the master who, under Lieutenant Pasco, the officer, made Nelson's memorable signal, "expects every man to do his duty." In the words *to do*, as strict grammarians allow Nelson's signal, as John Roome told us, and as every officer in the fleet gathered in Nelson's own words. Captain immediately recognised the truth of Roome's count of himself, and he was admitted to the Hospital. I find, on enquiry, that the fellow's life was prolonged until December when he died at the age of eighty-six. I gave a somewhat fuller account of John Roome in *Chambers's Edinburgh Journal* about 1848.

CALCU

CONFUSION OF PROPER NAMES.—I have been reading with great pleasure Schack's translation of portions of the *Shahnam* in the section of "*Bischen und Menische*" met the following lines:—

"Als nun das schöne Fest des Newrus
Erhoffte *Bischen* Trost für seinen Gram
Gebeugt von Kummer wegen seines Schicksals
Schrift er dahin zum Fuss des Herscher

Now *Bischen* was the son of *Giwr*, and not the last who is the person meant. Furtly have *Giwr* for *Gurgyn*, and we meet in the next page of the following section *Iran* for *Vater* for *Bruder*, and *Kabul* for *Sabul*.

Now, of these, only the last could have been an error of the printer's, as the writer who had read the original proof and over again, as also his own translations of the proofs and revises of the printed work, never to have seen these manifest errors. We then wonder at Shakespeare—who was for the House and did not print—giving *Padua* for *Milan*, *Padua* for *Pisa*, *Padua*, *Dover* for *Hampton*; *Lewis* for *Claudio* for *Borachio*, *Peto* for *Poins*, *Margaret*? I think, however, that an error of liberty to correct all these except the last, where the metre prohibits, and perhaps taking care, however, to inform the reader of the change.

By the way, I wish some Orientalist to form me if the letter *Waw* (و) in Persian is pronounced also, as I believe it has in Arabic. Besides the proper names in the *S*

th *Deer, Merv, Casveen*, and others
not now recollect.

THOS. KEIGHTLEY.

OF SAINTS. — It may be acceptable to
us of "N. & Q." to give a list of
pted by various saints and religious
for more convenient reference I give
phabetically: —

—*Jesús meus et omnia.*
18—*Servire Deo, regnare est.*
—*Fuge, quiesce, tace.*
Elongari fugiens, et mansi in solitudine.
e of Sienna—*Sponsabo te mihi in fide.*
e of Genoa—*Fiat voluntas tua, sicut in*
borromeus—Humilitas.
or Order of Preachers—*Laudare, benedi-*
re.
of Assisium—*Deus meus et omnia.*
of Paula, and the Minims—*Caritas.*
Xavier—*Amplius, Domine, amplius.*
of Sales—*Aut mori, aut amare.*
of Loyola—*Ad majorem Dei gloriam.*
the Cross—*Pati et contemni.*
of Cupertino—*Mori potius quam non obe-*
bertrand—Cum te consumptum putaveris,
fer.
agdalen of Pazzis—*Pati, et non mori.*
Aut pati, aut mori.
of Aquin—*Non aliam mercedem, Domine,*

1—*Non erubescio Evangelium.*

F. C. H.

THE HAIR. — The Roman ladies used
y admired the light or golden hair of
nd made their imitation of it too fine
l. Hence the satirist —

de gente comam tibi, Lesbia, misi,
ires quanto sit tua flava magis."

Mart. Ep. v. 69.

r Fanny fancies the true golden hue hath
ne golden lock to prove her dye mistaken.
ach to the same effect —

a Teutonicos accendit spuma capillos:
ivis poteris cultior esse comis."

Ep. xiv. 25.

in washes bleach and redden too pronounced:
atural blonde, tho' you be a slave at once,

A. B.

RT OF KING RICHARD. — Mr. E. Stans-
letter to *The Guardian* of March 20,
that —

ormerly, and I dare say is still, to be seen
m at Rouen, what remains of the heart of
ed king. When I saw it in 1853, it was
what appeared to be an agate cup, and was
r de Richard Cœur-de-Lion. There were
ther curiosities enclosed together with it, in
ase."

JOHN PIGGOT, JUN.

Queries.

AQUA-TINTING ON WOOD. — Can any of your
readers inform me as to the means of obtaining
information on this subject? It is a process in-
troduced in imitation of aqua-tinting on metal.

M.

J. D. CANSTON, author of *Poems*, 1842. Wanted,
any particulars regarding the author and his works.
I think he was a poetical contributor to the *Evangelical Magazine*.

R. I.

CURIOUS ENTRY IN PARISH REGISTER. — Can
anyone give an explanation of the custom alluded
to in the following? —

"Uxbridge, 1683, May 28. Bap^t Anne Cottiford, signe
in the brest, borne one Holy Thursday."

SAFA.

GAMBRINUS AND NOAH. — Who is Gambrinus,
whose jolly picture graces every beer and wine
house in the Black Forest, the Eifel, and the
Odenwald? He wears a crown; and a foaming
tankard is always near him, or in his hand. I can
only learn that he was the "inventor of beer!"
Sometimes, as a companion picture, we find a
portrait of Noah, the "inventor of wine!" The
last-named picture has generally under it a qua-
train by Martin Luther, which I render word for
word: —

"Who loves not woman, wine, and song,

Remains a fool his whole life long.

"Dr. Martin Luther."

Did Luther really write such a distich? If so,
where is it found? J. H. DIXON.
Florence.

"HONI," ITS MEANING AND ETYMOLOGY. — For
the first word of the motto of the Most Noble
Order of the Garter, a stereotyped English version
is given, with which people seem content. But
it seems to me that this play of words is but an
euphemistic paraphrase of a strong expression,
which would not be tolerable for school books or
for the more refined mode of expression of our
day. Is the word "honi" allied to *honte*, *honteux*?
and what will be its equivalent in Latin or Greek?

DEO DUCE.

OLIVE FAMILY. — What are the armorial bear-
ings of the Olive family, and are they of Spanish
descent? GEORGE PRIDEAUX.

PROVERB. — "AS RIGHT AS A TRIVET": "AS
CLEAN AS A WHISTLE." — What is the origin of
these proverbial phrases? Will somebody tell
me in what the rectitude of a trivet consists, and
wherein is manifested the cleanliness of a whistle?

MARK ANTONY LOWER.

Lewes.

"HARRY ROE, THE JUDGES' TRUMPETER." — In
many of the cottages in Craven and Lancashire

we meet with pasteboard figures and rude prints of the above personage, who, I believe, was a great celebrity in his day. He was the proprietor of a puppet theatre, as well as trumpeter for the city of York. Hone, who gives biographies of several eccentrics, does not seem to have got hold of Harry Roe. Where can I find any account of him, and his show? I have heard an anecdote of Roe: he was performing at Halifax, when a bailiff entered to take him into custody for debt. "Let me finish the play," said Roe, "and I'll go with you." The bailiff complied, and took a seat amongst the audience. At the close of the performance, Mr. Punch appeared before the green curtain, and said: "Ladies and gentlemen, the performances are obliged to be discontinued for a time, for *Harry Roe's gone!*" The bailiff rushed behind the curtain—the announcement was too true! Roe had made his exit by a window, taking with him all his "properties" except Mr. Punch, the call-boy, or scene-shifter, and the green-curtain. It is said that after this trick the phrase, "Harry Roe's gone!" became very general in speaking of similar flights. It is still in use. The prints, &c., of Roe bear the heading to this note.

S. JACKSON.

SHAKESPEARE PORTRAIT. — Half length, rich dress, falling lace ruff, right hand holding dagger; age 34. Panel 29 × 24 in. This was exhibited in the Exhibition of National Portraits, 1896, from Her Majesty's collection at Hampton. I noticed that the portrait was represented with a knot of ribbon descending from the left ear, and I wish to know whether this was a love lock as worn in those days. There was no painter's name given to the picture. It would be very desirable to find this out, and if the portrait is genuine.

SIDNEY BEISLY.

Sydenham.

SIBERIA.—Who were the aborigines of Siberia? Atkinson speaks of the ruins of large buildings there. Who were the builders? W. PICKARD.

SONG.—Can you supply me with the remainder of the following?—

"Come take out the lasses, and let's have a dance,
For the bishops allow us to skip our fill;
Well knowing that no one's the more in advance
On the road to heaven for standing still;
And should we be for a maypole driven,
Some long lank saint of aspect fell,
With his pockets on earth and his nose in heaven,
Will do for a maypole just as well."

I am told the above was printed when Sir Andrew Agnew brought a bill into Parliament for the "Better (*Bitter*, sc.) Observance of the Sabbath."

SINISTER LAWKLAND.

Leeds.

WYMONDHAM PYE. — John Paston, writing to his brother Sir John Paston, September 21, 1472, says:—

"I shall so purvey for them and ever yet Norwich, and they with you, that they shal dainty victuals, and as great plenty thereof! they shall have of the Treasures of Calais for ye peradventure a Pye of Wymondham to boot." *Paston Letters*, vol. ii. p. 111.

Can any of your readers tell us Wymondham pie was or is? We used "Dereham gingerbread." We have co "Diss bread," but I have never heard "Wymondham pye."

Norwich.

Queries with Answers.

LANQUET'S CHRONICLE, ETC. — I have black-letter volume (date 1560) containing epitome of Chronicles from the Creation Queen's Elizabeth's time, begun by La continued by Cooper. Is it well known, and is its value as regards authenticity? I have some notes from it, to which I would append two queries:—

"1526. Docteur Barnes, a frier Augustine, brought before the Cardinal in Paules, for opinion ynge Luther's doctrine."

What is the meaning of bearing a Paul's?

"1528. Corne was verie deare in Englande beene much dearer, had it not beene the good will of the marchantes of the Stylliarde, and an abstinence warre betweene Englande and Flaunders."

Who were these merchants?

"1530. One boyled in Smithfielde at London sonyng."

Was this a judicial sentence or mob law there any other recorded instance of this kind? C

[(1.) Lanquet's *Chronicle* is well known, and it has fetched may be seen in Bohn's *Louvain*, account of the different editions in "N. & Q." 494. The first two parts of it, and the beginning third, were by Thomas Lanquet; the remainder Bishop Cooper: hence it is sometimes called *Chronicle*.

(2.) "Bearing a fagot" was part of the punishment formed by heretics at their public recantation. The story is circumstantially described by Foxe in the *Acts and Monuments* of Doctor Barnes. On this occasion Cardin was seated on a scaffold in St. Paul's; and Heath, Bishop of Rochester, had preached against him and Dr. Barnes, "a great fire was made afore of Northen to burn the great baskets full of books of the heretikes to go thrise about the fire, and to burn their fagots."

(3.) The Stilliard, or Steelyard, was in Upp Street, a place where the King's steelyard, erected for weighing the tonnage of goods imported into London. It was the rendezvous of the merchant and Almaine, who are said to have obtained a

(Cunningham's *London*.) On Wednesday, the extensive range of buildings known as the "Harrow," and the remarkable vestige of the old adjoining, were sold by auction by and Harrow, the site being required for the extension of the Charing Cross Railway.

of boiling cited is that of Richard Rouse, a man who had some soup in the kitchen of the Bishop which had caused the death of seventeen persons. It was ordered to be boiled to death by the Act of 22 Hen. VI. This act was repealed by 1 Edw. VI. 15, stat. 1, c. 1. (See "N. & Q." 1st S. v.

May not this horrible punishment have been the origin of the phrases "getting oneself into hot water" and "sent to pot"?

ON OF MAYNOOTH.—The garrison had fled from Maynooth, and were hanged to a gallows (see *History*, iv. 72.) Can you give any particulars relating to this "pardon of Maynooth"?
NOEL H. ROBINSON.

of this proverb may be traced to the early days of the surrender of the castle of Maynooth to William Skeffington in the month of March, 1547. It has been attributed by Stanishurst (in his *History*) to the treachery of the governor of the castle, Paris, or Parese. "Parese," says Stanishurst, "go an ase beyond his fellows in betraying the castle. He shot a letter indorsed to the lord deputy, in which he would devise means that the castle should be surrendered to him, as he might have a sum of money for his impudence during his life. After the castle was surrendered, Paris not misdoubting but that he had been knighted for his service, presented himself to the lord deputy with a cheerful countenance. The lord deputy, very coldly and sternly casting his eye on him, said, 'Parese, I am to thank thee on my master's behalf for this thy proffered service, and thy shall be thereof advertised, I dare be that he will not see thee lack during thy life.'

may be the better instructed how to reward a traitor. He would gladly learn what thy lord and master had said on thee.' With these mild speeches, he untold the meanest good turn he ever did thee. 'Why, Parese,' quoth the lord deputy, 'thou find in thy heart to betray his master, thou hadst been so good a lord to thee? Truly, thou art so hollow to him wilt never be true to us.'

to his officers, he commanded them to take the sum of money promised to him, and chop off his head." This natty story, we have been told of other fortresses betrayed to the enemy before the capture of Maynooth.]

COMPANY.—Can you give me respectable Company similar information to that given by G. W. M. respecting the Drapers' Company?
QUERCUBUS.

The Company was incorporated by Henry VI., but that monarch having died a few days

after the decisive battle of Tewkesbury, fought May 4, 1471, Edward IV. regained the throne, and re-granted the Company's Charter, Dec. 2, 1472. Their rights were confirmed by Henry VIII., Edward VI., Philip and Mary, Elizabeth, and on June 30, 1606, by James I.: re-incorporated by Charter of Queen Anne, April 26, 1704, which charter declares that no person shall exercise the business or craft of a Dyer in the city of London, or within ten miles of the same, unless free of this Company. This was formerly one of the twelve great companies; but in consequence of a dispute between them and the Clothworkers, as to preeminence in all processions, as well as in all other "goyings, standynes, and rydings," the latter company obtained the precedence of them in the reign of Henry VIII. There was one notable privilege granted to the Dyers' Company, the right of keeping swans on the Thames, which in 1837 is said to have cost them 200*l.*; and for the promoting of good-fellowship among its members, a pleasant "swan-upping" picnic excursion was most piously and duly observed, to keep a sharp lookout after these royal birds. At the death of poor Elkanah Settle in 1724 the office of the City Poet Laureate was injudiciously abolished; but it is some consolation to find that the annual dinners of the various livery companies were not ignored with it. The present Master of the Dyers' Company is H. Thompson, Esq.; Warden, A. Sargood, Esq.; Clerk, Mr. Henry Batt, 10, Dowgate Hill.

There is no separate history of the Company, but the following papers relating to it have been printed: 1. The new Charter granted to it, 2 James II. 1686, on their surrender to the crown of all their former Charters. 2. An Abstract of the Grants in the Charter of the Company, fol. 1686. 3. Petition of the Company against the importation of Logwood. 4. The true Case of the Silk Throwsters, Weavers, and Dyers, with their Petition to Parliament; and an account of the Act intended to be made on their behalf. 5. List of the Court of Assistants and Livery of the Company of Dyers, 1769-1783. These documents may be consulted at the library of the Corporation of London, Guildhall. An interesting paper on this Company also appeared in the *City Press* of April 5, 1862.]

PALLONE.—What is the game of Pallone? A friend of mine has a picture by Vanvitelli of this game, apparently allied to tennis. Men are striking a ball from one to another. The scene represents the walls of some Italian town, and the "galleries and sedans," all open, are filled with gaily-dressed personages. An escort of white-coated cavalry is drawn up in the street, and the old walls are thronged with spectators.

SEBASTIAN.

[The game of Pallone is not much known in this country; but in 1865, a medical gentleman conceiving that it was one likely to find favour with the "muscular Christians" of merrie old England, published a brochure entitled *The Game of Pallone*, from its origin to the present day, historically considered, by Anthony L. Fisher, M.D. with Illustrations by W. Reynolds. He tells us

that "the term Pallone is applied to a game played in Italy with a large ball, which is struck backwards and forwards on a level floor, similar to the way in which the ball is struck in the game of tennis; in fact, the arena or locality in which it is played has many points of resemblance to a tennis court, only that it has three times the extent."]

DANIEL: WALLER. — In an article, "English Poetry under the Stuarts," in the current number of the *Christian Remembrancer*, the reviewer says: —

"Daniel may claim a higher place (than Drayton). Most persons know his quaintly beautiful lines quoted in Southey's *Doctor* —

"The soul's dark mansion, battered and decayed,
Lies in new light through chinks which time has made."

Does Southey say that Daniel wrote these lines; and if so, does he give any authority for the statement? They are, I believe, universally ascribed to Waller, and are certainly printed as his in his works. The mistake may perhaps be on the part of the reviewer. A few pages further on, probably by a clerical error only, Carew instead of Waller is made the hero of an anecdote after the Restoration, whereas the former poet died about 1630. H. P. D.

[We have glanced through the edition of Southey's *Doctor* of 1848 without finding the quotation. The lines are certainly by Waller, and occur in the Epilogue to his "Divine Poems," composed when he was eighty-two years of age.]

AUSTRALIAN BOMERANG.—Where can I find an account of the principle of the construction and use of the Australian boomerang?

JOSEPH RIX, M.D.

St. Neots.

[The boomerang is a crescent-shaped piece of wood with a middle section forming an obtuse triangle. When used it is held by one of the horns, and thrown with a rotatory motion at any object. Its peculiarity is this, that if the aim is missed, as soon as its onward motion comes to an end, it returns, and falls near the thrower, who is in consequence enabled to recover his weapon. It would be impossible for us to explain the reasons of this recoil without going to the expense of more than one complicated diagram. DR. RIX may, however, easily experiment on the matter himself. He has only to take a common visiting card, and balance it on the forefinger of his left hand, with its edges a little elevated in front. Then strike it a sharp blow on its right hand posterior corner with the forefinger of his other hand, and he will find that, after proceeding a considerable distance, it will return and fall at his feet. We can recollect hearing that some thirty or thirty-five years ago one of the Edinburgh scientific societies experimented on the subject, but we rather believe their conclusions were not published. See also the recently published *Life of Archbishop Whately*, vol. ii. pp. 106, 108. The first of which passages is how-

ever erroneous, as the boomerang does not strike the object at which it is thrown, and the sufficient resistance to alter the conditions on return depends.]

CLERKENWELL NATIVES' MEETING. — *The Boy* newspaper of Thursday, July 7, to Saturday 9, 1698, contains the following announcement: —

"The Annual Meeting of the Gentlemen, Native Parish of St. James, Clerkenwell, will be held on the 25th of this Instant July, 1698, Being St. Day. Tickets may be had till the 23rd Instant at Wiseman at the Hat and Bever in Turmill Street, Vaughan, Milliner, at the Corner-house, in Griv near Hatton Garden; Mr. Mathera, near Clerkenwell Church-Gate; and of the Sexton of the Parish Door to the Church."

No notice of this meeting is to be found in Messrs. Pinks and Wood's *History of Clerkenwell*. Can any one say when it was established, and how long it continued to be held? W. H.

[Styrie, in his edition of Stow, book iv. p. 68, following brief notice of this annual gathering of natives of this parish of Clerkenwell used to annual meeting and feast, for the keeping up of ship and encouragement of charity, and putting yearly a poor child of the parish. This feast was in the year 1698: and there is a table hanging in the church, entering on the south side, containing the names of the stewards that year, and so on. Styrie of course is speaking of the old church destroyed in 1788.]

Replies.

SCOTTISH ARCHEOLOGY.

(3rd S. xi. 104.)

The inscription in St. Molio's cave, so far as is executed in northern runic characters, is pure Norse. "The reading," Wilson says, "is sufficiently simple and takeable." It unfortunately so happens, does mistake it. The first letter of the inscribed word which he confounds with the letter of the alphabet is an exceptional letter *t* in the Icelandic word *thana*, or this. The inscription reads *Nikulas than* i.e., Nikolas engraved this, plainly referred to as Dr. Wilson imagines, to the excavation recess—which has all the appearance of a worn cavity—but to the mere incision of the characters which compose the inscription.

Founding on the accident of name the same as the *Prehistoric Annals* connects this with a ghostly retreat with a bishop of Sodor who attained to his episcopate about the year 1193, although, in my opinion, it might with probability be connected with the passage of Israelites through the Red Sea. Rude,

as were the habits of the men of the Manx bishops of the thirteenth they at all resembled their brethren of Europe, had other notions of comfort in the damp holes of an insubstantial retreat of the Norse Vikings fjords. Had M. Worsaae's history been known, Dr. Wilson would have found it means a cock, and by transition to a barn yard fowls, from which it has been inferred 'twas here the ghostly his poultry!

A cross, it occurs to me, must be regarded as the symbol of Christianity rather than the abode of an ecclesiastic. Every man with the subject knows that the common mediæval Danish and Norwegian name.

to the name *St. Molio*, it may be reacted if this veils anything more sacred than the visit of some semi-heathen whose name, *Miöll*,† united to the Icelandic, *o* (also *ey*, *e*), an island, seems to be "anchorite" of the "Prehistoric" a figment of the imagination. The account of Haco's expedition describes it as *Melansay*. The name *Holy* (old) applied to the island—in so far as it is a modern accessory arising out of the title of the place—might be supposed to be a Scandinavian name *Halli* or *Hall-r*. Where propounded is not altogether the analogous case of *St. Agnes* introduced out by the reviewer of Mr. Tait's *Places* (*Times*, March 26, 1864). In the *Rotuli Curie Regis*, temporary and throughout a line of later records, and *Hagness*, revealing at once its Latin and mythical prefix.

Our correspondent still be sceptical, I to a headland close by, projecting called *Lamlash*, known from time as *White* point. On the western only Isle is a place called *Clachlan*—the larger island of *Arran*, on the north from the former by a very few is the hamlet and castle of Brodick. Given in Mr. Innes' map of the tenth century to his *Scotland in the Middle Ages*, which, in the language of the ancient *Broad Bay*. Close to the last station called *Goatfell*, names plainly of the adventurous Norsemen, Lambi, Arin and Geit, and of the migratory

places the episcopate of Bishop Nicolas years 1203 and 1217.

is the name of a mountain in Iceland; another island is called *Mel-r*. The final in merely the sign of the nominative case.

habits of their modern representatives, the men of the northern counties of England, and their congeners the Scotch. J. C. R.

STONOR FAMILY.

(3rd S. xi. 116.)

In January, 1493-4 (9 Henry VII.), Sir William Stonor, Knight, as patron, presented to the rectory of the parish church of Condicote, in the archdeaconry of Gloucester.—(*Worcester Registers*.)

In 10 Henry VII. (1494) inquisitions on the death of Sir William Stonor, Knight, were taken in the counties of Cornwall, Kent, Middlesex, and Southampton. At the time of his death he left a son and daughter, John and Ann Stonor, minors under age, whose wardship and marriage were granted to Sir John Fortescue of Punsborne, Herts, Knight, of the Body to King Henry VII. Sir John Fortescue, in consequence, effected a double connection between his wards and himself by the marriages of John Stonor with his daughter Mary Fortescue, and of Ann Stonor with his younger son, Sir Adrian Fortescue.

On Dec. 4, 10 Henry VII. (1494), and again in Sept., 12 Henry VII. (1496), Sir John Fortescue, as guardian of John Stonor, held a manor court of the manors of Bourton and Condicote, co. Gloucester, they being part of the Stonor estates.—(*Exchequer, Ancient Miscellanea*, P. R. O.)

In Feb., 1496-7 (12 Henry VII.) Sir John Fortescue, Knight, as guardian of John Stonor, a minor, son and heir of Sir William Stonor, Knight, late deceased, patron of the living, presented to the rectory of the parish church of Brightwell-Baldwyn, in the archdeaconry of Oxford.—(*Lincoln Registers*.)

John Stonor, dying without issue in, or about, 12 Henry VII., 1496-7, all his possessions passed to his only sister and nearest heir, Ann, then wife of Sir Adrian Fortescue, Knight; and Mary, his widow, afterwards married Anthony Fetyplace, of Childrey, Berks, Esquire of the Body to Henry VII., by whom, who died in 1510, she had issue.—(*Fetyplace pedigree*.)

In 14 Henry VII. (1498), disputes having arisen as to the right of succession to the Stonor lands, between Sir Adrian Fortescue, Knight, in right of Ann his wife, daughter and heir general of Sir William Stonor, Knight, deceased, and Thomas Stonor, Esq., brother of Sir William, claiming under an entail created by their father Thomas Stonor,—the case was referred to the arbitration of Sir John Fyeneux, Knight, Chief Justice of the King's Bench, and Sir Reginald Bray, Knight, Chancellor of the Duchy of Lancaster, &c. &c. their award accordingly.—(*Exchequer, Miscellanea*, P. R. O.)

In July, 1502 (17 Henry VII.), Sir Adrian Fortescue and Ann his wife, daughter and heir of Sir William Stonor, Knight, deceased, as patrons, presented to the rectory of the parish church of Brightwell-Baldwyn, in the archdeaconry of Oxford.—(*Lincoln Registers*.)

Ann, Lady Fortescue, died at Stonor, on June 14, 1518 (10 Henry VIII.), and her body was buried at Pirton, co. Oxford. Sir Adrian, on March 31, 16 Henry VIII. (1525), had her remains removed and reburied in the chapel of the priory of Bisham, Berks, under a costly monument of Purbeck marble. After the suppression of that monastery he again removed, in August, 30 Henry VIII. (1538), both the body and the tomb to their final resting-place in the parish church of Brightwell-Baldwyn.—(*Exchequer, Ancient Miscellanea, P. R. O.*)

She left two surviving daughters—Frances, the second, died without issue, having married Thomas Fitzgerald, Lord Offaley, who, at the age of twenty-five, was attainted of treason, and beheaded in the Tower, in Feb., 27 Henry VIII. (1536-7). Margaret, the eldest daughter and sole surviving heir of her mother, married Thomas, Lord Wentworth, and had issue.

Sir Adrian Fortescue was of the party who assisted Henry VII. in acquiring the crown. He was created a knight-banneret, and became a knight of the order of St. John of Jerusalem, and is said to have distinguished himself at Bosworth-field, and in the *Battle of Spurs*. As a knight of St. John, some account of him is given in "N. & Q.," 1st S. vii. 628; 1st S. viii. 189; and 2nd S. vi. 34.

The date of his death is already given in 3rd S. xi. 183; but it may be added that the cause of his refusal to acknowledge Henry VIII.'s supremacy was his holding himself bound by the oath of his order as a knight of St. John: a like cause whereby many of his brother knights of the order felt a sacrifice to the king's implacable fury.

B. W. GREENFIELD.

Southampton.

TENNYSON'S "ELAINE."

(3rd S. xi. 215.)

I think I can give tolerably satisfactory replies to certain localities mentioned in DENKMAL'S queries respecting this idyl. On referring to the *History of King Arthur*, edited by Mr. Thomas Wright (ed. 1858), vol. i. p. 59, I find a note to this effect:—

"Camelot—This was the place now called Camel, near South Cadbury, in Somersetshire, where the vast entrenchments of an ancient town or station are still seen. Strange enough, our romance a little further on identifies Camelot, very erroneously, with Winchester; and Caxton, as appears by his preface, imagined it to be in Wales."

Drayton, in the third song of the *Poly-Olbia*, says, in speaking of King Arthur—

"Like Camelot, what place was ever yet renowned?
Where, as at Caerleon oft, he kept the Table Round,
Most famous for the sports at Pentecost so long,
From whence all knightly deeds and brave achievements sprung."

It is but a step from the sublime to the ridiculous: Camelot is famous as the scene of jousts held by—

"Uther's son

Begirt with British and Armoric knights";

and it was also famous for *geese*! Shakspeare's students will of course remember the lines in the second act of *King Lear*—

"Goose, if I had you upon Sarum plain,
I'd drive ye cackling home to Camelot."

Mr. Charles Knight, however, in a note on this passage, says it is doubtful if geese are alluded to. He supposes with Warburton that some proverbial speech in the old romances of Arthur has supplied the allusion. This may or may not be the case.

Astolat. At p. 201, vol. iii., of the above-mentioned history, it is said that "the king lodged in a town called Astolat, which is now in English called Gifford," on which Mr. Wright has this note:—

"Guildford in Surrey is no doubt the place alluded to; but I am not aware that the name of Astolat, or Astole, is given to it in any authentic history."

I think the following passage (vol. iii. p. 227) is conclusive as to the—

"Shrine which then in all the realm
Was richest,"

where Elaine was buried:—

"So when she (Elaine) was dead, the corpse and the bed and all was led the next (i. e. nearest) way unto the Thames, and there a man and the corpse and all were put in a barge on the Thames, and so the man steered the barge to Westminster, and there he rowed a great while to and fro or (before) any man espied it."

In the next chapter it is stated that "on the morrow she was richly buried," certainly, from the context, at Westminster.

The place where the Great King held his court—

"Hard on the river nigh the place which now
Is this world's hugest,"

is also, I think, Westminster, which in those days was nigh to, not, as now, part of London. From all this, the river which DENKMAL mentions must be the "silver-streaming Thames." I trust these few remarks may furnish your correspondent with the information he is seeking.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

GAB: ROCKSTAFF.

(3rd S. xi. 215.)

The A.-S. *gabban* means to cheat, delude, mock; the Old English *gabbe* is to lie, or to tattle. In Hartshorne's *Shropshire Glossary* we find—

"*Gab*, s. 1. Small talk, fluent utterance of nonsense. Ex. 'The gift of the *gab*.' Neither the accomplishment nor the phrase seem peculiar to Salopians. 2. The mouth. Ex. 'Haud your *gab*.'"

He also gives "*Gab*, v. to prate. Ex. 'He's a sort o' mon, ye sin, as is always a-*gabbing* about other folk's business, o'erts a-minding his own.' " Compare —

"I *gabbe* not, so have I joye and bliss."
Chaucer, *Nonnes Preestes Tale*.

There is also the v. *gaber*, to talk idly, which is the O. N. *gabbá*; Ital. *gabbare*, and so on.

Hence the meaning of the phrase is clear, and there is little doubt of its antiquity; the probability is that its origin is lost in the dimness of antiquity, and cannot now be recovered.

A *rockstaff* is no doubt a *distaff*. Thus the O. Eng. *rocke* means a *distaff*, as in the following:—

"The good wyfe rawte hym a *rocke*,
The Wright's Chaste WIFE, l. 503;

i. e. reached him a *distaff*, as the context shows. I remember it well in Uhland's last ballad—

"Ein Weiblein, grau von Haaren,
Dort an dem *Rocken* spann."

Again: it must be carefully observed that the Du. verb *rokken* means—(1) to wind on a *distaff*; (2) to contrive or plot. When we connect this with the phrases "weaving a story" and "spinning a yarn," it is not difficult to see that a *rockstaff* may mean a contrivance, a wise saying. Nor is this all, for we find in German that from *rocken*, a *distaff*, is formed the compound noun *rocken-weisheit*, meaning "old woman's philosophy," according to Flügel; literally, it means "*distaff-wisdom*." WALTER W. SKEAT.

In reply to W. H. S., who wishes to know the origin of the phrase, "The gift of the *gab*," I beg to inform him that *gab* is a Scotch word for mouth, and that to *gab*, in the sense of to talk idly or tell lies, is used by Chaucer, as in the following passages:—

"Nay, Crist forbid it for his holy blood,
Quod this selyman, 'I am no labbe;
No, though I say it, I n'am not lefe to *gabbe*.'"
The Miller's Tale.

"Here moun ye see that dremes ben to drede,
And certes in the same book I rede,
Right in the nexte chapitre after this,
(I *gabbe* not, so have I joye and bliss)."
The Nonnes Preestes Tale.

Richardson (whose dictionary is a small library in itself) says that the A.-S. verb *gabban* means

"to scoff, to mock, to delude, to flout, to gibe, or jest"; and he conjectures that both *gibberish* and *gabble* are derived from this. In my Italian-English dictionary, *gabba* is defined as "jest, mockery, raillery, banter." Richardson defines the phrase, "*the gift of the gab*" as "the gift of speaking plausibly and fluently; of making the best of a bad cause."

In the following lines from Burns's "Halloween," *gab* is used in its Scotch signification of mouth—

"Till buttered so'ns, wi' fragrant lunt,
Set a' their *gabs* a-steerin'."

Webster says that *gab* in Danish also means mouth. JONATHAN BOUCHIER.

1. "The gift of the *gab*." *Gab* is derived from Dutch *gabberen*, to jabber; Scot. *gab*; Gaelic, *gab*, the beak. Thus *gabble* is to talk rapidly without meaning; i. e. to utter sounds like fowls.

2. "She is so full of her old woman's *rock-staffs*." This latter word means a *distaff*, derived from German *rocken*; O. G. *rocho*; Swed. *rock*, from *rücken*, to move, push, or pull. Mr. Hall, in his *Dialect and Provincialism of East Anglia*, quotes the German *rocken-weisheit*, old woman's philosophy, in connection with the word *rockstaff*.

JOHN PIGGOT, JUN.

I believe I can satisfactorily answer one of W. H. S.'s queries—that relating to the phrase "The gift of the *gab*." Zachary Boyd, an eminent Scottish divine of the seventeenth century, translated large portions of Holy Scripture into vernacular verse. Many of his lines are sufficiently simple, a circumstance which induced the witty and irreverent Samuel Colvil to parody certain passages of his translation. Thus did the satirist represent Boyd as translating the first verse of the Book of Job:—

"There was a man called Job
Dwelt in the land of Uz;
He had a good gift of the *gab*,
The same case happen us."

In Scotland these lines are almost universally supposed to have been actually composed by Boyd, and they are often quoted. I feel certain that Colvil is the original author of the phrase. He published his "Mock Poem" in 1681. The words *gab* and *gab* are synonymous, *gab* being the older form. CHARLES ROGERS, LL.D.

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1. *Gab* is mouth. One who has the gift of the *gab* is one who has a power of jaw.

2. A *rocking* was a friendly meeting, to which the women brought their rock and *distaff*, and afterwards their spinning-wheels. In fact, something similar to the quilting meetings of America. It was the custom for the ladies' sweethearts to attend these meetings; and Jamieson, in his Dic-

tionary, gives the following extract from the *Edinburgh Magazine*, Sept. 1818, p. 153:—

"It was the custom at rockings to entertain each other with stories of ghosts, &c.; and he was esteemed the most acceptable *rocker* whose memory was most plentifully stored with such thrilling narratives."

Burns alludes to the custom—

"On Fasten e'en we had a *rocking*
To ca' the crack and weave our stockin,
And there was muckle fun and jokin."

GEORGE VERE IRVING.

If W. H. S. will consult Hotten's *Slang Dictionary* he will find it stated that we have the word *gab* from the Anglo-Norman, and that it is also found in Old Norse and Danish. Bailey admits the verb to *gabb*, with the meaning "to prate, to tattle," into his Dictionary, and gives Chaucer's name as an authority for its use. Its offspring *gabble* is familiar to everyone. Sir Walter Scott makes Dick Tinto say:—

"Your characters, my dear Pattieson, make too much use of the *gab-box*: they *patter* too much—(an elegant phraseology which Dick had learned while painting the scenes of an itinerant company of players); 'there is nothing in whole pages but mere chat and dialogue.'"—*Bride of Lammermoor*, c. i.

ST. SWITHIN.

PEWS.

(3rd S. xi. 40, 107, 198.)

It is very easy to prove by our law books that there were not only fixed seats and pews in our churches before the Reformation, but that they were perfectly lawful. In the earliest case we have met with, it was doubted whether the Ecclesiastical Courts had not exclusive jurisdiction over the right to seats in Churches.* But it was settled in the time of James I., that where a seat was claimed by prescription, the right must be tried in a common law court, and it was then held that if any man has a house in a parish, and he and they whose estate he has in the house have been used to sit in a certain seat in the body of the church from time whereof the memory of man runneth not to the contrary, in consideration that he and they have during all that time been accustomed to repair the seat, this is a good prescription, and he is entitled to the seat, and neither the ordinary nor any one else can lawfully interfere with him in the use of it.† And the same law was referred to in the *Year Book* of 8 Hen. VII., fol. 12, by Hussey Justice.

Now a prescription must have existed from time whereof the memory of man runneth not to the contrary, that is, as far back as the beginning

of the reign of Richard I., A.D. 1189. The courts, therefore, must have been satisfied in the time of James I. that fixed seats did exist long before the Reformation; and the reference in the *Year Book* to a prescriptive right to a seat plainly shows, that in fact fixed seats did at that time exist in churches; indeed in that case it is stated that the seat was fastened and joined to the ground; and, I need hardly add, that a prescription could not attach to a moveable seat.

A prescription for a pew is supposed to rest upon a lost faculty. It is plain, therefore, that the courts must have considered that the ordinary had power, at least from the time of Richard I., to grant the use of a pew in perpetuity, or at least to a person inhabiting a particular house to be used by him and his family, and by the successive owners and occupiers of the house.

It is perfectly true, however, that all pews and seats, which are not held either under a faculty or by prescription, are for the use of the parishioners in general; but it is quite a mistake to suppose that any parishioner has a right to take possession of any particular seat which he prefers. His right is to sit in some place; but it is for the churchwardens, as the officers, and subject to the control of the ordinary, "for avoiding contention in the church or chapel, and the more quiet and better service of God, and placing men according to their qualities and degrees, to take order for the placing the parishioners in the church or chapel."‡ So in Corven's case,† it is said that "it is to be presumed that the ordinary, who hath the cure of souls, will take order in such cases, according to right and conveniency; that is to say, to take care that Gentlemen may have places fit for them, and the poor people fit places for them also."‡

Another mistake is to suppose that it is necessary for the churchwardens on every Sunday to point out to the parishioners the seats they are to occupy. The churchwardens may once for all place any person in a pew, and he may sit there for the future, until they revoke their leave and displace him; and, as long as their leave remains unrevoked, no other parishioner can justify disturbing him.§

The churchwardens and the ordinary are the only persons who have any authority over the pews or seats, and neither the clergyman nor the vestry have any right whatever to interfere with the churchwardens in seating and arranging the parishioners.||

Since the preceding matter was written, I have accidentally met with a strong confirmation of

* 3 Inst. 202.

† 12 Rep. 104.

‡ Citing the *Year Book*, 8 Hen. VII., fol. 12, where Hussey J. said the same thing.

§ Rogers, E. L. 171.

|| Per Sir J. Nicholl, 2 Add. R. 485, Fuller v. Lane.

* *Year Book*, 8 Hen. VII., fol. 12.

† Hussey v. Layton, 12 Rep. 105, cited 3 Inst. 202. Crosse's Case, 2 Rolle Abr. Prohibition (G.) pl. 3. Boothby v. Bailly, 11 Hob. R. 69.

at I have advanced respecting fixed seats. In 14 there was a question much argued whether, man having been accidentally killed by a bell in Axminster Church, the bell was forfeited a deodand, and one ground strongly urged against its being forfeited was, that it was fixed and parcel of the freehold; and it was considered that "a steeple was just as incomplete without bells as a church without pulpit or seats, or a use without doors;" and the only authority adduced as to seats is the same *Year Book* I have before referred to in this note.* Nothing could more clearly prove that fixed seats were not only considered lawful more than two hundred years ago, but at that time they were considered to have been lawful at least as far back as the eighth century VII.

I should not have written this paper for N. & Q. unless it had been for the purpose of settling at rest a question of fact as to the existence of seats; and having begun it for that purpose, I was led to advert to some other points on which much misapprehension prevails, and from which have known dissensions to arise in parishes between persons whom every right-minded man would wish to see living in perfect harmony.

C. S. G.

Your correspondent P. E. M., seems to have decided the question of pews a little closer since he repeats his off-hand assertion, that "until the Reformation seats of any kind were exceptional in churches, and appear to have been first introduced for the benefit of women." Consequently his whole position is altered. We are now told that they owed their invention to "the introduction of painting." All old church pulpits, like the old stalls, are marked with the style of the fifteenth century." The writer might have said that almost all the woodwork of any kind, whether pulpit, rood screen, doors, and even to a great extent roofs, were of the fourteenth or especially of the fifteenth centuries. The fact is, that there is very little woodwork earlier than late fourteenth century, even in our cathedrals. Cathedral stalls of the fourteenth century or earlier are extremely rare, yet, I presume, that our cathedrals had stalls in those days. The later fourteenth and the fifteenth century workers in wood were so skilful that it became fashionable to refit all churches in these centuries. It is quite clear from MSS. that church pulpits were frequently moveable boxes; and probably among other reasons they have disappeared just as almost all domestic furniture has done. That open benches were the rule in England long before the Reformation, is proved by E. M.'s own example. If out of sixty-three churches the extraordinarily large number of

twenty still have remains of their ancient open benches, surely no reader of "N. & Q.," except P. E. M., can doubt of their general use. I should like to know of what other article of church furniture in wood, known to have been universal, so large a percentage as one-third of ancient extant examples could be found.

Mr. Parker in his *Glossary* says that the word *podium*, from which pew is said to have been derived, is mentioned in Durandus. I should be obliged for any other reference than ch. 5, where rich men are said to be buried, *sub propriis podiis*, which appears to mean, their own mounds or hills of earth.

J. C. J.

I find it stated in Britton and Brayley's *Cornwall Illustrated*, that "the pews and pulpit of Bodmin Church," covered with a profusion of carved ornaments, were made by "Matthew More, carpenter," between 1491 and 1495, and cost 92l. In a small volume called *The Bodmin Register*, 12mo, 1827, is a copy of a document or "contract for making chairs, seats, and pulpit," dated "ANNO 1495." Although much of the lumber used in building this church was given by Sir John Arundell, the above outlay was evidently met from the church funds.

CALCUTTENSIS.

GLASGOW: LANARKSHIRE FAMILIES.

(3rd S. xi. 42.)

MR. IRVING, in his article hereon, quoting from *Origines Parochiales Scotiæ* the interesting passage relative to the migration into Scotland of the great Anglo-Saxon and Norman families, whose descendants, heading the indigenous Scots-Pictish commons, became in after years the *magnates Scotiæ*, observes, regarding Mr. Innes's list of these, and its omission of many equally ancient, though *minor* families, "Even in Lanarkshire alone we have the Baillies, the Chancellors, the Jardines or Gardines, the Loccards or Lockharts, the Veres, and many more." I scarcely think this remark, though somewhat unduly exalting their known antiquity, will please one of these—viz., the Baillies, who, according to an old chronicler, say "they are the Old Balliols," and, of course, thus already appear in Mr. Innes's list of the *magnates*, besides boasting the proud distinction of lineally representing the patriot Wallace. And yet, strange to say, both claims rest on an utterly insecure foundation. Edward and Henry Balliol, the only sons of King John, both died childless, and though a family of Balliols held lands in Roxburghshire during the thirteenth and fourteenth centuries, their relationship is unknown. At any rate there is evidence on record (*Robertson's Index*, p. 30, No. 28), that the first Baillie who appeared in Clydesdale was a William Baillie, who

* Rex v. Crosse, 1 Siderfin's Rep. 204.

in 1367-8 received from King David Bruce a grant of the barony of Lambinistoun, perhaps, for it is not quite certain that he was the same, as a reward for his sufferings on David's behalf, when fighting for whom, a William Baillie was made prisoner at the battle of Durham, in 1346. There is no proof that he was related to John Balliol, whose arms moreover are quite different, being gu. an orle sa.; while those of Baillie of Lamington were originally az. 6 stars or (afterwards 9 stars). Besides, had he been a Balliol, he would hardly have received lands from David Bruce, who so nearly lost his crown by the enterprise of Edward Balliol and the disinherited barons at Dupplin. The descent from Wallace, again, rests solely on the *Metrical History of Blind Harry*, well named by Lord Hailes a "romancer," and another *soi-disant* historian of equal weight, A. Blair, who tell how Wallace married the heiress of Hew Bradfute, of Lamington, and that he left a daughter—whether by her, or illegitimate, is not clear—who married "a squire of the Balliol blood," &c. All pure legend and disposed of by the fact, that from 1266 to the close of Wallace's career, Lambinistoun, was the property of a Norman, Robertus dictus Franc', and his son William, the latter of whom swore fealty, in 1296, to Edward I. It was therefore the property, in 1320, of Alexander of Seaton and his daughter Margaret (*Robertson's Index*, p. 62, no. 39). Wallace, in short, cannot be shown to have left any descendants, and those who now claim his male representation can only do so collaterally, and in a very unsatisfactory manner, as may be seen by referring to the absurd and confused statements in some printed pedigrees on the subject.

Among the Clydesdale families named by Mr. IRVING undoubtedly the most ancient is that of Loccard, shown by charter to have held lands there, circ. 1180—still, however, a century later than the immigration, *temp.* Malcolm Canmohr. The Jardines appear in David Bruce's era, that king, at some period of his long reign (1329-70), having granted a charter to William de Gardins, of the lands of Hertiishyde on the Clyde. (*Robertson's Index*, p. 33, No. 28.) William fought for David both at Halidon and Durham, being made a prisoner at the latter battle. The Veres (properly Wers) first appear, circ. 1400, when Rothald Wer had a charter of lands in Lesmahagow from the Abbot of Kelso, which opulent religious house held a large territory there by grant (in 1144) from David I. Local antiquaries may remember the farfetched derivation of the name from the "Veri Antonini," of Old Rome! in Wilson's poem of *Clyde*. As for the Chancellors, I find nothing except that they are mentioned by Wishaw, p. 58, as in his day (1710) holding their estate on the Clyde. These observations are not made in disparagement of the above families, but

simply to point out the want of evidence that exists to warrant Mr. IRVING in assigning them equal antiquity with the immigrants of the eleventh century. That they are otherwise old and respectable no one who knows Lanarkshire can for a moment doubt. ANGLO-SCOTIA

DANTE QUERY.

(3rd S. x. 473; xi. 61, 136, 185.)

I have no doubt that "M. H. R." is correct in affirming that the educated Italian gentleman of the present day would not use "esca" to express "food," but granting this, will it assist us much in determining its meaning five hundred years ago? Need I repeat the language of Homer (*A. P.* 68) on this subject:—

"Mortalia facta peribunt:
Nedum sermonum stet honos et gratia vivax."

It may no longer have this meaning, and yet in those distant times may have been a common expression for "food." We know in our own language how much words have changed within a much shorter period, and it is doubtless the same in every nation. The Italian language in the time of Dante (A. D. 1265-1321) was in its infancy—still under the trammels of its Latinized forms; and may not these words "esca sotto focile" be regarded as a good example of what I mean? They are words which, with a slight change, might have been found in the mouth of an old Roman; "esca sub foculo," "food broiled under the glowing embers of the (foculus) brazier," in the way that your correspondent "A. A." states was common in the Middle Ages, and probably handed down from Roman times.

The "foculus" seems to have been used by the Romans for this purpose; at least Plautus, who was a native, like Dante, of this northern part of Italy, being born at Sarsina in Umbria, speaks thus of it (*Capt.* iv. 2, 67):—

"Laridum atque epulas foveri foculis in ardentibus."

It is bold to affirm that an Italian word is not used in a particular sense, and in order to do so with safety requires a more intimate acquaintance with Italian dialects than falls to the lot of most Englishmen. From the little intercourse that has for political reasons been allowed between different parts of the country by its rulers, Italy is full of a variety of dialects; and not only so, but several distinct languages are spoken within its bounds. Thus some twenty miles south of the ruins of Locri, the most southern of the republics of Magna Græcia, my knowledge of Romanic, little though it was, enabled me to converse with the inhabitants of the village of Bova in that language. It may interest your readers acquainted with Romanic to see a few words which I jotted down

he time from the peasants. *Ψωμί*, bread; cheese; *κρασί*, wine; *γυναίκα*, woman; *άνδραν*, ; *βοδί*, ox; *άλογον*, horse; *πρόβατα*, sheep; *βοσάλλ*, ; *ψικάνια*, shirt; *χοιράδι*, sow; *πούδα*, hen. The s for cow, shirt, and hen, seem peculiar, but who are better acquainted with Romaic than will be able to determine whether it is so.

men on the verge of those plains of Maida which witnessed, July 4, 1806, the victory of Sir Stuart over the French under General Rér, I found the village of Vena, where the peasants conversed with each other in their mother Italian language. Place a Tuscan gentleman beside a Calabrese muleteer, and I doubt whether he could understand him better than I.

The Calabrese dialect is very curious. Some of our Italian correspondents may find it interesting to see the first stanza of Tasso in that dialect. I copy from a work, the title of which is *Gerusalemme Liberata Trasportata in lingua Calabrese da Carlo Cusentino d'Aprigliano. Messina, 1737* :—

"Musa, che me fai cera de Santanu
Te stai pregannu, cu Carru Cusentinu
Chi scinnu ppe dunareme la manu :—
E chi derizze l'acqua allu multannu
En mi n'vuoglu cantarede supranu
Ma vascin, calavrisse, stritiu e finu
Dame assistenza, e m'aje ppor scusatu
Si vaju esciennu de lu si summinatu."

This very word "esca" is a proof how necessary that we should be acquainted with Italian dialects before we venture to assert that a word ceased to bear a particular meaning.

In the Neapolitan dialect, which those who are mingled with that light-hearted people will find to be so different, in some respects, from Tuscan, I find "food" given as the primary signification of "esca." I have before me a gloss of that language, which my Neapolitan friends assured me was a standard work for its liabilities. It is entitled,

Vocabolario delle Parole del Dialetto Napoletano, che si scostano dal dialetto Toscano, con alcune ricerche etimologiche sulle medesime degli Accademici Filopoli. Napoli, 1789.

I find elsewhere that this is a posthumous work of D. Ferdinando Galiani, improved by Niccolò Mazzarella-Farao, and it forms the last volumes of a collection of poems in the Neapolitan dialect, reaching in all to twenty-eight volumes. Turning up "esca" I give the explanation precisely as it appears, though the latter part refers to another subject :—

Esca, v. civo, cibo, nganno, e materia accensibile. *Fa* ca, ferire, colpire; detto così dal gioco puerile della palla, e butteri, in cui il vincitore dà col ferro della palla sull'altra del perditor, e se colpisce bene, ne fa ir de' buscolini, che si dice de noi far l'esca."

And then an example of this phrase is given

from Fasano's translation of Tasso into Neapolitan :—

"Uno fa assaie remmore e ppoco lana
Ma ll' altro ad ogne ncuiorpo face ll'esca."

Here then we have "esca" explained first as "food" and then as "bait" and "tinder." Therefore till some one can show that five hundred years ago this word did not signify "food," which I have shown that it still does in the Neapolitan dialect, Mr. BOUCHIER must forgive me if I refuse to convict, on the evidence we have yet received, Cary of a blunder, particularly as it is clear that the phrase had been carefully considered by him, which we are by no means certain was the case with the other translators. In a question of this kind we must have "votes weighed and not numbered." Can any of those who have looked into this question tell what value we ought to set on Frezzi as a commentator?

MR. BOUCHIER refers to the admiration with which Lord Macaulay regarded Cary's translation. I am aware that he was well read in the original, and had committed many of its choice passages to memory. A short time after he returned from India the conversation happened to turn, in a company of his most confidential friends, on the calamitous circumstances which at times overtake the families of men in commerce. Such a calamity had befallen a family with whom those present were intimately acquainted, and some were bewailing the necessity, to which the young ladies would be compelled to submit, of earning a scanty livelihood by their own industry, when Lord Macaulay repeated, with strong feeling, those well-known and beautiful lines from Dante's *Paradiso* (xvii. 58),

"Tu proverai siccome sa di sale
Lo pane altrui, e com'è duro calle
Lo scendere e l' salir per l' altrui scale,"

in which the poet refers in pathetic language to the fate of those who must go up and down day by day the stairs of others in pursuit of their daily bread, and who thus learn by experience how bitter such bread is. Lord Macaulay added, while the tear glistened in his eye, that he thanked God that he was able, and trusted that he would continue to be able, to shield those who were dear to him from such a lot. This anecdote was repeated to me by the late Lord Jeffrey and his son-in-law, Mr. Empson, with whom the conversation had been held, a few hours after it had taken place. Lord Macaulay, with a rough exterior, was a man of deep and kindly feeling.

CRAUFORD TAIT RAMAGE.

Your correspondent, MR. BOUCHIER, is rather severe upon me for having translated *com' esca sotto 'l focile* by—as coals by wind; and thinks that, if this is a fair specimen, my work is a para-

phrase rather than a translation. But the question for me was, not whether Dante mentioned the tinder and the flint; but whether he would have mentioned them if he had written in English. I hold that in some cases allusions are poetical or unpoetical, elegant or inelegant, according to the language we have to use, which may surround even a beautiful object with associations incurably vulgar or ludicrous. A butterfly, for instance, is a beautiful object, but our silly Anglo-Saxon name for it, *butterfly*, is such a stumbling block to our poets that even in Byron's splendid simile, beginning

"As rising on empurpled wing
The insect queen of eastern spring,"

it does not once occur. It would have been singular if a French poet had so shirked the word *papillon*. Again, an ass or donkey is the same sort of beast, in Greece or England; but the name is not similarly applied in Greek, and therefore can be more freely introduced in poetry; for the poet is responsible for the ideas he suggests as for those to which he calls your attention most directly. Thus, Homer has written a simile beginning 'ὅς δ' ἄρ' ὄνος'; yet you won't find in Pope, "As when an ass," but

"As the slow beast with patient strength endued."

Now I have not paraphrased Dante in this voluminous way: I have had more respect for his brevity and the symmetry of his cadences; but between such articles as tinder and coals I trust I have done him no wrong in taking what sounded best. After all I will confess to a fluke in this particular passage: I suppose that in my first studies I guessed "focile" was "a bellows" and did not afterwards care to verify my impression. But I have used the licence for which I speak knowingly and willingly in another place where a serpent is described as

"Livido e nero come gran di pepe,"

for which I have put

"All black and livid like—a mildewed ear."

I do not know if any other translator has written *peppercorn*: I don't envy him the honour of his literality.

The account of Dante's exile given by Cary, is authorised by Aretino's *Life of Dante*, and by documents published by Pelli and Tiraboschi in their *Memoirs*, in which it may be seen that the poet and his associates were threatened with the stake if they transgressed against their sentence.

The doctrine referred to in *Par.* c. 29 was derived from Petrus Lombardus. In the notes to my translation the passage is thus explained:—

"It is intimated that the creation of the angels was contemporaneous with that of the material world; and this doctrine had been derived by the Fathers and Churchmen from the words of the Son of Sirach (ch. xviii. ver. 1); 'Qui vivit in aeternum creavit omnia

simul.' 'He that liveth eternally created all things together;' and in conformity with this text it was supposed that the 'Heavens and Earth,' in the first verse of Genesis, signified the spiritual and material worlds; and that further in the production of the latter the work of the six days had been one of evolution and development; but that all organic and inorganic bodies had been created at once, at least, in their constituent matter, and the germs or seminal principles. [See Petrus Lombardus, 2. 11.]

"Matter and form, both maiden, both allied. The 'maiden' form, which is the 'energy' of l. 32, is a purely active principle, namely, that of the Angelic Intelligence. The 'maiden' matter is the 'passiveness' of l. 34, or mere inorganic matter. The 'allied' matter and form (comp. l. 35) is the mixed nature of organic beings, men and animals."

C. B. CATLEL

HANNAH LIGHTFOOT (3rd S. xi. *passim*).—If the correspondents who speak of Col. Dalton's wife as the daughter of Hannah Lightfoot by George III., and enquire whether the Duke of Cumberland left any illegitimate issue, will take the trouble to refer to the name Prytherch in Burke's *Armory*, they will there find a statement to this effect, evidently made by one who fully understands the family genealogy, that Daniel Prytherch, Esq., the party named in the statement of the one correspondent, impaled in right of his wife, Caroline Georgina, youngest daughter of James Dalton, Esq., by Augusta Ritso his wife, daughter of Henry Frederick Duke of Cumberland, 1 & 4 Dalton, 2 & 3 Ritso, ar. on a chevron sable between three boars' heads couple, three mullets of the field. The reference to Mr. Dalton, as one able to give information on the Hannah Lightfoot question, is easily explained, from his wife's descent maternally from a natural daughter of the Duke of Cumberland, who may have been fully acquainted with the connexion between George III. and Hannah Lightfoot; whilst there can be no doubt that a daughter of George III. by Hannah Lightfoot, as the wife of Mr. Dalton, cannot be the Augusta Ritso referred to in Burke's notice of Prytherch descent.

I have a documentary proof that Isaac Axford married, 1759, under the description of *widower*, (though *not* at Kevel, in North Wilts, as stated in your number for February 2, Mary Bartlett, of Warminster, spinster, and the baptismal certificates of both parties; also the burial of a son of Isaac and Mary Axford, "from Warminster," in 1771.

The Lightfoot story cannot be a myth *in toto*, but the additions of Mrs. Serres have made the real facts questionable. If the matter should not be perfunctorily dismissed as "worn threadbare," some future correspondent may be fortunate enough to explain apparent contradictions, and remove the obscurity arising from statements and

s hastily put into print, and evidently more than "guesses at truth." A. M.

ame was new to me till I met with it in *l.*"; but I have often heard the legend of Quakeress and George III. The late Shackleton, of Ayrton, Yorkshire, a well-known member of the Society of Friends, used to speak of the affair. He once told me that he was expelled the society and that a deputation of Quakers presented themselves before him and informed him of the fact, one of them saying, "Now! thee sees what thee hast done!" Shackleton used also to assert that the song, "Sweet lass of Richmond Hill," was suggested by him, and as corroborative he would quote the following lines,

I'd croons resign to call her mine
Sweet lass of Richmond Hill." *

role is a myth, it is curious that it should have gained belief amongst intelligent members of the society, for John Shackleton was certainly a man of good education and remarkably well-informed.

J. H. D.

glad to see the exposure of this scandal. Howitt, in his *History of the Reign of George III.*, published by Cassell & Co. (one of the best histories ever written), coolly assumes the story as true. JOHN ROBERTSON.

EBUT POETS REMEMBER THEIR YOUTH"

. p. 194.)—I know not who the author of the poem is, but I question its correctness. At least, I regret to say, a particle of poetical about me (as far, at least, as writing verses is concerned). I like to read and quote good ones; yet I do not perfectly remember my father taking me to the comet and making me look at the comet through a spy-glass. (I was then barely 10 years old.) I recollect being shown Napoleon's staff, many of whom dined at my house on his return from Spain, in one of the salons of the Tuileries. I see, through my mind's eye, as it were yesterday, Dutch troops passing through our town on their way to Spain, much to the surprise of the same time. I well remember two soldiers, billeted at our house, fastening their epaulettes on my shoulders and their red caps on a paper-cap they had made me, and me about in a small vehicle in our garden. A flower of our youth going away on horseback, full of enthusiasm, in the rich uniform of the *garde nationale*, in 1813—many of them,

author of "The Lass of Richmond Hill" is now considered to have been William Upton, the poet, and this was not only the opinion of Richard Thomson, of the London Institution, but of another gentleman still living, who is well known to me and who relates to Richmond, in Surrey. It does appear that the song was intended for any particular person.

alas! never to return; and like Byron, Alfieri, and Canova, I likewise remember the first impression of love (when five years old) on beholding a fine young woman, and my delight on seeing her the next day at a balcony in our street! I am somewhat of a painter, but this, I assure you, is not fanciful but strictly true.

P. A. S.

THOMSON'S "LIBERTY" (3rd S. xi. 257.)—In *Anderson's British Poets*. Edinburgh, 1794, vol. x., the lines cited by Mr. ROBERT WRIGHT are given:

"Lo swarming southward on rejoicing seas,
Gay colonies extend."

It is more possible to hammer sense out of this than out of "rejoicing seas." Might one suggest "seas"? Thomson dearly loved round mouthfuls, allowing sound often to stand for sense. Yet what fine lines are those which precede the above excerpt!—

"The winds and seas are Britain's wide domain,
And not a sail but by permission spread."

But since the Treaty of Paris, with the surrender of the Right of Search, we may as well drop all talk about the sea perhaps.

C. A. W.

May Fair, W.

In Dr. Aikin's *Select Works of the British Poets*, (Longman, 1820), the lines in question are printed and punctuated as follows:—

"Lo! swarming southward on rejoicing seas,
Gay colonies extend; &c."

C. W. M.

GEORGE, EARL OF AUCKLAND (3rd S. xi. 294.)—In the Hon. Emily Eden's *Portraits of the Princes and People of India*, 1844, published by Dickinson and Son, the twenty-fourth plate, entitled "Lord Auckland receiving the Rajah of Nahun, in Durbar, in his Tent," presents a full-length likeness of Lord Auckland; which, though on a small scale, is a very pleasing and well-executed portrait.

SCHIN.

BESOM OF PEACOCK'S FEATHERS.—(3rd S. xi. 79.)

"It was a part of his [the acolyte's] office to deliver the water-vessels or candlesticks to the priest. Another and inferior part is hinted at by Bishop Hall in his nervous, witty, and poetical satires (book iv. sat. vii.):—

'To see a lazy dumbe acolythite,
Armed against a devout flye's despite;
Which at th' high altar doth the chalice vayne
With a broad *fie-flappe* of a peacocke's taylor.'

"One of these peacock-fans is engraved in Bishop Carleton's *Remembrance of God's Mercies*, ed. 1630."—*Gent. Mag.* 1806, i. 527.

ANON.

SHELLEY'S "ADONAI" (3rd S. xi. 106.)—If JONATHAN BOUCHIER thinks that Lord Byron "had a great admiration" for the poetry of Keats, let him refer to the *Quarterly Review*, vol. xxxvii.

pp. 416-418, where he may find that Lord Byron considered "Solomon's Guide to Health" "better sense and as much poetry as Johnny Keats," and wrote "No more Keats, I entreat: slay him alive. If some of you don't, I must skin him myself. There is no bearing the drivelling idiotism of the maukin."

JOHN ROBERTSON.

RUST REMOVED FROM METALS (3rd S. xi. 235.) Plunge the blade in a bath of diluted hydrochloric (muriatic) acid: say one pint of the acid to one quart of water. Leave it there for twenty-four hours; then take it out and rub well with a scrubbing-brush. The oxide will come off like dirt under the action of soap. Should any still remain, as is likely, in the corroded parts, return the blade to the bath for a few hours more, and repeat the scrubbing. The blade will then present the appearance of dull lead. It must then be well washed in plain water several times, and thoroughly dried before a fire. Lastly, a little rubbing with oil and fine emery powder will restore the polish. Should oil or grease have mingled with the rust, as is usually the case, it will be necessary to remove it by a hot solution of soda before submitting the metal to the acid. This last attacks the rust alone, without injuring the steel; but the washing in plain water is all-important, as, after the process, the metal will absorb oxygen from the atmosphere freely, if any trace of the acid be allowed to remain. I speak from experience concerning this recipe, which was communicated to the Royal Archeological Institute by Mr. Le Keux many years ago.

W. J. BERNHARD SMITH.

Temple.

MISOPOGON AND THE EMPEROR JULIAN (3rd S. xi. 138.)—I beg to refer MR. GANTILON to—

"The Emperor Julian and his Generation. An Historical Picture by Augustus Neander, D.D. Translated by G. V. Cox, M.A." London, 12mo, J. W. Parker, 1850, pp. 180. 7s. 6d.

WILLIAM BATES.

QUOTATION: "QUE VOULEZ-VOUS? NOUS SOMMES FAITES COMME CELA" (3rd S. xi. 432, 523.) Although I have not yet found the above, I am convinced it is a quotation, and not a mere colloquial expression—first, because I remember to have seen it somewhere in print preceded by "comme disaient autrefois les grenouilles," or some such phrase; and next, because *faites* is feminine, and in a proverb it would most probably be *faits*.

A. H. B.

TANNOCK, PORTRAIT PAINTER, (3rd S. x. 313.)—In reply to F. M. S., I know not if Mr. Tannock is alive or not; if he is alive he must be in advanced age, as he was born in Kilmarnock somewhere about 1780, son of Adam Tannock, a worthy maker of shoes, in the High Street of that town. Originally apprenticed to his father's trade,

young Tannock showed so strong and persistent an inclination for the brush, that at last, as in such cases certain, he wearied out parental contradiction and was allowed to follow his bent, working with a housepainter as painter, and, at last, painting numerous portraits of various rising degrees of excellence in his native town, acquiring a certain amount of local notice in employment. He left for Paisley, where he remained for some time, well employed as a portrait painter. In 1806-9 he was much in Port-Glasgow and in Greenock, and he has left a good deal of work in the district, chiefly in miniatures on ivory, in which he was very successful, and also in some cases in oils on canvas. He was afterwards, up to about 1820, resident in Glasgow, and was well employed and much esteemed as a portrait painter, and has left a large amount of very good work. In 1820 he went to London, living in Newman Street, Oxford Street, not many years ago. His powers as an artist were very considerable, in his particular line very high indeed; the character and colour of his faces are exquisite. His social nature and warm genial manners brought him much into society in the West of Scotland; his tall graceful figure, fair hair, fresh colour, and bright piercing eyes, his merry laugh and ready jest, were welcome to the little coteries of the time hereabouts; and his ability as an artist was unquestioned, though probably the judges were inclined to be lenient. Abundance of his artistic work is extant, to show on what the verdict was founded.

PRIMAGE (3rd S. xi. 257.)—It may be worthy of a note that the word *prim-age* is usually pronounced as I have written it; although the Dictionaries accentuate it *pri-mage*. C. W. M.

FAMILY OF POULTON (3rd S. xi. 235.)—I think it highly probable that Francis Poulton, the bencher, of Lincoln's Inn, whose monument remains at Twickenham, was the same with Thomas, eldest son of Ferdinando Poulton, of the same house, distinguished by his labours as a legal author. Thomas, the third of Ferdinando's four sons, became a leading man among the English Jesuits, and was one of those arrested at Clerkenwell in 1628, under the assumed name of Joseph Underhill. "This Poulton, alias Underhill, is son to Poulton that abridged the *Statutes*." See *Supplementary Note to the Discovery of the Jesuit College in Clerkenwell*, (contained in the *Camden Miscellany*, vol. iv.) p. 9.

JOHN GOUGH NICHOLS

CONTINGENT CLAIMANTS OF THE THRONE ON THE DEATH OF ELIZABETH (3rd S. xi. 246.)—What has suggested to H. P. D. to trace the descent of the Earl of Hertford from Thomas Woodstock, Duke of Gloucester? Is it from

confusion between the titles of Hertford and Bedford?

Jealousy existed against the Earl of Hertford in the period in question, from a far nearer proximity to the crown. He had married Lady Berne, the sister of Lady Jane Grey, and his nephew, Edward Lord Beauchamp, then alive, was really nephew to one who had been for nine years the acknowledged sovereign of England. Countess Dowager of Shrewsbury, a report of which Sir John Hollis had brought into the count when riding post from London to Berwick:—

“so he sayeth that all thinges in the southeren es procede peaceably: only my Lord Beauchamp is sayd to make some assemblyes, which [i. e. Hollis] hopeth wil suddenly dissholfe smoke, his forse beyng feble to make hede ist so grayt an Unyon.” (Letter in Hunter’s *Lanashire*, p. 93.) But the “force” of Lord Beauchamp probably existed in idle rumour only, there is no proof that either he or the Earl of Bedford attempted to make any head at all.

J. G. N.

FRENCH HERALDRY (3rd S. xi. 238).—*Bowyer’s at Theatre*, an old quarto book on Heraldry, written in double pages, the one in French and the other in English, and will exactly answer requirement of EAGLE DISPLAYED.

G. W. M.

YORK PERIODICALS (3rd S. xi. 113).—WATERBURY’S statement that the late Dr. Maginn made his debut as a writer in *Bolster’s Magazine* is correct. The doctor commenced his literary career by writing leaders for a newspaper called *Bolster’s Advertiser*, published by a man named Bolster. He also wrote for Bolster’s, but Bolster later in the field.

The principal contributors to that short-lived lever periodical were, the late Henry Bennett, York, solicitor; my uncle, Richard Miliken, wrote the immortal “Groves of Blarney;” on Croker, Father “Frank” (Prout); poor Tom, the painter, and your humble servant,

“PETER FEHILLY.”

PERVINCKE (3rd S. xi. 238).—*Pervenche*, par-, *periwinkle*, are obviously forms of the same.

The *Vinca pervinca* of Pliny (*Nat. Hist.* xxi. 1) is the *pervinca* of Appuleius (the Herbalist) Italian, *pervinca*; French: by the ordinary transliteration, *pervenche*; Saxon, *perwinke*; English, *parvenke*; later, *periwinkle*, vide *nius, Javna Linguarum reserata*, ed. 1650, p. 136—a book, by the way, which is full of English words and idioms—modern English, a natural increment for facility of pronunciation *periwinkle*. The phrases “*parvenke of pris*,” “*ienke of prouesse*,” have their origin, I think, in the notion that *pervinca* was de-

rived from *pervinco*. The *peri* of *periwinkle* the shellfish (Sax. *wincle*) has been stolen from the other word. *Winkle* was supposed to be a corruption of *periwinkle*, though the words have, as is obvious, no etymological connection whatever.

A. W.

Greenock.

PSALM TUNES (3rd S. xi. 247).—P. M. stands not for “proper” but for “peculiar” metre, i. e. neither “common,” nor “long.” The names of Psalm tunes, like the names of racehorses, are not given to them upon any definite principle.

A. W.

SCOT, A LOCAL PREFIX (3rd S. xi. 12, 80, 155, 239, 283).—Although I have no wish to decline acquiescence in your decision that all controversy on this subject should cease, and I can hardly raise the plea of *res noviter*, seeing that the new information was certainly open to me before, and was overlooked by my *laches*, still I think the following passage in Professor Bell’s well-known *Principles of the Law of Scotland*, which I stumbled upon when consulting them for a totally different object, may be interesting to the readers of “N. & Q. :”—

“In Orkney and Zetland the land appears, while under the kings of Norway, to have been held free from all burdens analogous to feudal duties or services, and liable only to a government tax, called *Skat*. The lands so held were called *Skat-lands*, and an exemption from *skat* was given to such lands as were enclosed for cultivation, called *Udal*, or free lands.”—P. 254, § 932.

It is almost superfluous to add that no such tenure was known on the mainland of Scotland, unless it were in the case of “*the King’s kindly tenants of Lochmaben*,” and even there the nature of the holding is not strictly identical with that of *Skat-land*.

GEORGE VERE IRVING.

MARCHPANE (3rd S. iv. 476).—I think it probable that this term is derived from the cake called *marzapane*, which is sent, according to Howells (*Venetian Life*, p. 278), by Venetian nobles the day after the baptism of one of their children, to such of their clients as may have obliged them by acting as sponsors on the occasion. I would also suggest that S. Mark, and not Mars, provided the etymon of *marza*.

ST. SWITHIN.

ST. ANDREW (3rd S. xi. 279).—In addition to the various modes of representing the martyrdom of St. Andrew enumerated by the Editor of “N. & Q.,” the following deserve notice. They are taken from the noble work, *Caracteristiques des Saints dans l’Art Populaire*, &c., par le P. Cahier, now publishing in Paris. An old tradition says that St. Andrew was nailed to an olive tree, which probably gave rise to the representation on the bronze gates of St. Paul’s, at Rome, of the saint nailed to a tree with two shoots spreading out like the letter V or

Y. In the Greek menology, however, contemporary with those gates, this Apostle is painted clothed, and fastened to a cross like that of our Saviour. In the Sacramentary of Metz, of the ninth century, he is also represented on a similar cross, but only half clothed. In the windows of the choir of Rheims Cathedral, St. Andrew is clothed and crucified, but his cross is fixed in the ground by the right arm. The metrical Martyrology appears to consider it an undoubted fact that he was crucified with his head downwards. The cross saltire, now called St. Andrew's, is not much older than the fourteenth century.

In a beautiful illustration introduced by Père Cahier, taken from an old engraving by P. Arthur Martin, and anterior to the introduction of the cross saltire, St. Andrew holds a cross of the usual form of our Saviour's, but he holds it horizontally enough to correspond with the representation at Rheims, above described. The cross saltire however has acquired a kind of prescription, as St. Andrew's cross.

I may add, that I have seen a beautiful ivory statuette of St. Andrew, standing with the cross saltire at his back, and with two fishes hanging from his right hand. F. C. H.

PARISH CHURCH, CROYDON (3rd S. xi. 231).—The recent destruction of Croydon Church by fire makes me anxious to know whether the vaults under the floor suffered by that calamity. Thomas Hutchinson, Esquire, late Governor of the Province of Massachusetts Bay, who died in England in 1780, was buried in a vault in the north transept. The vault belonged to the family of Apthorpe, with which he was connected. The inscription cut on the slab cannot be read, because it is partly concealed by an altar tomb or some other erection raised on the spot. Adjoining this, on the floor, is inscribed the following:—

"Also of
Mrs. Frances Hutchinson,
died 19 July, 1825,
Aged 84 years."

In the register are the subjoined entries among the burials:—

"William Sanford Hutchinson, son of Governor Hutchinson, aged 27. [*Ob. in vita patris.*]"

"June 19, 1780. Thomas Hutchinson, Esq., late Governor of the Massachusetts, aged 69."

"Frances Hutchinson, Gloucester Pla. Portman Square, St. Mary le Bone, July 28. 84."

A great grandson of Governor H. would be glad to know whether the vaults were uninjured, and whether they will continue undisturbed in the repairs consequent on the disaster.

P. HUTCHINSON.

MARE'S NEST (3rd S. xi. 276).—If C. T. RAMAGE seriously believes in what he adduces as "a well-known example" of a corruption from *O mihl Beate Martine*, he has assuredly discovered a "mare's

nest." If he will refer to "N. & Q." (2nd S. ii. p. 375), he will see the impossibility of such a derivation shown by the undersigned: first, from there being no such hymn or prayer in existence; and secondly, from the foreign pronunciation affording no chance of finding any resemblance to the supposed corruption. But further on, at p. 392, he will find a much more probable and rational account of the origin of the saying, given on the authority of the late Dr. Butler. It is high time that the phrase should be left as a mere jest to its venerable parent, Joe Miller. F. C. H.

DERIVATION OF SLADE (3rd S. xi. 77, 203).—I have always looked upon Slade as a local name. I cannot give the derivation of the word, but it looks simple and Saxon. In the adjoining parish to which I live, namely, Salcombe Regis, Devon, there is an estate called Slade, and the family name of Slade is common in this neighbourhood. I have naturally looked upon these persons, so called, as being Slade of Slade. As for Slade of Rushton, if the first name had originated in the name of a place, and then had removed to another and a new home, it would in reality be Slade of Slade of Rushton. The same remark may be made of the other instances alluded to. Of course I am here merely throwing out a conjecture. P. HUTCHINSON.

TWO-FACED PICTURES (3rd S. xi. 257).—Few things are easier to make. Get two pictures of the same size; cut them vertically into strips half an inch broad; paste the corresponding strips back to back (you will see which these are by trial), and then set them up on their edges in a row from left to right at equal distances of about three-quarters of an inch or an inch apart. Then, if you stand to the left, you see the whole of one picture; if to the right, the whole of the other. If, instead of setting them up above plain paper, you set them up above a third uncut picture, you will see *this one only* by standing *directly in front*: and the double picture thus becomes a *triple* picture without any increase of difficulty in the construction. WALTER W. SNAPE.

Cambridge.

I have seen very often, in Italy and elsewhere, pictures, usually in water colours, having a sort of grille, or lattice like a Venetian blind, before them through which appeared a face, as for instance of Napoleon. On looking at the picture sideways on the right the face completely changed into that of Wellington, and looking then sideways from the left the face again changed, passing into that of Blücher. This effect is produced very easily, the faces on the sides being painted on the grille or lattice. RHODOKANAKIS.

ROUNDELS (3rd S. x. 472; xi. 18).—Each roundel, of a set in my possession, has a coloured

g in the centre pasted on the wood : is a space, a quarter of an inch wide, with a narrow gilt border : —

ues good drincks, warme clothes convenient be, orting on the yce affourdeth passing glee.

nasking, play, and dauncing Febrary doth thy sport and pleasure, that thou runn not in

che with plow be forward in stirring of thy d. nings, vine and grifting stock, muche profit bound.

ow dewes the earth with many pleasant showers, asure bids embrace and gather fragrant flowers.

ls rise earely, sport thee in pleasant fields. e to trace the rivers greate recreation yields.

, whilst haycocks make and rakers stirr apace, and Philida eache other's love embrace.

pers lay on load from sun-rise untill night ; bagpipe sends forth July with mirth and much it.

[August lost.]

and land yields store of Fische and fruit, most sic) ; t to muche September wills, it may thy health yr.

pe now ripe, October sends forth wine, lls thee drinck a health to that fair love of

er pulls down Hoggs for bacon, brawn, and

save for puddings good meat in poore man's

es, warme meates, December so doth stand. ot him that sends theis gifts, so prosper shall nd."

the box containing these roundels is written thus 5/;" and opposite to this, "Francis" ; below which is the Harington fret.

Francis among the Haringtons mentioned in Sir John Harington's *Nugæ Antiquæ* : f that name was legatee under the will of John Harington of Wickham, co. Lincoln, made in 1598. FELIX LAURENT.

this subject seems to interest your it may be worth while to notice an epigram of John Heiwood—the first of his Fourth (*The Workes of John Heiwood*, 4to, 1598) : —

ooke may seeme, as it sorteth in sute, a trim trencher to serue folke at frute. ruer or reader can no way win, e frute thereon, or count frute therein."

J. F. M.

HEADS COVERED IN CHURCH (3rd S. xi. In reply to SAFA, I beg to give a few ring on the subject.

ype's *Life of Bishop Parker* is a copy of ntation made to Queen Elizabeth con- he irregular manner in which the church

service was conducted, and proceeds to state that "some minister in a surplice, others without, some with a square cap, some with a round cap, some with a hat," &c.

In Fox's *Acts and Monuments* is an illustration, showing Dr. Cole preaching at St. Mary's, Oxford. He wears a common-looking out-door cap, and so do many of his clerical hearers.

When Queen Elizabeth visited Cambridge in 1564, the preacher, on Sunday morning, put off his cap out of respect to the Queen; but when he had advanced some way in his sermon, "she sent the Lord Hunsdon to will him to put on his cap, which he did to the end." The head-gear referred to, was most probably a similar cap to that of Dr. Cole, being one commonly worn, and the antecedent of the modern college cap, not then invented. It is likely that the existing usage of clergymen taking their caps into the pulpit, is a remnant of the practice of wearing them there.

P. E. M.

TEAGUE, AN IRISH NAME (3rd S. xi. 296.) — I have always regarded "Teague" as originally equivalent to the Spanish "Diego," which is one of the many Spanish forms of "Jacob." Whether *Teague* now stands in Irish for Jacob or James, I am unable to say.

By as long a pedigree as that of *stranger* from *e*, and I might add, by a more correct one, Diego derives its origin thus: Hebr. Yāākōv; Gr. Ἰακωβος; Sp. Jacobo, and hence Jago—hence (for the saint) S. Iago, or Santiago—hence (taking away the *San*) Tiago—hence Diego (which I take to be the source of *Teague*).

Is the Irish "Thady" a corruption of Thaddeus, or is it simply our Teddy for Edward?

SCHIN.

The Irish for *Tim*, a contraction of Timothy—a common name in Cork and Kerry at present amongst the class speaking Irish. It is pronounced *Thige*. In the county Kerry a gentleman of this name was well known, some years ago, by the sobriquet of *Tigheá Wathá*, that is, "Tim of the Stick,"—for he always carried in his hand a formidable looking blackthorn stick.

G. M.

BULSE (3rd S. xi. 254.) — In Miss Edgeworth's novel of *Belinda*, the lively and fashionable Lady Delacour exclaims, on seeing a city dame getting out of her carriage, "Pray, Clarence, look at her, entangled in her bale of gold muslin, and conscious of her *bulse* of diamonds!" This looks as if the word had been occasionally used in conversation at that time, though I never hear it now.

HARFRA.

This word signifies "a certain quantity of diamonds," and is found in Webster. In the Portuguese, *bolsa*, a purse. R. S. CHARNOCK.

NDON, SATURDAY, MAY 4, 1867.

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Notes.

SHAKESPEARE.

NOT: THE EARL OF LEICESTER'S PLAYERS.

tribution to Shakespearian literature I
 permission of the Marquis of Bath,
 ve original documents lately discovered
 rge collection of Elizabethan papers at

irst is an original letter, with seal, from
 Lucy, Esq., of Charlcoot, co. Warwick,
 to "Lord Robert Dudley, Master of the
 Fle date of year is omitted, but the
 have been written between Nov. 1558
 1564; because Dudley was not Master
 se before 1558, and after 1564 he was
 "Lord Robert," but Earl of Leicester.
 r of Charlcoot during that time was
 Lucy, who succeeded his father William
 1551, and continued owner till 1605.
 r of this letter was, therefore, no other
 old friend "Justice Shallow." Shake-
 ing been born in 1564, the letter of
 have no reference to him, or to any-
 he did; but as an undoubted original
 en of so famous a Warwickshire squire,
 pronounced an interesting curiosity.
 ould ever have appeared before is, I
 n the circumstances under which it was
 , next to impossible.

"Thomas Lucy of Charlcoot to Lord Robert Dudley.

"Right honorable, and my singular good lorde, pleasith
 it youar honor to be advertied that according [sic] your
 lordships request and my one [own] promise, I have sent
 you my sarvaunt Burnell, whom I feare will not be
 hable to doo yo' lordshipp such service as I could wish
 nor as his hart would sarve, for that by occasion of longe
 sicknes his strength is greatly decayed, and thereby his
 shutting much hinderid. Your lordshipp must take
 hede in making of yo' matches that Burnell be not over-
 marked, for that at this instant he is hable to shute no
 farr ground, which if youar lordshipp forsee, I doo not
 mistrust but he will be hable to shute with the best.
 Thus as one of the best of youar lordships friends in
 power or habilitie to doo youar lordshipp any service or
 pleasure, although as willing as the greatist in hart and
 good will as youar lordshipp shall well understand when
 occasion shall sarve, I comend you unto God with increas
 of honor according to youar lordships one desier. From
 Charlcoot, the vijth of Aprill,

"at youar lordships comaundment during life,

"THOMAS LUCY.

(Address). "To the right honorable
 and his singular good
 Lorde, my L. Roberts
 Dudley, M^r of the Queens
 horse."

The handwriting is very clear and good, and
 the spelling no worse than that of the great
 majority of letters written by the gentry of those
 days. The seal on this letter is perfect. It is a
 small oval, about five-eighths of an inch long;
 and the device upon it is what, in the language
 of heraldry, would be described as "Three lukes
 (or pikes), fretted in triangle."

"Lucy" and "lukes" remind me of an idea
 that has often occurred to me for amending a
 passage in Shakespeare which, so far as I am
 aware, has never yet been satisfactorily explained.
 In *The Merry Wives of Windsor*, Act I. Sc. 1:—

"Slender [speaking of Justice Shallow's coat of arms].

"They [the Shallows] may give the dozen white lukes
 in their coat.

"Shallow. It is an old coat.

"Evans. The dozen white lukes do become an old coat
 well; it agrees well, passant: it is a familiar beast to
 man, and signifies—love.

"Shallow. The luce is the fresh fish: the salt fish is
 an old coat."

It is this last line which, as it stands, admits of
 no tolerable meaning. But a very slight altera-
 tion would supply one. Divide it, and give the
 last words to Parson Evans. Then, recollecting
 his Welsh pronunciation of "goot" for "good,"
 and "tevil" for "devil," I suppose him to have
 replied: "T'is ott fish in an old coat." Such a
 reply would be quite natural. Shallow had just
 corrected the parson's blunder between *lukes* and

louses by saying: "The *luce* in my old family coat is no *louse*, but a fish: the *freshwater* fish, the pike." The parson's instant thought would surely be: "Very odd—to find a thing that is fresh on a thing that is old." And such words as "T'is ott fish" or "That's ott fish" might very easily be mistaken to the ear for "The salt fish." My emendation would therefore stand thus:—

"*Shallow*. The *luce* is the fresh fish.
"*Evans*. T'is ott fish in an old coat."

2. The other original document found at Longleat is a letter to the Earl of Leicester from the players in his service. In "N. & Q." (3rd S. vii. 331) there was some discussion of the point whether "Will, my Lord of Lester's jesting plaier," might not have been Will. Shakespeare himself. The document now produced presents the names of the Earl's players; but in what year I cannot say, as unluckily there is no date upon the paper:—

"To the right honorable Earle of Leicester, their good
Lord and Master.

"Maye yt please your honor to understande that forasmuche as there is a certayne Proclamacion out for the revivinge of a Statute as touchinge retayners, as your Lordshippe knoweth better than we can enforme you therof: We therefore, your humble Servaunts and daylye Orators your players, for avoydinge all inconvenients that maye growe by reason of the saide Statute, are bold to trouble your Lordshippe with this our Suite, humblye desiringe your honor that (as you have bene alwayes our good Lord and Master) you will now vouchsaife to re-tyne us at this present as your household Servaunts and daylye wayters, not that we meane to crave any further stipend or benefite at your Lordshippes handes but our Lyveries as we have had, and also your honors License to certifie that we are your household Servauntes when we shall have occasion to travayle amongst our frendes as we do usuallye once a yere, and as other noble-mens Players do and have done in tyme past, Wherebie we maye enjoye our facultie in your Lordshippes name as we have done hertofore. Thus beyinge bound and readye to be alwayes at your Lordshippes comāndmente we comitt your honor to the tuition of the Almightye.

Long may your Lordshippe live in peace,

A pere of noblest peres:

In helth welth and prosperitie

Redoubling Nestor's yeres.

"Your Lordshippes servaunts most
bounden,

"JAMES BURBAGE,
JOHN PERKINNE,
JOHN LANHAM,
WILLM JOHNSON,
ROBERTE WILSON,
THOMAS CLARKE."

(Docketed by a Secretary.)

"Y^r L. players."

The date of the "certayne Proclamacion" re-

ferred to might perhaps easily be ascertained that would supply a date to this document.

J. E. J.

Hon. Canon

Leigh Delamere, Chippenham.

[Our readers are greatly indebted to the Bath for enriching the pages of "N. & Q." the first time they have been so enriched by of Longleat) with these curious Shakspeare as also to the Rev. Canon Jackson for his transcribing them. The grant of the first conceded in this country to performers procured by the Earl of Leicester, through with Queen Elizabeth, as a special privilege servants. The original Privy Seal was dissolved Chapter House, Westminster, and bears the date 7, 1574. This interesting document is printed in P. Collier in his *Annals of the Stage*, i. 211.

WILLIAM COLLINS.

I.

I lately had occasion to speak in "this elegant poet, and this induces me a few remarks on some of his Odes, which perhaps be devoid of interest.

It has never, that I am aware of, been that the sentences in Collins's Odes than those of Milton or any other English poet. In this, however, he was far exceeded by French contemporary Gresset, in which "La Chartreuse" I have actually in a single sentence of ninety lines! Thus on the Poetical Character" of several consists, I may say, of but three sentences, which the first is very much involved two long parentheses, and hence neither poet's own, nor in any other edition, been correctly punctuated. In like manner the concluding paragraph or sentence of "Ode on the Poetical Character" has been divided into two distinct paragraphs, and the fact has been supposed to be connected with the preceding one; and as Humour is the dress of the poet, it has seemed absurd to the Sage by his "Mariage de Vengeance" the fact is that from "By old Milton" the end is a single sentence, and the whole to Nature, commencing with a long sentence, and surely that tale belongs to Nature.

It has been observed that of the Odes, with a single exception, the style is always the same. Four begin with "Thou," and one with "Thou," which is rather and shows some want of skill in the poet's criticism on him is confessedly a temptation. How he could write in such a manner whom he loved, and loved, is almost prehensible. It really does surprise

Mr. Willmott, a man of real taste, saying of "Ode to Peace" —

It is one of the least harmonious of the Odes, and than any other justifies the assertion of Johnson, that the diction was sometimes harsh and clogged with metaphors."

His last words I suppose he alludes to "bad'st thou," "sought'st thy," and "hear'st thee"; but the clogging is only to the eye, the final *t* always suppressed in reading. To my ear, "Ode to Peace" is fully as harmonious as the collection. It must, however, be confessed that Collins made too frequent use of 'midst: in his "Ode to Home," however, he committed this error.

Two of the Odes, that on the "Death of Col. Mordaunt" and the "Ode to Evening," require particular examination; for we have different editions of them. The former first appeared in Dodsley's *Collection* in June 1746; it was reprinted, and then printed for the first time in the volume of Odes published by Millar at the end of that year.

Dodsley printed them both, greatly altered, in his "Collection" in 1748.

It has been asserted that these alterations must have been made by the poet himself, for Dodsley never ventured to make them without the poet's consent, and that, if he did, it would have called forth a protest from him. But how can we know that the protest was not made? and as, Collins was so disgusted with the reception his Odes had met with, that he may have had nothing about them, and have left them to fate. As to Dodsley's not tampering with them, that is a thing I am by no means sure of. At the present day, literary booksellers are so somewhat meddlesome; and I think we may find proof, in Mr. Willmott's edition of Dyer, that he was given to meddling in this way. In the beginning of "The Fleece," we meet with some of his handywork; and it was probably a "protest" of the author that put an end to his mischief-making. In the Ode "To Fair Phœbe," &c., Cave would have *Pastora*, and so printed in the *Gentleman's Magazine*. By way, the most curious instance I have ever met with of this audacity is the following: —

In 1816, a printer of a literary turn took it upon him to print and edit Phineas Fletcher's *Island*. His taste, it appears, revolted at the homeliness of —

poorly, poor man, he lived; poorly, poor man, he died,"

and applied to Spenser, and he actually changed it to —

Distrest, alas! he lived; distrest, alas! he died,

without giving the reader any notice whatever.

It is also inferred that the alterations in the "Ode to Evening" must have been made by the poet himself; for his friend T. Warton, when

reprinting it in *The Union*, followed the version in Dodsley's Collection. But it is well known how careless T. Warton was, and he probably made no inquiry, but took what first came to hand.

On the whole, my decided opinion is that the alterations, all of which are for the worse, were made either by Dodsley himself, or some poetaster among his friends. This I shall, I think, demonstrate in another Number of "N. & Q." by a critical examination of the several passages. What I have here written is merely preliminary.

THOS. KEIGHTLEY.

WILLIAM AUSTIN: PRINCESS OLIVE.

Turning over a number of letters which were the property of the late Mr. Thelwall, of political notoriety, and who was editor of a newspaper called the *Champion*, I find a very curious production respecting a certain Mr. William Austin, who was the protégé of Her Majesty Queen Caroline, and as it may be of sufficient value to be preserved in the columns of "N. & Q." I give it at length. The date of the post-mark corresponds with that of the letter, viz. Feb. 2, 1833: —

[Addressed.]

"J. Thelwall, Esq.,

"Dring,

"near Aylesbury.

"Sir,

"I beg to apologise for this intrusion upon your attention, and take leave to inform you that I am a brother of Mr. William Austin, the protégé of Her late Majesty Queen Caroline.

"I have read your letter of the 15th ult. to the Editor of *The Times* (which appeared in that paper yesterday), respecting certain dormant subscription funds, particularly that which was raised to purchase Her late Majesty a service of plate, and submit that such fund ought in justice and charity to be transferred to my poor and unfortunate brother.

"Her late Majesty, by her will, bequeathed to my brother, with a few exceptions, the whole of her property, including plate, but being in insolvent circumstances at the time of her decease her effects were sold to pay her debts. There was, however, a small property given to the Queen by her mother the Duchess of Brunswick, which Her Majesty bequeathed to my brother, as a specific legacy. That property produces only 100*l.* per annum, and is all he has to subsist upon; thus, my brother having been brought up by Her late Majesty from the age of four months, and treated and educated by her in every respect as her own son, is left all but destitute. The circumstance has so preyed upon his mind as to drive him into a state of insanity, and he has now been confined in a lunatic asylum in Italy nearly four years, upwards of two whereof were suffered to elapse without the circumstance being communicated to his relatives. Had the service of plate been purchased previous to Her Majesty's decease it would have come to my brother by the will; and as the money was subscribed for and given to the Queen, in my humble opinion it ought long ere this to have been handed to her executors for the benefit of my brother, who is Her late Majesty's residuary legatee.

"The only benefit my family ever derived by Her late Majesty's adoption of my brother was a situation procured for my father in the Customs, at the small salary of

80*l.* per annum, which is all that he ever had to bring up and educate his children, for whom, out of so small an income, he was unable to make any provision. My father died in August last, leaving my mother and sister totally destitute, and depending upon me and another brother for support. That brother has a wife and four children; I have a similar family; and we are in such distress that my mother is obliged to solicit parochial relief, but all that she is allowed is two shillings per week for herself and my sister.

"I have had an application before the Chancellor upwards of two years, highly recommended, and praying that he would use his influence to procure me a situation in the Customs as landing waiter, but of which he has never taken any notice, although I have repeatedly written to him on the subject. I have also made a similar application to all of Her late Majesty's friends, but every one of them turn a deaf ear to my entreaties. If my parents had not consented to Her late Majesty's adoption of my brother, it is probable she would not have been persecuted, and the Chancellor would not have had such opportunities of displaying the great abilities he possesses. I submit he is indebted to that circumstance for his gradual rise in the profession to which he belongs, and ought not to permit my poor aged and infirm mother to solicit for and receive parochial relief; the above mentioned situation he could procure for me in 24 hours, the salary whereof would enable me to maintain my mother and family comfortably, but I have no friend to interfere in my behalf. Were Her late Majesty now living it would not be so.

"If you wish it I will write you more at large respecting the state my brother is in, for the conduct of some persons has been decidedly illegal and ought to be exposed, but I fear the time has gone by for anything relating to Her late Majesty or her affairs to excite attention or sympathy in the public mind; however, I am informed by one of the persons that before my brother can be brought to England it will be necessary to take proceedings for declaring him a lunatic in Italy, then application must be made to the Supreme Court at Vienna to permit his removal, which it is asserted will be attended with an expense of more than 250*l.*, and that it would require a similar sum to have him conveyed home. My brother has no property in Italy (the estate of Como I am told he never will obtain possession of), and why it should be necessary to declare a man to be a lunatic in a country where he has no property, and where there is no one to dispute his being in that state, I am at a loss to understand. At all events, we are without the means of defraying these expenses, and therefore I wrote to Mr. Hume a short time back to know if something could not be advanced out of the plate fund; but he says, No, the money must be spent in erecting a monument to Her late Majesty's memory, which assertion your letter shows is all a farce. What monument does Her Majesty's memory require? is not my brother a living monument of her memory and her wrongs?

"I hope, my good Sir, if you have any influence; that you will use it in behalf of my unfortunate brother, that he may be brought to England, and am

"Sir, your most obedient Servant,

"SAML. AUSTIN.

"PS. Where do Messrs. Beaumont and Green reside?

"4, Jamaica Row, Bermondsey, Feb. 2, 1833."

I also found a document which will interest those collecting "ana" touching the *pseudo*-Princess of Cumberland—Olive (Serres), &c. It is a most regal scrawl, written upon royal foolscap and sealed with the royal arms; it is addressed

to the Editor of the *Champion*, but undated; being evidently sent by hand mark is impressed upon the direction.

"For the Editor of the *Champion*
"Champion Office.

"Sir,

"I shall be obliged if you will attend to it. Such an attempt will speak for itself. Mr. Kins, Sir Gerard Noel, and others, have seen the window. I thank the Almighty for my s

"Wednesday.

"25, Alfred Place, Bedford Square.

"(Enclosure.)

"An Attempt to Assassinate the Prince of Cumberland.

"On Monday night about eleven o'clock, or persons fired at a window where the Prince of Cumberland was standing, in Alfred Place, and entered the window exactly in the center [middle pane of glass, just two inches above]. This atrocious [*sic*] attempt will speak volume for the English Nation."

F

CHRIST-CROSS. — In *Piers Ploughman* l. 1, we find "Cros and curteis Christ tynnyng spede," where there seems to be a to the prefixing of a cross to the beginning piece of writing, especially of an alphabet primer; see Nares's *Glossary*, s. v. Cross Christ-cross-row. Also in a poem, by J. S. Hawker, called "A Christ-cross" we find at the very beginning—

"Christ his cross shall be my speed,
Teach me, father John, to read."

Now it is to be observed that in (*Treatise on the Astrolabe* occurs the following "This border is divided also with xxii and a small *croce* above the south sheweth the xxiiij. houres equales of the and in the diagrams accompanying the MSS. we accordingly see a *cross* at the starting-point, followed by the twenty-three of the alphabet, *j*, *v*, and *w* being omitted; fact is, that the true use of a cross, in drawing, define or mark a *point*, especially a *point* or measure from (there being no more convenient way of defining a point than by thus calling it as the spot where two short lines intersect). I believe this to be its simple and sole origin, when prefixed to the alphabet in an except that it was also found convenient to increase the number of symbols from the number of twenty-three to the very common one of twenty-four. But it was impossible it could be used long without reference supposed to be made to the cross of Christ must soon have been regarded as invoking blessing upon the commencement of any Hence the term Christ-cross-row, or short

archdeacon Nares has another suggestion, a *cross-row* was probably named from a curious custom of writing the alphabet in the form of a cross, by way of charm; but I prefer the latter explanation. He also says, "the mark on a dial is in the following passage called the *christ-cross* of the dial, being a cross placed instead of xii. :—

to your business roundly; the fescue [? festue, sea] of the dial is upon the *Christ-cross* of Puritan, iv. 2, *Suppl. to Sh.* ii. 607.

There is no need to insert the word *jocularly*; it is natural enough that it should come to be so. WALTER W. SKEAT.
Edge.

HORSES IN DUBLIN.—Everyone who has been in Dublin for four-and-twenty hours must have seen the Carlsisle Bridge, over which there is an immense traffic. I have for very many years, passing over it, watched the horses as they come at all business hours, and, singular to say, have never yet seen it, that I can recall to me, for three minutes without a grey horse upon it, going from, or coming up to, and a few yards of it. I have not omitted this curious circumstance for probably twenty years. H. LOFTUS TOTTENHAM.

A BARNELL.—I have lately heard a proverb which, if unrecorded, is much at variance. Passing over a brook near Kington, Wiltshire, I asked an old man if there were fish in it. He said, "No, not many." "Sort?" said I. "Oh, only little *Jack-a-things*," by which I presume that *Jack-a-* is Warwickshire for stickleback.

C. W. BARKLEY.

ATORY.—In Herefordshire, and possibly in other counties, the ash-pit under the hearth, beneath a large kitchen fire is called the *atory*. The allusion is obvious. T. W. W.

Queries.

CAPTIVE KING AND PSALM CXIX. 137.—In the *Life of Henry the Fifth*, in one of the most beautiful and interesting parts of his remarkable *History of the Church*, dwells on the peculiar solace and comfort which so many have derived from the "through their different trials, of wanescapes, captivity, banishment, bereavement, persecutions," &c. (vol. ii. p. 150). In an address before me, the writer speaks of a captive who wrote on the window of his prison: "O Thou, O Lord, and just are Thy ways." I should be glad to know who is here referred to, and to hear of similar cases. Q. Q.

CORNELIUS ERINGS, OR EVINS.—In *Boys's History of Sandwich*, p. 715, is a short account of one Cornelius Erings, or Evins, who in May, 1648, succeeded in persuading the mayor and jurats of Sandwich that he was the Prince of Wales. Mr. Boys quotes "from papers in my own possession." Do these documents contain anything further about this impostor? If so, where are they? I shall be glad of references to facts with regard to the career of Cornelius Erings alias Evins.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ECCLESIASTICAL BUILDINGS OF BRITTANY.—In Ferguson's *History of Architecture* (1st ed. 2 vols.) I find no account of the ecclesiastical buildings in the ancient province of Brittany, though there are ample descriptions of similar objects in all other districts of France. The cathedrals of Vannes, Quimper, Dol, St. Pol de Léon, Tréguier, &c., the Calvary of Plougastel, the Spire and exquisite "Jube" at Folgoat, and the ruined Abbey of St. Matthew on Cape Finisterre, are amongst the glories of this ancient duchy; besides the innumerable Celtic remains that abound on its granite hills. Can you inform me what works contain the best account of these ancient structures? I have seen some large folio drawings in a French publication which gave me an impression of their architectural importance.

THOMAS E. WINNINGTON.

FRENCH REGISTER OF THORNEY ABBEY.—Where is the French register of marriages and burials at Thorney Abbey? The French register of baptisms is in the custody of the incumbent of Thorney; but the register I now inquire for is missing—it may, nevertheless, still be in existence. Is any copy of it known to exist? and if so, where is it? F. B.

66, Cambridge Terrace, W.

GENEALOGICAL.—Can anyone inform me where I can find the names of the seventy Campbells who were at the skirmish of Keith, 1745? And also, information would be thankfully received respecting the Campbells of Monzie and Finab. And also, information respecting the Chandler family, who were located in Hants, Gloucester, and Wilts, about two hundred years ago. The Visitation of Hants, 1634, gives a pedigree of Chandler of Barton, Southampton. Can any one furnish me with the descendants of George and William, living there at that period? Address, H. A. BRIDGE, Mr. Lewis, Bookseller, Gower Street, Euston Square, London.

"HUMPHREY CLINKER."—In one of the letters (Aug. 8) in this work of Smollett's (from Melford to Sir Watkin Phillips), occurs the following passage:—

"I had a whimsical commission from Bath to a citizen of this metropolis (Edinburgh). Quin, understanding

our intention to visit Edinburgh, pulled out a guinea; and desired the favour I would drink it at a Tavern with a particular friend and bottle-companion of his, one Mr. R— C—, a lawyer of this city. I charged myself with the commission, and, taking the guinea, 'You see,' said I 'I have pocketed your bounty,' &c., &c.

Who is meant by "Mr. R— C—"? X. C.

KEY TO PRINT WANTED.—I shall be particularly indebted to any reader of "N. & Q." who will inform me how to procure (or will lend me for a day or two, if he has it in his possession, and is not willing to sell it) a key to a print of "Eminent Women," drawn by W. Warman, engraved by J. Bacon, and published by Owen Bailey, then of Newman Street, London, but now deceased, on April 6, 1857. I do not appeal to "N. & Q." till I have tried ordinary means of obtaining what I want. Communications may be addressed to me to the care of the publisher of "N. & Q."

JOB J. BARDWELL WORKARD, M.A.

LESLIE FAMILY (3rd S. xi. 175).—Will any of your correspondents upon the subject inform me which of the Brouns of Coalstoun raised a troop of horse in the service of the Pretender, and by the influence of his family escaped to Virginia from the penalty of his treason? I should be glad to know his *Christian* name, and if an elder or a younger son.

A. H. G.

PAUL VERONESE FROM HAMPTON COURT.—I am informed that there is now in the London picture-market a Paul Veronese abstracted from the gallery at Hampton Court by Prince Frederick, father of George III., pawned by him for 1200*l.*, and never redeemed. Can any of the readers of "N. & Q." throw any light on this curious scandal?

HERMAGORAS.

QUOTATIONS WANTED.—

"O hadst thou lived when every Saxon clown
First stabbed his man, and then paid half-a-crown:
With such a choice in thy well-balanced scale,
Say would thy avarice or thy spite prevail?"

W. D. W.

In the *Ingoldsby Legends* the following lines occur in "The Bagman's Dog":—

"But still on the words of the bard keep a fixed eye,
'Ingratum si dixeris omnia dixi!'"

Who is the bard referred to?

A. P.

Who is the author of these lines? I find them written below a water-colour picture, an Eastern scene—a courtyard, or patio, in full sunlight:—

"Hail, gentle Sleep! attend thy votary's prayer,
And though Death's image, to my couch repair.
How sweet thus lifeless, though with life, to lie!
Thus, without dying, O how sweet to die!"

L.

"The pious Alfred, king to justice dear,
Lord of the harp and liberating spear."

SCISCITATOR.

The origin of the motto "Chi leg adopted by one of the Metropolitan li panies?

Can any correspondent of "N. & Q." assist me in identifying the following passage, quoted by Edgar Allan Poe in his poem entitled *Al Aaraaf*?—

"The verie essence and, as it were, spring origine of all musick is the verie pleasur which the trees of the forest do make when th

Poe says that he met with it in an old tale. Perhaps some disciple of Capt who is in the habit of pondering "ov quaint and curious volume of forgotten I have chanced to light on the above pass

I quote from the edition of Poe's published by Addey & Co., London, 1856.

Who is the author of the line—

"But with the morning cool reflection can quoted by Sir Walter Scott in the "Chr the Canongate" (*Waverley Novels*, ed vol. xli. p. 124)? Mr. Grocott, in his *Index of Familiar Quotations*, attributes Scott, but the latter undoubtedly introduced a quotation from some other writer. The novelist was, as we know, in the habit of scribing "Old Play," or the name of some who never existed, to lines of his own; but, so far as I am aware, he only in the mottoes to his chapters.

JONATHAN BOY

Who is the author of the lines beginning

"They err who tell us there is need
Of time for love to grow."

Where, and by whom, is the following portion of which I can remember: "We queens in England, housewives in German in Italy," &c., &c."?

JOE

SHREWSBURY GRAMMAR SCHOOL.—For cent article in *Blackwood's Magazine*, giving account of Shrewsbury School, it appears an old custom of the boys acting a play between Midsummer or Christmas holidays was by Dr. Butler about thirty or forty years ago. I have little doubt that among your contributors are many old Shrewsbury scholars, perhaps of them would have the kindness to answer the following queries:—1. What was the date of the first performance under Dr. Butler's régime? Have there been plays, Latin and English, by the boys during the last few years? 2. Any original dramatic sketches, epilogues (English), &c. &c., been written (on any occasion) for the Shrewsbury school theatricals; and who were the authors? 3. Can any old Shrewsbury scholar give a cast of the characters of these school plays?

Queries with Answers.

WILLIAM CHAMBERLAYNE.—Is anything known the birth, parentage, or education of William Chamberlayne, author of the *Pharonnida*? In the edition I have before me—viz. that of 1659, he calls himself "William Chamberlayne of Shaftesbury in the county of Dorset." His book is noted by a publisher connected also, as I conjecture from his name and sign, with this county—"Robert Clavell, at the sign of the Stag-head (the crest of the Dorsetshire Clavells), near Gregories Church in St. Paul's Church-yard," and it is dedicated "to the Right Worshipful, William Portman, Baronet."

In this dedication he mentions the "candid relation" which the good baronet had lately given him "more youthful labours, whose humble hints moving your name to beautify their front, to the publick view unsullied by the cloudy aspect of the most Critick Spectator."

I should be glad if any of your readers could direct me to these. C. W. BINGHAM.

Of William Chamberlayne little more is known than that he was a physician at Shaftesbury in the reign of Charles I., whose cause during the civil wars he espoused; as is to be inferred from the conclusion of the third book of his Heroic Poem *Pharonnida*, was present at the last battle of Newbury. His poetical labours, in all probability, suffered some interruption from his more like occupations, and this supposition is strengthened by the circumstance of the two last books commencing with a new paging, and being printed in a different type. However rich Chamberlayne might be in the gifts of nature, he was not very plentifully endowed with those of fortune, as we collect from the beginning of the first book, where he complains of poverty, and the bad reception his poem had met with. In the preface of his poem he informs us, that fortune had placed him in too low a sphere to be happy in the acquaintance of the age's celebrated wits. He died on January 11, 1689, having lived to the age of seventy years, and was buried in Shaftesbury, in the churchyard of the Holy Trinity, where his son, Valentine Chamberlayne, erected a monument to his memory.

During the preceding year Chamberlayne published a tragic-comedy entitled *Love's Victory*, (London, Printed by E. Cotes, and are to be sold by Robert Clavell at the Stag-head near St. Gregories Church in St. Pauls-church-yard, 1658," 4to. This comedy is also dedicated to Sir William Portman, Bart., in which he tells his patron that "if the reading afford you but as many minutes as my composition did me hours of retired content, I shall think these low delights of youthful fancy worthy the esteem of my maturer thoughts, to which the burthens of employment have now added (if not more judgment) yet more solidity." For this account of William Chamberlayne we are indebted to a writer in the *Retrospective Review*, i. 21.]

GAUNT HOUSE.—This place was a royal garrison during our great civil war (Sprigge, *Anglia Rediviva*, p. 27). Where can any account of its ancient and its present state be found?

A. O. V. P.

[The curious and interesting building called Gaunt House stands between Standlake and Northmore, co. Oxford: it is partly moated, and retaining traces of a drawbridge. In 1835, when Lewis published the third edition of his *Topographical Dictionary*, it was tenanted by a farmer. Anthony à Wood, in his manuscripts relating to the history of this place, has supplied a few particulars concerning it. He conceives it was built by John Gaunt and Joan his wife. There was a brass in Standlake church, on which was engraved the following inscription: "Orate pro anima Johanne Gaunt, nuper uxoris Johannis Gaunt, quæ obiit x. die Martii, anno Dom. MCCCCLXV." It seems, however, very unlikely that it ever was the residence of John of Gaunt, Duke of Lancaster, who died in 1399. When this house was used as a garrison for King Charles I. in the years 1644-5, it then belonged to Dr. Samuel Fell, Dean of Christ Church, and afterwards to his son Dr. John Fell, Bishop of Oxford.

In *Mercurius Civicus, London's Intelligencer* of May 29 to June 5, 1645, we read that "On Monday last, June 2, it was advertised by letters from the leaguer before Oxford, that upon the Friday before, two hundred of Colonel Rainsborough's regiments of foot marched with Captain Porter and his troop of horse to view a garrison of the enemies called Gaunt House, about eight miles from Oxford."

Again, in *A Perfect Diurnall, or Some Passages in Parliament*, No. 97, June 2-8, 1645, it is stated, "From our forces before Oxford by letters this day (June 2) it was certified, that Col. Rainsborough with his regiment of foot, and three troops of Col. Sheffield's horse, had taken in Gaunt House (a garrison of the enemies within eight miles of Oxford) the governour with all his soulders, armes, powder, and provisions."]

JEFWELLIS.—The following is from an article on "John Knox" in the *Westminster Review* for July, 1853, p. 20:—

"It so happened that certain faithful of the West—some of Lord Argyle's men probably—were in the town. They had come in at the news that the preachers were to be tried, and the meaning of this proclamation was perfectly clear to them; so, by way of reply to it, they assembled together, found their way into the presence-chamber where the queen was in council with the bishops, to complain of such strange entertainment; and, not getting such an answer as they desired, one of them said to her, 'Madame, we know this is the malice and device of those Jefwellis and of that bastard (Archbishop of St. Andrews) that stands by you; we vow to God we shall make a day of it.'"

What is the meaning of the word *jefwellis*?

E. E. C.

[Jefwellis is sometimes spelt Jewel, Jefwell, or Javell, "the etymon of which," says Jamieson, "like the signification of the term, must be left uncertain." Mr. Laing,

in his Glossary to Knox's *History of the Reformation*, gives the following explanation of this term: "Jefwellia, knaves, or a contemptuous expression, equivalent to jail-bird, derived from *javel*, jefwell, jail, or prison." Mr. Way has also a note on this word in *Promptorium Parvulorum*, p. 257: "Javel, or jével, is a term of contempt, which signifies, according to Bishop Kennet, a rascal or base fellow —

'Lat be, quoth Jock, and call'd him jével,
And by the tail him tugged.'

Christ Kirk, st. 7.

Consult also Nares's *Glossary*, s. v. Javel.]

SERBONIAN BOG.—In one of the later speeches in parliament allusion was made to the Serbonian Bog; and J. A. St. John, in his work on *Egypt and Nubia*, p. 55, speaking of the large lakes in the Delta of the Nile and near it, says:—

"Farther to the east we have the Birhet-el-Balah or Date Lake, and the Sebaka Bardual or Sirbonian Bog, 'where armies whole have sunk.' Modern experience has verified the account given of this singular tract by the ancients. The descriptions of Strabo and Diodorus Siculus are still applicable to its present state. Diodorus tells us that entire armies have perished through ignorance of this marsh, which the wind sometimes covers with sand that conceals its dangers; this does not immediately give way beneath the feet, but sinks by degrees, as if to betray travellers, who continue to advance, until discovering their error, they endeavour in vain to assist one another, their efforts contributing only to their destruction; their struggles only plunge them deeper and deeper, until they are finally overwhelmed."

Can any of your readers give any further account of this lake, or say where any one can be obtained?

AN OLD SUBSCRIBER.

[In the article "Sirbonis Lacus" in Smith's *Dictionary of Greek and Roman Geography* our correspondent will find numerous references to classical writers who speak of—

"That Serbonian bog

Betwixt Damiatra and Mount Casius old,
Where armies whole have sunk."

The limits of the Serbonian bog have been much contracted in later ages by the elevation of the sea-border and the drifting of the sands, and the lake is now of inconsiderable extent.]

"POOR JOE THE MARINE."—Can you inform me where the words and music of a song much sung in naval circles some forty years ago, called "Polly of Portsea and Joe the Marine," can be found?

J. O.

[The origin of the pathetic ballad of "Poor Joe the Marine" is rather affecting. The author of it, John Ashley of Bath, being at Portsmouth early in this century, witnessed the funeral of a marine, and observing one of the followers particularly affected, after the ceremony he inquired of him the cause of the death of the marine, and received the following answer: "Poor Joe, whom we have just put in the grave, was going to be married a few weeks ago to a pretty girl in the neighbourhood, but on our way to church, we were hailed by our lieutenant, and instantly sent on board, as the ship we belonged to

was ordered to sail at a moment's notice, in chase of a strange vessel that had been seen to capture some merchantmen at no great distance from us. Off we went with a fair wind, and soon came up with the enemy: she proved to be a French ship of superior force. The action was close and hot, but after three hours' fighting she struck her colours. We towed her into Portsmouth, and when we came to anchor poor Joe and many other wounded marines and sailors were hoisted into a boat to be taken to the hospital; but my brave comrade there (pointing to the grave) died before he reached the shore. The poor girl was so much affected when she heard his fate, that it turned her brain, and she died the next day raving mad." The words of the ballad are printed in *Trifles in Rhyme*, by John Ashley. Bath, 12mo (1833), p. 50, and in *The Universal Songster*, published by Leburn in 1825, vol. i. p. 199. The music of it was published about 1812 by Walker of London; and again arranged and partly composed by Walter Rode, and published by H. White, 337, Oxford Street.]

"A SOUL ABOVE BUTTONS."—Whence comes this much hackneyed saying? ST. SWINOC.

[To the question put by Fustian, the pseudo timely writer: "Have you been long upon the stage, Mr. Daggerwood?" that strolling player replied, "Fifteen years since I first smelt the lamp, Sir. My father was an eminent button-maker at Birmingham; and meant to marry me to Miss Molly Metre, daughter to the rich director of the coal works at Wolverhampton; but I had a soul above buttons, and abhorred the idea of a mercenary marriage. I panted for a liberal profession—so ran away from my father, and engaged with a travelling company of comedians."—*Sylvestre Daggerwood*, a drama by George Colman the Younger, scene 1.]

HYMN.—Will you kindly inform me upon what authority the well-known hymn commencing "When gathering clouds" is attributed to Sir Robert Grant (Lord Glenelg), as I have good warrant for stating that its six verses were composed by my grandmother, Mrs. Caird of Edinburgh, who died in 1831?

S. WORDSWORTH POOL, M.D.

[This hymn is printed among the *Sacred Poems*, by the late Right Hon. Sir Robert Grant, Lond. 1838, 8vo, edited by his brother, Lord Glenelg. His Lordship states, "Of those poems which are already known to the world, copies have been multiplied; but they vary so much from the originals as well as from each other, that it became necessary to present to the public a more correct and authentic version."]

PERPETUANCES.—What are perpetuances, which I see named as an article of trade in a merchant's account-book, 1638 and thereabouts? The book is written in French.

QUERACUL.

[Perpetuana is a kind of glossy cloth, better known as everlasting. In Sir E. Dering's *Account-Book* is the following entry: "Sept. 2, 1648. It. Paid the upholsterer for a counterpayne to the yellow perpetuance bed, 8l. 10s."

Replies.

ST. MICHAEL'S MOUNT, CORNWALL.

(3^d S. xi. 215.)

The earliest authority for the British name of a well-known spot—

"Who knows not Myghels Mount and Chaire?

The pilgrimes holy vaunte,

Both land and island twice a day,

Both fort and port of haunte?"—

Carew, *Survey*, fol. 154, original edition, 1602; here he gives it "*Cara Couz* in *Clowze*, that is, hoare rocke in the wood." Here the rendering agrees with the English name given by William Worcester, who speaks of the "*Apparicio S. Michaelis* in monte Tumbâ, antea vocato le Hore—in the wodd." (Davies Gilbert, iv. 232.) Elsewhere W. W. calls it Mons Michaelis and Mount Myghell and Mychell. Camden (Gibson, p. 6,) gives us the old name was Dinsol, but that it was called by the inhabitants *Careg Cowse*, i. e. a ry rock,* and in Saxon *Mychel-roc*, i. e. Michael's-place.† Norden,‡ who was contemporary with Carew and Camden, seems to have copied the latter, only mistaking the last Saxon *er*, a *v*, for an *r*. He makes it "in the mishe language *Careg Cowse*, the graye rock, in the Saxon tounge *Milchelstor*,‡ Michaels or mount."

Hals, as printed in Davies Gilbert, (vol. ii. p.), makes Carew give the name "*Cara couz* in *z*," and to interpret this, "the grey rock in flood." (Qy. Is this one of the numerous orthographical errors found in D. G.?) Hals then says, "This is a corruption of *Carra clo gris* in an *r*," i. e., rock-clo-grey in the wood; *clo-gris*, according to him, meaning "the grey clo" (a sort of hard stone between a moor stone and a marble. *Carew, Vocab.*, 2 ed. p. 424.) I will say no more about this, as Hals's authority on old Cornish is for nothing; and, as likely as not, he wrote "ood" (*supra*), though how he could get a "flood" out of *clouz* I do not see. Whitaker, annotating Hals, and quoting from Borlase's *Scilly*, p. 94, says the real name was *Carreg luz* in *kuz*, a hoary rock in a wood." (Davies Gilbert, ii. 201.) But the Appendix to Polwhele's *History of Cornwall*, p. 16, Whitaker, after quoting Carew, is made to say, "the real name is *Carreg lug* in *Kug*, hoary rock in a wood," still referring to Borlase's *Scilly*; and though this variation is plainly a typographical error, the printer mistaking the two *zeds*, made in the MS. to come below the line) for *g's*, it has been again and again given by persons

who do not themselves know the old language and are obliged to take on credit what others say, and have not the opportunity of referring to Borlase's *Scilly* as the genuine old reading. This typographical error has been avoided, in one instance, in the following quotation from Dr. Pryce's MSS. on S. Michael's Mount:—

"The Cornish inhabitants (remarkable for naming places from their most striking and natural properties) antiently called it *Karak-luz-en-Kug*, i. e., the grey or hoary rock in the wood. The wood is gone, but the remains of the trees sometimes found buried under the sands between the Mount and Penzance confirm the propriety of this name."—(*Polwhele*, ii. 125, *note*.)

Polwhele also quotes, on the same page, from Scawen's MS., his version of "the Cornish appellation *Carn coose an clowse*," which "he Englishes as the rock hid in the wood;" apparently taking Carew's *Cara* to equal *Carn* ("n" is frequently dropped when *carn* enters into the composition of a name, and "a" is as frequently added between compounds), *an* to be the article, and *clowse* to equal *celys*, "hidden;" if so, the literal rendering, according to Scawen, would be "the concealed rock in the wood," or "the hidden wood rock," which it could scarcely be called, as it is and must ever have been, like *Carnbre* and many other *carns*, very conspicuous.

Sir Christopher Hawkins (*Tin Trade of the Ancients*, p. 73) makes Camden say that the old name was *Careg Cowse* in *Clowse*, which, as well as Carew's version, he says "may be interpreted the grey stone, or grey stone building, on the rock." I do not see how he is justified in bringing in building (though *Car* does equal *Caer*, a castle, as well as *Carn*, a rock, in compound names). Sir C. Hawkins would also render Borlase's *Karreg Luz* in *Kuz* "the grey rock in or near the wood," and adds, "if the bottom of the bay was, as it is said to have been, originally covered with wood, the Mount would appear as surrounded with wood."

To get at the correct reading of this name, we must take the oldest version, i. e. Carew's. We must remember that though a Cornishman, living when the Cornish language was spoken, and writing possibly at Pensignance, not more than two miles from the place where I am writing, it is generally acknowledged that he had but an imperfect knowledge of the old tongue, and would write it phonetically, as nearly as possible, according to the vulgar pronunciation; for had he asked how the name was spelt, he would probably have been told, and with truth, it never was spelt: an answer that was actually given to this question in the Peak of Derbyshire, by a guide pointing out and naming various objects; naming them, as he said, "as uz calls 'em." The name, as Carew heard it, would be run into one word, that is *Caracouzanclowse*, or possibly *Caracouzanclowze*, the

* This should be the wood rock or rock in or near a wood. He has omitted *louz* or *luz*, hoary. In the abridged edition, 1701, vol. i. p. 86, it is rendered *The hollow rock! Speculi Britanniae Pars*. (Printed 1728, p. 38.) Plainly a misprint for *Mitchelstor*.

"l" having been put in the wrong place by the printer, and this error having been overlooked by Carew. If we take this view, the meaning is plainly the one given by him and by William of Worcester before him. Carac, careg, is rock, and louz, luz, is grey. Greyrock is a common enough name here both in the old vernacular and its English rendering. We have Carn Greyrock (a reduplication), near S. Austell; Caraclouse, in S. Merrin; Carac Clewse, in Vryan, &c. The name of this latter place is taken from the Ordnance map, a not very trustworthy source generally, but very useful in this case, as the persons employed did, as I have supposed Carew to have done, put down the names just as they heard them, and then divided them as well as they could, and in this case through ignorance of the meaning of the name altogether, or not knowing that "luz" meant grey, dividing Caracleuse as they caught it, added a "c" to the last element of the word, just as Carew or his printer dropped it from the first, writing Cara instead of Carac, as the following word began with a "c,"* and, as I say, the two were probably run together. The remainder of the name as amended is easy enough, Couze=cus, a wood; and in, en, is the preposition, or we may say in, en, an is the article or the sign of the genitive case; so thus we get "the grey rock, in, near, or of, the wood." It should be remarked that "IN" is printed in Carew in different characters from the other words. This may be to mark the division into distinct words of *Carac-lous* in *Cowze*.

I do not know that Mr. Pengelly has any authority for supposing that *Carac-lous-incouze* was the name of the island prior to the introduction of Christianity. There is every reason to believe that *Dinsol*,† the hill consecrated to the sun, was its pre-Christian designation. Its first Christian name was taken from S. Michael, to whom it was consecrated, that the sanctity it already had as a heathen place of worship might be a furtherance rather than a hindrance to Christianity. The vulgar name *Carraclouse* in *Cowz*, which of course may be a popular corruption of something else, may have given rise to the legend of submerged Lyonesse; just as the *Penny come quick* story was invented to account for the name *Pen y Cwm gvic*. Or, if we suppose that the legend gave rise to the name, and that the legend was invented to account for the discovery of the submerged forest on the shores of Mount's Bay, we can parallel this with

* Or if, as I have supposed, *Cous* and *Clouse* have changed places, the C in the latter word should be added to Cara, thus making *Carac-louze*. Taking this into consideration, I am satisfied that Carac louz in couze is the correct reading, agreeing with Borlase's *Carreg Luz* in *Kuz*.

† Some take *Dins* as equal *dinas*, a fortification; if so, I should make the termination -ol = *uhal*, *lofty*; Trewhal is lofty dwelling.

the legends of S. Hilda, at Whitby, and S. Keyn, at Keynsham, turning snakes into stones to account for the existence of ammonites in these places.

In conclusion, I should like to ask Mr. PENGELLY if he was correctly reported in the newspaper, which made him say at the Birmingham Congress that "20,000 years ago Cornwall was inhabited by a Cornish-speaking people."

JOHN BANISTER.

Saint Day, Scorrier, Cornwall.

Mr. PENGELLY will find a great deal of information about this subject in a paper by the Rev. Edmund Kell, published in the last number of the *Journal of the British Archaeological Association*, Dec. 31, 1886, p. 351.

GEORGE VERRILLIN.

ALPHABETS IN THE CONSECRATION OF CHURCHES.

(3rd S. xi. 323.)

Whether W. H. S. is fully borne out in his inference of the symbolical signification of the letters of the alphabet upon church bells, from the symbolism of the Greek and Latin alphabets inscribed on the pavement at the consecration of a church, I think doubtful; but my present object is to offer a few notes upon the latter usage. It was not only part of the "ancient ceremonial," but it continues in use in the modern ceremonial of consecrating churches, wherever the Roman pontifical is used, in all parts of the Christian world. Ashes are spread upon the pavement in the form of a cross, in two lines, each of about a hand's breadth; one extending from the north-west corner to the south-east, and the other from the south-west corner to the north-east, as churches usually stand; but, in every case, the first beginning at the left-hand corner as the church is entered from the great door, and the other from the opposite right-hand corner. These lines of ashes of course cross each other in the middle, and form a St. Andrew's cross. At one part of the ceremonial the following antiphon is chanted:—

"O quam metuendus est locus iste: vere non est aliud, nisi domus Dei, et porta cœli."

The canticle *Benedictus* follows, with the above antiphon repeated after every verse; and with this is chanting, the consecrating bishop, from with the end of his crozier, first the letters of the Greek alphabet, beginning at the left-hand corner of the pavement, and then those of the Latin, beginning from the right-hand corner, and so disposing them that they fill up the entire space to the upper extremity of the floor of the church. After this he proceeds to consecrate the high altar.

the Sarum, Exeter, and other English pontificals, the bishop inscribed the Greek alphabet in the north-east corner to the south-west, and Latin from the south-east corner to the north-west, and upon sand, not ashes; and recited a prayer at the end of the ceremony, standing in the aisle between the two alphabets at the west end of the church, in which occurs the following petition:—

Audi vota orantium super hoc pavementum, in quo, astrumentum fidei illorum, divinarum characterum a duobus angulis hujus domus usque in alios depinximus angulos, et verba legis tue in tabulis eorum misericordias tue digito ascribe: presta ut quicquid ex ore humilitatis nostrae faciendum erit, hoc facere cupiant, sique vivant ut illuc perire valeant, ubi nomina sua in libro vite eternae esse gratulentur, &c."

The mystical signification of the ceremony is sufficiently indicated. It is of very high antiquity, for St. Gregory mentions it in his *Sacramentary*:—

Deinde incipiat pontifex de sinistro angulo ab oriente ad pavimentum, cum cambretta sua, A.B.C. ad dextrum angulum occidentis; incipiens iterum ter a dextro angulo orientis, A.B.C. scribit usque in eum angulum occidentis Basilicæ."

Skell, in his *Monumenta Ritualia* (vol. i. p. 174) quotes this, and also the explanation of the ceremony by Remigius of Auxerre, a ninth century, in his treatise on the Divine Sacraments, which he states to have been followed by Durandus. The latter gives a long explanation in the sixth chapter of his *Symbolism*, 20 to 24. F. C. H.

The last paragraph of the article of W. H. St. John leads to the supposition that the "ancient pontifical observed in the dedication of churches" has been since altered in relation to the inscription of the alphabet. It also reads as if only one alphabet was inscribed. A reference to any pontifical will show that the rite is unchanged. It is the same in every part of the world at present. I will give the rubric:—

Terminum, dum premissa cantantur, Pontifex, acceptis baculo pastorali, incipiens ab angulo Ecclesiæ, ad unum intrantis, prout supra lineæ factæ sunt, cum extremitate baculi pastoralis scribit super cineres alphabetum suum, ita distinctis literis ut totum spatium occupent, elicit.

Deinde simili modo incipiens ab angulo Ecclesiæ ad unum intrantis, scribit alphabetum Latinum, super eum distinctis literis, his videlicet."

It follows a diagram of the lines and alphabets—"his videlicet." The two alphabets interlock each other, and make the figure of a long St. Andrew's cross.

D. P.

St. Peter's Lodge, Malvern Wells.

POEM BY MAURICE O'CONNELL.

(3rd S. xi. 214.)

I have been familiar for many years with the poem of which J. N. of Melbourne cites a verse. It was published by W. Maher of Birmingham on a broad-sheet, and of this I possess a copy. I have applied to him, but find that it is no longer in print. This circumstance, together with the intrinsic merit and curiosity of the piece, and the fact that it has never (so far as I can ascertain from Mr. Maher) been published elsewhere, lead me to believe that our obliging Editor will not refuse to his distant correspondent the pleasure of seeing the entire piece preserved in these columns. The sheet is headed with the ensuing statement:—

"The following verses were spoken at St. Mary's College, Oscott, in Midsummer, 1836, by the author, MR. MAURICE O'CONNELL (nephew to Daniel O'Connell, Esq. M.P.) a youth 14 years of age, since carried off by a premature death:—

"ON MAN.

"I saw him in his glory,
Bewildered in his bliss,
And every joy that earth could give,
And every smile was his.
Mirth spread its wings on the balmy gale,
And laughter stifled the voice of wail.
But his heart still yearned for something more—
For a fairer land, for a happier shore:—
Man was not made for this.

"I saw him in the battle—
His hand was black with gore,
And his eye flashed fire as the bickering steel
Each beating bosom tore;
And in scenes of slaughter he revelled wild,
Like the frantic mother that's lost her child;
But that demon scowl, and that Bacchanal rage
Bring not a glow to the breast of the sage:—
Man was not made for this.

"I saw him court ambition—
I saw him mount her car,
And blast the earth with his noxious breath,
A solitary star.
And o'er vanquish'd worlds he soared supreme,
Like the eagle that dares the day-star's beam;
But a mighty void still craved in his breast,
And wild dreams stole on nightly rest:—
Man was not made for this.

"I saw him scan the heavens,
And pierce through nature's laws,
And read the secrets of the deep,
And tell each hidden cause;
But his spirit beat 'gainst its mortal cage,
As eager to scan an ampler page,
And the brightness of each diadem star
Only told of a something lovelier far:—
Man was not made for this.

"I saw him at the altar,
In sadness and alone,
And his bosom heaved, and his lips were moved
In humble orison.
And the thought of his frailties woke a sigh,
And the tear of repentance stole to his eye,
And he bowed him down to the lowly sod,
To ask forgiveness of his God:—
Oh! man was made for this.

I saw him on his death-bed—
No frantic fear was there;
But seraph-hope was throned in his breast,
As he muttered a last fond prayer.
A crucifix was in his hand—
Redeeming pledge of a brighter land;
To clasp his dying Saviour he tried,
And in that effort of love he died:—
Oh! man was made for this."

WILLIAM BATES.

Birmingham.

"BUTTERMILK."

(3rd S. xi. 20.)

LOUISA leaves to the gentlemen readers of "N. & Q." the question raised by D. E. F., touching the etymology of Buttermilk. Finding that the subject has given rise to comment, she begs to offer one or two more instances of similarity in the languages as seen by her since her last communication, during a visit to Malines. This fine old town is far more unsophisticated than Brussels, and retains without *mauvaise honte* its Flemish street nomenclature. Rue de l'Ecole, School Street; Rue Jour el Nuit, Dag en Nacht Straet; Rue du Cygne, Schwan Straet; Vieuse Bruel, Ouden Bruel, are some of the principal streets and highways. To these may be added the titles on shops, gathered at a hasty glance, such as "Goud en Zilver Smit," over a gold and silversmith's establishment; and "Fabrïck Tabak en Snuyf," over a tobaccoconist's.

To those of your readers who travel, I beg to recommend Malines as one of the finest and cleanest of Belgian towns. To the humorist, as well as to the lovers of the picturesque and antique, this place on a fair day (Saturday) is a fund of interest. To the former, the market-place, with its quaint characters, costumes, wares and customs; high above which, mingling with discordant bands and the shouts of barter, ring the bells of St. Rombaul, chiming every quarter of an hour that most *risqué* of airs for a cathedral peal, "Il Bacio;" and to the two latter, the cathedral itself, from whose bell tower, 348 feet high, the profane carillon descends, and in which is a Crucifixion by Vandyck; Notre Dame de Hanswyk, the shrine of a miraculous image of our Lady that in the ninth century floated up the river Dyle, and stopping deliberately at a certain spot, was taken up by the pious inhabitants and placed in the church that still overhangs the river and bears her name; the ancient Museum, to which there is no catalogue, and in which there are the most admirable and interesting portraits—a pathetic Crucifixion by Rubens, large national pictures of great historical value, and some of the quaintest imaginable specimens of Flemish humour and patience ever designed or painted; all will be of interest, and of that interest, from the quiet cheer-

fulness of the place, that subdues without ad-dening. The river winding through the town furnishes many an exquisite bit for the water colourist; and the old curiosity shops of the town abound in rich carving, in tapestries, and ivory and iron work, most of it doubtless the *débris* of the revolution's devastating work. For the rare and beautiful church fittings and furniture that once adorned St. Rombaul, Notre Dame de Hanswyk, St. Jean, their tapestries, lace, stained windows, metal gates, minor altars, and jewelled shrines, we must look to private collections and public museums, notably perhaps to the South Kensington.

Seeing a note upon Ste. Barbe (3rd S. x. 245-291), I may add that in Malines her chapel abounds. She is the patroness of the blind and of the Viaticum, hence perhaps her representation (which I have seen) in the *Journal Illustré*. She is always represented with a tower—in her hand, if a statue; in the background, if a picture. Can this accessory have any connection with the chapel, reception-room, bakehouse, or powder magazine mentioned by A. A.?

LOUISA.

Brussels.

PROVERBS.

(3rd S. xi. 331.)

1. *As right as a trivet.* This appears to refer to the fact that a *trivet*, or any other utensil with three legs or points of support, will invariably stand firm, although these may not be exactly of the same length or height. The case is, however, different with a four-legged stool. There a considerable amount of skill and accuracy is required to insure it resting on all four legs at once. I remember hearing a carpenter, who had succeeded in doing this, make the observation: "There it is as firm as a trivet."

2. *As clean as a whistle.* This presents more difficulty. It is true enough, as every sportsman must have had occasion to observe, that if any flue, or other extraneous matter, gets into the narrow mouthpiece, the instrument becomes dumb. There is, therefore, a necessity for keeping it clean. But to this there is the obvious objection that the proverb applies to the act of cutting: "He cut it through as clean as a whistle."

The following explanation has been suggested. If a strong and rapid cut is made with a sword, it will produce a whistling noise. I remember when practising the sword-exercise with one of the best, if not the best, *sabreur* in the British army, his saying to me, "Let me hear your blade whistle." A "clean cut" is also a common expression. In fact, no cut will make the sword whistle, unless it be, to use the technical phrase, cleanly and strongly delivered. With a little eli-

ion, you might get from this the phrase: "To ut as clean as a whistle."

In reference to cutting or severing, you have also the Scotch expression: "He took it off as lean as I would the head of a sybie,"—i. e. a young onion.

GEORGE VERE IRVING.

As right as a trivet: As clean as a whistle.—In Pembrokeshire, a triangular iron frame with three feet—two of which rest on the front of the grate, and the third on the back—is used in kitchens to support the large iron pot so constantly seen in Welsh houses. This is called a *trivet*; and if not *right*, i. e. level, the pot topples over. A small three-legged stool is called a *trippet*, in the Pembrokeshire vernacular—the two words being evidently a corruption of *tripod*. Should any dirt or foreign matter get into a whistle, it will not sound: therefore, "As clean as a whistle," must signify thoroughly clean.

JOHN PAVIN PHILLIPS.

Haverfordwest.

These are excellent examples of the way in which proverbs rapidly become obscure when based on something that is a sort of pun upon words. Thus, we use such a word as *deep* in two senses, and we might facetiously call a very astute man—as *deep* as the Bay of Biscay, which would be readily intelligible at first, but might easily, by a slight alteration, become almost meaningless. I suppose this same sort of process to have been at work in the case of the two above proverbs. The "rectitude of a trivet" consists in its *rectangularity*. If that sort of trivet which is placed upon the upper bar of a grate is not accurately made, the kettle that stands upon it will not stand even, but most inconveniently slouch forward or backward. The trivet, to be a good one, must be *right-angled*, or made "right and true." In the next proverb a further stage of corruption of the sense has been reached, the word *clean* being put for *clear*. No sound is more *clear* than that of a whistle; hence "as clear as a whistle" is good sense. But if a man speaks of cutting anything off with perfect smoothness and evenness, he would say he has cut it off *clear* or *sheer*, or *clean*, with equal readiness; and he would probably add the words "as a whistle" to one phrase quite as soon as to the other, without any great amount of reflection as to the congruity of his speech. Just in the same way, a church is a *safe* place of sanctuary, or may be regarded as *safely* built, secure, and *fast*; whence arises such a question and answer as the following, which is not uncommon:—"Is he *fast* asleep?" "Aye, as *safe* as a church." A play upon words necessarily leads to a play upon phrases. See note on "as dead as a door-nail," "N. & Q." 3rd S. xi. 173.

WALTER W. SKELT.

These proverbs I think pretty well explain themselves. A trivet has, or is supposed to have, *three* legs, and therefore will stand right aowever uneven the surface it is placed on. This is not the case with articles having four legs.

If a whistle has but a small substance in it, it will not sound, therefore it must be "clean."

P. E. M.

ASSEMBLIES OF BIRDS.

(3rd S. xi. 220.)

Although myself no bird fancier (inasmuch as I have an antipathy to the enforced song of the captive), the interesting remark of U. U. induces me to resume this subject.

Bird councils are more common in warm than in cold climates, where, as it were, club meetings in some favourite tree are more popular than the domestic nest. In India, particularly near encampments, I have listened with interest to the chirping, whistling, chatter and flutter, of perhaps three or four hundred small birds, in some tree hard by, until darkness suggested silence to the noisy choristers. In such cases, I have been inclined to suspect that these discussions are of the nature of closing the affairs of the day by reports, as in regiments at tattoo, with this difference, that the feathered *private* evidently insists on putting in his word as well as the orderly sergeants and corporals, and giving his own account of the transactions of the past day.

In the depths of lonely jungles, such as those on the confines of the Punjaub, the Terai and the Soonderbunds, birds of the same species as those just described, become taciturn as they retire from busier scenes, and, perhaps for the reason that in such leafy solitudes the *weather* is almost the only subject of bird discussion. Parrots are noisy everywhere however, and would disturb any wilderness with their unpleasant screams. There can be little doubt that the solemn deliberative councils of such birds as crows and storks are distinct from the ordinary "*vesper*" or "retreat" reports of starlings and other small birds.

I once occupied a bedroom in Jamaica, opposite the window of which grew a lofty tree, beaded with countless clusters of golden berries. This was a grand nighthouse of refuge, not only for vagrant small birds, but even for owls and BATS. These *roughs* of mid air, used sometimes to startle me from sleep in the dead of night, by their murderous attacks on each other. How such a republic ever held together puzzled me much, for from the confused hootings, squeaks, whistling, &c., it appeared that in these midnight parliaments or orgies, the base rat was heard with as much respect as the sage owl!

These indiscriminately mixed communities, like those of the human race in this part of the world, seem to lead a careless hand to mouth (claw to beak!) kind of life; with a few exceptions, such as the humming bird and the butcher bird, which build peculiar artistic nests. The latter, indeed, has within an historical period, adopted a decided improvement in the construction of its nest. Before the Spanish discovery, horses had never been known in Jamaica, nor any other animal with a mane or analogous tail; and yet, at the present day, the nest of this bird is invariably constructed with *horsehair*. Are bird councils therefore assembled, to establish similar customs by legislative enactments, the penalty of which is discovered in those more solemn assemblies where the disorderly culprit receives the punishment of his architectural or other offence?

Wespeculate with more difficulty on the ideas (?) of birds. They are less of the earth earthy. Their habits do not so closely approximate to our own as those of quadrupeds. Their movements baffle our imitation. They are lords of the air, and seem like links between us and the stars—(*sic itur ad astra*.) But dismissing the fanciful, a careful perusal of the Duke of Argyll's exceedingly attractive paper on the "Flight of Birds," adds greatly to the pleasure of speculating on what are called "common things" by ordinary people, but which are in reality, as the noble duke shows, amongst the greatest marvels of creation.

Sp.

GLASGOW: LANARKSHIRE FAMILIES (3rd S. xi. 42, 339.)—The communication of ANGLO-SCOTUS puts me in mind of the amusing game of "Jack's alive!" where a figure is put up for the pleasure of knocking it down.

I may have written loosely, but my statement was that the Lanarkshire names to which I referred were Norman, and I said nothing as to the date of their introduction into the country. Had ANGLO-SCOTUS turned to my *History of the Upper Ward*, he would have found that I was quite aware of the date of their first appearance in the records; nay, more, that in one case, although the present name was Norman, the family had previously an Anglo-Saxon one.

I totally deny that the *Veres* are properly *Wers*. It is true enough that my ancestor Rotaldus is called *Wer*, and ANGLO-SCOTUS might have added scores of instances in which others of the family have their name spelt, even by themselves, *Weir*. But that has nothing to do with the real question, which is the correct form of the word. The Blackwood, the Stonebyres, and, lastly, my own branch of the family, have all gradually returned to what is no doubt its original form, *Vere*, and this has been again and again recognised by the Lyon Office.

I could show ANGLO-SCOTUS a dozen instances in which my other surname has perped with in letters addressed to myself is excusable; but what of Irwen? It recalls to my memory an epistle brother officer of my uncle's, who had not a single letter of the real name to Captain Geekup (Jacob).

I should occupy too much space to follow ANGLO-SCOTUS into all the points upon in his article—such as the my lace's marriage with Marion Braidfoote of Lammington—which are fully discussed in *History of the Upper Ward*.

As to the feud which ANGLO-SCOTUS may raise between myself and my neighbours in Lanarkshire, he may put at ease. My statements were years ago made them privately, and they were asked charter-chests supplied any contradictory firmatory evidence before a single line type.

GEORGE VER

HANNAH LIGHTFOOT (3rd S. xi. passim) existence of the "fair Quakeress" has three generations been believed in by the Society to which she is said to have and her identity with the "Lass of Hill" commonly received by many of

If, however, proof be needed, it can be obtained by a reference to the Society of Births, Deaths, and *Disownments* in Devonshire House, Houndsditch, London. The fair Hannah really has existed, a veritable Quakeress, most surely her name appear under the first and third headings confidently, well knowing how accurate these records have been posted up, for back at any rate. Every child of Quaker age (father and mother both being of the same) becomes a member by birth, and is accordingly, even if by inadvertence the name has not been announced to the public register district. H. L.'s marriage to the Prince would have involved her expulsion, and would be duly minuted.

MANC

"THE LASS OF RICHMOND HILL"
343.)—

"I'd crowns resign to call her mine
Sweet lass of Richmond Hill."

Is not this derived from the old French sonnet?—

"Si le roi m'avait donné
Paris, sa grand' ville,
Et qu'il fallût me quitter
L'amour de ma mie,
Je dirais au roi Henri:
Reprenez votre Paris,
J'aime mieux ma mie, ô gai!
J'aime mieux ma mie."

The idea is however so obvious, that

asily occur to many persons without any communication whatever. RUSTICUS.

I have heard that Mr. Crisp, in his recently published book, *Richmond and its Inhabitants from the Olden Time*, asserts that the abode of the "Lass" was at Richmond, in Yorkshire, and not in the loveliest of the metropolitan environs. Is this statement correct? OXONIENSIS.

Horsmonden, co. Kent.

SHELLEY's "ADONAI'S" (3rd S. xi. 343).—The passages from Byron here quoted had better have been referred to their proper site, in his Correspondence, than to the *Quarterly Review*. Nor did he write "maukin," but "manikin." The truth is that Byron, though he generally quizzed Keats and his poetry, spoke (after his death) of his genius favourably, and gave the highest praise to *Hyperion*. His wayward inconsistency in speaking of poets, as of Cowper, Wordsworth, &c., is well known. References to all the above will easily be found in the Index to *Moore's Life*.

LYTTTELTON.

A few words will convince MR. ROBERTSON, in spite of his quotation from the *Quarterly Review*, that I spoke advisedly when I said that Lord Byron had a great admiration for Keats' poetry. It is undoubtedly true that he saw no merit whatever in Keats' early writings; indeed it was hardly likely that so staunch a disciple of the Pope and Dryden school would be much enamoured of a poem like *Endymion*, which was written under the influence of Spenser, Fletcher, William Browne, and Milton in his earlier works. Byron's admiration for *Hyperion* was, however, unbounded. In return for MR. ROBERTSON'S recommendation, that I should refer to the *Quarterly Review* if I want to see Byron's real opinion of Keats, I will refer him to Lord Houghton's memoir of Keats, prefixed to Messrs. Moxon's edition of his (Keats') poems (1854). At p. 33 he will find the following words:—

"The fragment of *Hyperion*, which Lord Byron, with an exaggeration akin to his former depreciation, declared to seem actually inspired by the Titans, and as sublime as *Æschylus*."

I do not know on what occasion Byron recorded his admiration of *Hyperion* in such unqualified terms, but that he really used the above expression I have not the slightest doubt, as it is also quoted by Chambers in the *Cyclopædia of English Literature*. As Keats wrote *Endymion* under the influence of the Elizabethan poets, so he wrote *Hyperion* under the influence of Milton's sublime epic; which sufficiently accounts for Byron's remark, that it seemed "inspired by the Titans." Milton was always one of Byron's favourite poets; it is therefore likely enough that he would be

pleased with a poem written to some extent in Milton's manner. With Spenser and his school, however, Lord Byron (whose judgment in poetical criticism was far from perfect) had little or no sympathy. It is rather strange that a highly imaginative poet, as the author of *Childe Harold* and *Mazeppa* undoubtedly was, should not have felt a deep admiration for Spenser, whose poetry is the most purely imaginative that was ever written. But that he did not care for Spenser is asserted by Leigh Hunt (a staunch Spenserian) somewhere in his works. Byron must have admired Spenser's stanza, or he would hardly have selected it for so important and elaborate a poem as his *Childe Harold*. I hope this letter will convince MR. ROBERTSON that I have not been so presumptuous as to write to "N. & Q." about matters that I do not understand.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

BOTTLE OF HAY (3rd S. xi. 177).—A bottle of hay was very commonly used in Derbyshire in my younger days, and probably is so still, to denote a bundle of hay, which was taken from a rick to fodder cattle in a field. The practice was to begin at the top of a rick, and make a cutting three or four feet square with a cutting knife, the blade of which might be two feet long. The piece of hay cut out at one cutting might be about two feet thick, and was called a kerf. This was tied round with a rope, and carried, by means of a fork over the labourer's shoulder, to the field where the cattle were. When it was difficult to find anything that had been lost, the lower orders were wont to say, "you may as well hunt for it as for a needle in a bottle of hay." I have an impression, but too doubtful to allow me to speak positively, that sometimes the rope which was used had a piece of wood with an eye in it at one end, through which the rope was passed to tie up the bundle, and a sharp point at the other end, and that this piece of wood was called a needle. If this were so, a needle of this kind may have been referred to in the proverbial saying.

C. S. G.

COLONEL HORTON OR HOUGHTON (3rd S. xi. 153).—Perhaps the following may assist MR. MILLS in his enquiry. There was a gentleman named Samuel Houghton—he was also called Horton, but signed his name Houghton—who resided near the ancient village of Ballycarney, on the banks of the River Slaney, County Wexford. He was the reputed descendant of an officer (said to be a general) in Cromwell's army. He possessed some property in the neighbourhood, and was much esteemed by his neighbours for his kindly and hospitable disposition. He was supposed to be the oldest man in the empire, and at the time of his death was said to be one hundred

and twenty years of age—but I have no doubt he was at least one hundred. I was at a large school in the locality, when a boy, and I have conversed with the fine old man, who was fond of school-boys, and used to come to the school with his pockets full of cherries, apples, and such like fruit from his own gardens. I need hardly add that he was a favourite with us all. I have on more than one occasion heard him tell the headmaster—an eminent scholar named O'Connor—about his adventures on the ice on the Thames in 1716, and that he was at a dinner or some entertainment that took place on the ice on the river. Previous to his death, he lost the greater portion of his property by law, but I do not remember the particulars; but I do remember that there was much sympathy expressed for him and an only son. The latter had some small acquired property in the neighbourhood, and perhaps some of the family may be found there still.

S. REDMOND.

Liverpool.

"VALE OF THE CROSS" (3rd S. xi. 235).—The lines "On visiting Valle Crucis," the picturesque locality of the abbey just above Llangollen, are not quite correctly given by your correspondent W. M. They form the second stanza of a small poem from the pen of Mr. Roscoe, and originally appeared, I believe, in a thin volume, entitled *Poems for Youth, by a Family Circle*, Part I., now known to have been edited by his eldest daughter, Mrs. Thomas Jevons, who subsequently added its companion volume, Part II. A third volume of the same size was subsequently published by "One of the Authors of *Poems for Youth, by a Family Circle*." This was his second daughter, who afterwards became Mrs. Francis Hornblower. Though both those ladies republished their own portions of the above poems in separate volumes, they are much less known than they deserve to be from the gems which they enshrine. I append the whole of Mr. Roscoe's poem, which will be acceptable to readers of "N. & Q." who have not seen it:—

"Vale of the Cross! the shepherds tell
 'Tis sweet within thy woods to dwell!
 For there are sainted shadows seen,
 That frequent haunt the dewy green;
 By wandering winds the dirge is sung,
 The convent bells by spirits rung;
 And matin hymns and vesper prayer
 Break softly on the tranquil air.

"Vale of the Cross! the shepherds tell
 'Tis sweet within thy woods to dwell!
 For peace hath there her spotless throne,
 And pleasures to the world unknown;
 The murmur of the distant rills,
 The sabbath silence of the hills;
 And all the quiet God hath given,
 Without the golden gates of Heaven."

Caton.

F. B.

FRENCH BISHOPS, ETC. (3rd S. xi. 136.)—I am glad to be able to supply E. M. B. with some of the information he desires.

French bishops and abbots did not usually impale the arms of their sees and abbeys with their personal bearings, after the English fashion. The Ecclesiastical "Pairs de France," of whom the Archbishop of Rheims was one, did so occasionally, but, so far as I have observed, with this difference, that the personal arms were placed on the dexter side. The arms of the See of Rheims were, Az. semé de fleurs-de-lis or, over all a cross gu.

J. WOODWARD.

The Parsonage, Montrose.

ARMORIAL QUERIES (3rd S. xi. 136.)—

"Rhemensis Archiepiscopus utitur scuto liliis
 Franciscis consito, impressa cruce coccinea."

Ph. Jac Spener, *Historia Insignium Illustrum*
 1680, p. 119.

EDWARD PEACOCK.

DEFOE (3rd S. xi. 315).—It is worthy a note that "N. & Q." and the *Pall Mall Gazette* should have within two days of each other called public attention to the fact that an eminent solicitor had recently in Parliament used the arguments contained in Defoe's pamphlet *The Villainy of Stock-jobbers Detected*, &c.

You have rightly informed your correspondent CLARRY, that the pamphlet was originally published in 1701; but if he, or any other contributor, should be disposed to pursue a very interesting inquiry as to the fluctuations of bank and other public stocks, through the operations of stock-jobbers, for some sufficient time anterior to the appearance of Defoe's tract, it may assist him to know that the first edition was published on February 11, 1701, and that the newspapers of that time will probably furnish the periodical prices of the stocks.

I may add that the pamphlet was popular, the second edition having been published on February 17, 1701. I believe that at least one spurious edition was issued, and the tract was included in the first volume of the collected writings of the author of the *True-Born Englishman*, published about July 29, 1703. The volume therefore possessed by CLARRY, dated 1705, contains at least the fourth edition of this tract.

W. LEE.

SCOTCH JACOBITE LETTERS (3rd S. xi. 308).—Your readers interested in the very gradual consolidation of British loyalty from the Revolution until the suppression of the last rebellion in favour of the Stuarts, will, I am sure, feel obliged to A. J. for the two letters addressed to Gordon of Glenbucket.

I desire respectfully to suggest, however, that a *verbatim* transcript of the second letter, without interpolation, would have been preferable, and any reference to obscurities might have been appended thereto.

A. J. has unfortunately stumbled, in the *fourteenth* line of such letter, upon the word "gratification," and has there set up a permanent mark of interrogation. Again, in the *thirty-fourth* line, meeting with the equivalent "gratified," he has interpolated the word "[been]," and in the next line "[which]," perverting the meaning, yet without clearness in any sense.

It seems scarcely necessary to say that in the first half of the eighteenth century the word "gratification" was used in a wider sense than now, and included what we mean by any of the terms *requital*, *gratuity*, *recompense*, or payment of money otherwise than under any legal obligation.

Passing by the former stumbling-block, which is sufficiently clear,—the latter, relieved of the interpolations, plainly means that *out of a list of ninety persons the court only recompensed fourteen*.

W. LEE.

FLINT JACK (3rd S. xi. 310).—The following will probably become a scarce pamphlet, and the only or principal record of the life of a great natural genius. The title is therefore worth printing in "N. & Q." :—

"Flint Jack : a Memoir of Edward Simpson, of Sleights, Yorkshire, the Fabricator of Spurious Antiquities. [Reprinted from the *Malton Messenger*.] Price Sixpence. Malton : H. Smithson, *Messenger Office*, 1867."

8vo. Title and Address to the Reader one leaf, pp. 34.

W. LEE.

It may be advisable to note, that a full and interesting account of the life of this notorious impostor appeared in *All the Year Round* of March 9 last. It is much to be regretted that this man's perseverance and abilities were not put to better account; for had he acted honestly, there cannot be the least doubt he would have been of immense assistance to geologists and antiquaries.

EDWARD C. DAVIES.

Cavendish Club.

CYNTHIA'S DRAGON YOKE (1st S. v. 297).—This idea is, I think, founded in astrological belief. The dragon is still recognised by astrologers as the course of the moon; and the "dragon's head" is the north node, wherein she enters upon north latitude, and the "dragon's tail" is her south node, wherein she passes into south latitude. It was the remnant of the old astrological doctrine that the *dragon gave rain*, as the Chinese still believe. When the moon is in her node, and she, the sun, and the earth are all moving in one plane, rain very generally occurs; and the same often happens when Venus is in the dragon's head, that is, when she is in her node.

LOUISA JULIA NORMAN.

POSITION IN SLEEPING (3rd S. xi. 244.)—DR. ROGERS, in his note on this subject, seems to be ignorant that the prescriptions given him six years

ago for procuring sleep by placing the bed due north and south, is simply an application of the *Od* or *Odylic* Force, on which Baron Reichenbach wrote some twenty years ago. If I recollect rightly, Reichenbach's volume, which excited much interest at the time of its appearance, was translated into English both by Professor Gregory of Edinburgh, and Dr. Ashburner of London; and a tolerably full abstract of the Baron's views was given in the first or second volume of Ranking's *Half-Yearly Abstract of the Medical Sciences*.

F. R. S.

Torquay.

BETTING (3rd S. x. 448).—SIR J. EMERSON TENNENT will find in the *Iliad*, b. xxiii. 485-7, Idomeneus offering to lay a wager with the lesser Ajax, in corroboration of a controverted assertion, viz. :—

Δεῦρό νυν, ἢ τρίποδος περιδόμεθον, ἢ ἐ λέβητος·
ἴστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θέλομεν ἔμφω.
Ὀπκότεραι πρόσθ' ἵπποι· ἵνα γνοίης ἀποτίναν.

"Now, come on!

A wager stake we, of tripod or of caldron;
And make we both Atrides Agamemnon
Judge, whether foremost are those mares : and so
Learn shalt thou to thy cost!"

T. S. N.

There is an instance of a wager between Menalcas and Damoetas, in Virgil's *Bucolics*, eclogue iii., vv. 28-50.

WALTER J. TILL.

"SHANK'S NAG" (2nd S. iv. 338).—In the course of reading a learned work by J. N. Balettas, a modern Greek, on *Homer's Life and Poems*, p. 343, I have come upon a periphrasis for feet somewhat akin to "Shank's Nag." The great Basil is said to have called them οἱ τῷ ἀνθρώπῳ σώματι ἐμπειφυκότες τροχοί. I have not Basil's works, and no reference is given in my authority.

J. B. D.

PEERS' RESIDENCES IN 1698-9 (3rd S. xi. 109).—I am obliged to those gentlemen who have made observations on the list of peers' London residences in 1698-9 (not 1689, as the article is incorrectly headed). I have examined the original again, and quite think with MR. STANDERWICK, that *Schomberg* is intended for *Scorborge*. *Torrington* (rectè *Torrington*) ought to be printed for *Hormington*; and, I doubt not, that *Carberg* is meant for *Carborough*: for, although there was no Earl of Carberg in the English peerage at that or any period, there was John Vaughan, third Earl of Carberg, in Ireland, living in 1698-9; who was also an English peer by the title of Baron Vaughan of Emlyn, in the county of Caermarthen. The original MS., I omitted to mention, is docketed "List of y^e Lords' habitacōns, to be kept safe."

EV. PH. SHIRLEY.

I am curious to know how to account for the residence of the Duke of Newcastle "in Great

Russell Street, by Southampton Square," and "att Clarkenwell."

I would suggest to MR. STANDERWICK (3rd S. xi. 224), to read "Mordingtoun" for "Hormington." I should be glad of correction if wrong.

LION. F.

PUNNING MOTTOES (3rd S. xi. 32, 145, 202.)—The family motto of a worthy London Surgeon contains an apt pun, though, of course, merely through coincidence—"Spes mihi *surgere*."

C. W. M.

In the chapel of the noble family of Malaspina, at Pavia, I find "Mala spina sum bonis, bona spina sum malis." This is the family legend placed either under the shield or around the crest of this distinguished race.

J. H. DIXON.

Heraldic devices can at least boast of primeval antiquity—(see Numbers i. 52 and ii. 2.) Mottoes, moreover, are as old as the days of the seven chiefs against Thebes. (Æsch. *S. c. Th.* 419, and Eurip. *Phæn.* 1107.) The "arms" of Capaneus, as displayed on his shield, were "a torch with flames," with the significant motto appended, *πῆψω πόλιν*. (See also *Bosicell's Life of Johnson*, sub. an. 1772.)

In the list of "Punning Mottoes," at p. 202, I do not see that of the Fortescue family, "Forte Scutum, Salus Ducum," an allusion to the days of the Crusades, and Richard's life preserved by the shieldbearer at hand, who adopted the name, indicative of the royal compliment, and became the founder of one of our noblest families.

T. W. WEARE.

Hampton Bishop, Hereford.

I do not know whether your correspondents have met with the subjoined family mottoes:—

"Dieu pour la Tranchée, qui contre?"—Borne by the family of Le Poer Trench.

"Bene factum"—Weldon.

"Efflorescent cornices dum micat sol"—Rooke.

"Esto miles fidelis"—Miles.

"Hazard, zet forward"—Seton.

"I am alone"—Lone.

"Caasis tuti-sima virtus"—Helme.

The same play upon words is also embodied in the mottoes of some of the City Companies, as in those of the Glaziers' Company and the Ironmongers' Company—"Da nobis lucem, Domine," and "Assez duro" (hard enough). A. G. S.

"Addere legi justitiam decus" is the motto of the Adderley family in Warwickshire, now so worthily represented by the Right Honourable C. Bowyer Adderley, M.P.

THOS. E. WINNINGTON.

JOLLY (3rd S. xi. 161.)—It appears to me that your correspondents miss the meaning of the word as used by old writers. It is evidently the French *Joli* Anglicised, retaining the original meaning—

fine, good, agreeable. So Fairfax uses it in his translation of Tasso.

It is notable that whilst the old word is appropriately used in reference to beautiful natural objects, the modern word with its offshoots jollity and jolliness are almost confined to the meaning of "noisy drinking and festivity," and applied to persons addicted thereto. May this corruption of meaning be held to indicate the bent of the national mind on the subject of goodness?

P. E. MASEY.

LOCKET MINIATURE OF CHARLES I. (3rd S. xi. 235.)—Several small silver locketts in memory of the royal martyr are known to be extant. One is engraved in *Chambers's Book of Days*, vol. i. 104. It has within, a profile head of the king engraved and "Prepared be to follow me C. R." On one of the exterior sides is a heart stuck through with arrows, and the legend "I liue and dy in loyaltye;" on the other is an eye dropping tears, surmounted by "*Quis temperet a lacrymis*, January 30, 1648." It is stated that seven mourning rings were distributed among the personal friends of the king. One of these was given by Lady Murray Elliott to Horace Walpole, and a drawing of it is given in the *Book of Days*. On this ring is a profile of the king, and on the obverse, within, is a death's head surmounting a crown, with legend "*Gloria—Vanitas*." In the interior of the ring is engraved "*Gloria Ang. Emigravit, Ja. the 30, 1648*."

JOHN PREGOT, JUN.

OLD CLOCK (3rd S. xi. 256.)—I cannot give the date of the clock engraved "William Selwood, at The Mermaide, in Lothbury;" but in *Curiosities of Clocks and Watches*, p. 71, it is said that the *Commonwealth Mercury*, of November 25, 1668, advertised clocks made by Ahasuerus Fromanteel, which were sold "at the sign of the Maremaid, in Lothbury, near Bartholomew Lane end." This may be some sort of negative evidence.

M. S. A.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of Science, Literature, and Art, comprising the Definitions and Derivations of the Scientific Terms in general use, together with the History and Descriptions of the Scientific Principles of nearly every Branch of Human Knowledge. Fourth Edition, reconstructed and extended by the late W. T. Brande, D.C.L., and the Rev. G. W. Cox, M.A., assisted by Contributors of eminent Scientific and Literary Acquirements. (Part XII.) (Longmans.)

We entered at such length into the value and usefulness of this compendium of universal knowledge on the appearance of the First Part of this new, extended, and enlarged edition of it, that we may now content ourselves with congratulating the publishers and subscribers on its

completion. The object of editors and contributors has been to exhibit, especially in all controverted or doubtful matters, a judicially strict impartiality, which, while stating indifferently the opinions maintained by conflicting schools or parties, leaves the reader to draw his own conclusions from the evidence of facts laid before him. This is a great recommendation, and combined with the variety and extent of the information to be found in these clearly, but closely-printed volumes, cannot fail to secure for the *Dictionary of Science, Literature, and Art*, a place in every library of reference, and on the shelves of all working men of letters.

The Serious Poems of Thomas Hood. Edited by Samuel Lucas, M.A., with Preface by Thomas Hood the Younger. (Moxon & Co.)

The Comic Poems of Thomas Hood. Edited by Samuel Lucas, M.A., with Preface by Thomas Hood the Younger. (Moxon & Co.)

In Thomas Hood, as in all men of true genius, the sense of the pathetic and the sense of the humorous were closely interwoven. Gifted with an acute perception of "the beautiful of things," his eye was keen to detect the element of things comic which lurked beside them. So that on the one hand the reader who takes up the *Serious Poems* of Thomas Hood will be startled by the quips and cranks, and wreathed smiles which sparkle beside and sometimes in the very core of the gravest portion of the volume, while on the other hand the reader of the *Comic Poems* will ever and anon find his laughter checked by thoughts almost too deep for tears, which spring up, as it were, unbidden from the very nature of the theme. So that we advise the admirers of the Poet-Humorist, instead of selecting either his *Serious* or *Comic Poems*, to secure them both.

NATIONAL PORTRAIT EXHIBITION.—The Exhibition of the Second Series of Portraits of British Worthies, which, thanks to the admirable idea of Lord Derby, have been evoked from the ancestral walls which they have so long decorated, and collected for public examination at South Kensington, was opened yesterday. Though not so numerous as the preceding Collection, the Portraits in the present Series possess a wider and more popular interest, inasmuch as they illustrate times and personages with which even the least informed are better acquainted, than with those which formed the subject of last year's Exhibition. As a display of what our Portrait Painters have produced—considered merely as works of art—the collection is most creditable to the English School; and while the historical student will ponder with delight over the portrait of some favourite hero or author, the lover of Art will dwell upon the same picture enchanted with the skill with which the painter has transferred to the canvass the very form and image of his sitter. We have not space to enter into any details this week; but recommend our readers to go to South Kensington and judge from the merits of the present collection how great is their obligation to Lord Derby and to the Department of Science and Art, who have worked out what he so admirably suggested.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE ARITHMETIC. All before 1831.

THE ARITHMETIC. Vol. XXXVI. Part II.

COLLINS'S PASSAGE. The supplemental volume.

ANNUAL BIOGRAPHY AND OBITUARY. 1832.

JOH. WOLFF, LECTURER MEMORABILIA. Edit. 1800. The Index, which was issued separately.

DURNAM WILLS AND INVENTORIES. Vol. I. (Surtees Soc.)
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NOTICES TO CORRESPONDENTS.

F. H. H. The saying "Go to Bath, and have your head shaved," is explained in "N. & Q." 1st S. ix. 677, 578.

A. G. S. Sir C. L. Eastlake's Paper on the Laws of Architectural Sculpture is reprinted in his Contributions to the Literature of the Fine Arts, pp. 61—94. Lond. 1848, 8vo.

E. P. (Taunton.) The passage occurs in "The Invitation," by Mrs. Barbauld.

W. B. T. (Sheffield.) Philemon Holland's translation of Pliny's Natural History of the World, 2 vols. 1636, is priced in Bohn's Lowndes at 11. 16s., 2l. 2s., and 3l. 7s.

J. H. Dixon. Several versions of the charm for the toothache appeared in our First Series. See the General Index under "Folk Lore," p. 66.

R. O. Cochrane. Articles on the "White-breast bird of the Ozenham family," will be found in "N. & Q." 2nd S. iii. 213, 279, the numbers for March 14 and April 4, 1867.

ERRATA.—An unfortunate transposition of words was made in the first sentence of Mr. Boucher's article on Tennyson's "Elsie" in our last number, p. 336, col. 1. The sentence should read:—"I think I can give tolerably satisfactory replies to DRYDEN's queries respecting certain localities mentioned in this idyl."—E. P. 336, col. ii. line 23, for "the lumber" read "the timber."

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LONDON, SATURDAY, MAY 11, 1867.

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ooks, &c.

Notes.

LUXEMBOURG IN 1593.

the liberty of writing to request you pt the short notice which I enclose of a k in my library of the time of Queen , dedicated to Lord Burleigh, imprinted n in 1593 by Peter Short for Thomas at entirely unknown to Ames, Herbert, in:—

escription of the Low Countries, and of ces thereof, gathered into an *Epitome out istorie of Lodouico Guicciardini.*" The a prefixed, to Lord Burghley, is signed Danett."

act from it the following account of urg in the time of Queen Elizabeth.

HENRY ELLIS.

about was erected into a Dutchie as it y the Emperor Henry, the seventh Earle of rg.

eth the name of the principall Town thereof. ded North with the Countrey of Liege and uth with Lorraine, East with the Moselle and rick of Treues, West with part of the Moselle f the forest of Ardenne.

country is replenished with mountains and d embraceth the greatest part of the forest of

enided into two parts, the one called *famenne*, fruitfull of corne and of all good things, and

hath in it some Mines, and divers sorts of goodly stone, among the which are those whereof excellent good lime is made. It yealdeth also some wine. The other part of the contrey is called Ardenne, which is barren, and produceth no corn save a little Rie and Lent corne, but al sorts of venison, as Hart, Hinde, Goate, Hare, Cony, and also fowle wonderfull plenty, especially one kind of fowle called Caurette, like to our Quailles but much sweeter. This fowle is of diuers colours, and hath red eies and feet, the flesh passing white and delicate. There are also in this part of the countrey wilde hens of two sorts, one as great as Turkey cocks, called Limoges; the other of the greatness of our common hens, called Bruiers; of both the which sortes is wonderfull abundance wilde in the woods and fields.

"This country being a frontier against France, hath often beene miserably afflicted in the wars, and diuers townes, yea the principall itselfe, often sacked and destroyed. By this countrey runne many rivers, especially the Moselle.

"This Dutchie containeth in circuit about 70 leagues; and in it are 20 walled Townes, namelie, Luxembourg, the principall of the whole countrey, Arlon, Rodemarck, Theonville, Granemakre, Coningmakre, Dickrich, Vireton, Esteruerck, Vadalen, Bastonac, Mommedi, Neufchasteau, Danuillers, Maruil, Laroche en Ardenne, Durby, S. Vite, Marche Salme.

"Other townes there are, sometime walled, but now unwallled, either by the fury of the Wars or by treaty of Peace, as Iuois, Chini, Laferte. Also diuers castels there are very ancient and noble, like to little townes, as S. John & Mandreschet, having both of them the title of Earldoms. Likewise Bidburg, Sauuachi, Pambrug, Clearneau, and Hoffalis, are al very good castels.

"There are likewise in this Dutchy 1169 villages, diuers of which are faire and great, namelie, La Rochette, Auio, and S. Hubert, called The towne of debate, because many times strife with the Liegeoyes hath been about it.

"In this Dutchie are vii Earledomes, many baronies, and other Seniories infinite.

"The states of this Countrey consist of Three Members (viz.), Prelates, Nobles, and Towns.

"The City of Luxembourg.

"Though it passeth the river Elze, it is called Luxembourg, because it was dedicated to the Sunne as it were, *Lucis Burgum*: so Arlon was dedicated to the Moone, and is so called *Quasi Ara Lunæ*, because Diana was worshipped there. *Juois*, one letter being transpoeed, beareth the name of Jupiter. Mars in *famenne* of the god Mars, and Mercurt (a good village standing betweene Chasteau de soy and Bastoigne) of Mercury. So Theonuille is as it were Pantheon, because it was dedicated to all the Gods—a word compounded of Greek and French. Besides diuers other places in this Countrey bearing their names, though very corruptlie, of the Pagan gods or planets.

"Luxembourg is large and very strongly seated, yet but reasonably built, because in the warres it hath often been destroyed in such sort that the citizena, being very poore by reason of the wars, have not only been careless in repairing it, but many of them have also cleane abandoned it.

"In the Convent of the Order of S^t Francis in this Towne lieth buried John king of Boheme (sonne to the Emperour Henry the 7, and father to Charles the fourth), slain at the battaile of Crecy by the English, An. 1348.

"In Luxembourg resideth the Councill of the whole Province, which appealeth to Malines. In the said counsell they plead both in Dutch and French, because some of the country use the Dutch tongue at Luxembourg itselfe,

Arlon, Rodemarck, Theonville, and divers other townes, and some the French, as Jucia, Monmedi, Maruil, Danvillers; but let us proceed to the other Townes.

"Arlon is desolated by the wars, but now they begin to repaire it againe.

"Rodemarck is a good little Town, with a strong Castell.

"Theonville standeth upon the Moselle, having a goodly bridge over the river. The common opinion is, that Charles the Great established this town for one of the three seates of the Empire in these parts. This towne is marvellous strong, yet it was taken by the French under the leading of Francis Duke of Guyse, An. 1558; and at the assault thereof was Peter Strozzi, one of the foure Marshals of France, slaine; but it was by the last Treaty restored to King Philip againe.

"Grauemackren and Coninkmackren standeth both upon the Moselle.

"Dickriek, Vierton, Echterneck, Nihil.

"Vandalen, or Vianden, hath the title of an Earldome.

"Bastonack is a good little Towne, and is commonly called Paris en Ardenne, because in it is helde a market of cattell and graine, and all other victuals, whither all the countrey resorteth, which greatly enricheth this place. In diuers Villages about this Towne is the blasphemous Spanish, or rather heathenish custome of women, in bewailing their dead husbands used, who follow them to the church with miserable cries, howlings, and lamentations, beating, tormenting, tearing and scratching themselves by the way as they go most shamefully with their nails. True it is, that the women here are much more modest than the Spanish women; for these are silent when they come into the church, to the great trouble of the whole companie.

"Mommedi standeth upon a high hill, at the foote whereof runneth the river Chiers. It is a strong towne, yet often taken in the last wars by the French, but by the last treatie restored againe to the King of Spaine.

"Neufchastel is a strong towne now, but neyther so strong nor so great as in times past.

"Danuilliers. This towne was sacked by the Duke of Orleans, anno 1542, and again by Henry the Second, King of France, An. 1552; but it was restored to King Philip by the last Treatie, and is now fairer and stronger than ever before.

"Maruil standeth upon the Chiers: the one halfe of this towne is Kinge Philippes, and the other halfe the Duke of Lorraines, for the which cause it is called Ville Commune.

"La Roche en Ardenne and Durby are both erected into Earldomes.

"S. Vite is a little, but a very pleasant and a fine Towne.

"Salme is a proper rich towne, erected also into an Earldome.

"Marche, Marsed or Mars, was heeretofore dedicated to Mars. But now let us speak a word or two of these townes, they are destroyed or disfigured by the warres, whereof the principall is Iuoy.

"Iuoy, which standeth upon the Chiers. It was some time a good towne and a strong, but hath often beene sacked in these last wars; especially by Henry, King of France, An. 1552. It was restored to King Philip, anno 1558, by the last Treatie, but with condition that it should no more be walled nor fortified.

"Chiny hath beene so often spoiled in the wars that it remaineth yet unvalled, notwithstanding now they begin to repaire it againe. It is an Earldome, and hath large Seniorie and Jurisdiction over diuers townes.

"Laferte standeth upon the Chiers. It is also unvalled, and part of the castle ruinated.

"No Prouince in all the Low countreys is so replenished with Nobility as this Duchy of Luxenbourg, who also governe their Subjects and Tenants like peasants of France, or rather like slaues, contrarie to the liberty of the rest of the Prouinces of these Low Countreys. Otherwise the Nobility of this Dutchy are full of all vertues, truthe, faith to their prince, constancy, curtesie, hospitalitie, and loue one to another; and often frequent together, and very frankly and liberallie entertain one another in their Castels and houses of pleasure. And above all other people, hate Lawe and Lawyers, and end their controuersies amonge themselves without processe. The chiefe exercise of the Nobility is Armes and Hunting. This was the first Title that the Emperour Charles bare at his christening."

AN OLD STORY REVIVED.

When the recent outbreak took place in Ireland, I read the following account in *The Times* of some mere youths that eloped from restraint to join the insurgents:—

"GOING TO JOIN THE FENIANS. — During the excitement which the announcement of a Fenian rising in Kerry created among the Irish residents of Liverpool, two little boys, of whom the elder was not more than nine years of age, were one evening missing from the town. They had been sent in the morning to the lower school of the Liverpool College, with the quarter's fees, so that in all they would have between 60s. and 70s. in their possession. Anxious inquiries were made about them from day to day, but no clue was obtained as to their whereabouts until a letter was received from one of the runaways, bearing the Dublin post-mark, and requesting that they might be fetched back, as they were without the means for securing a return passage across the Channel. The father of one of them proceeded to Dublin by the next packet, and found the young scapegraces at the place indicated by the letter. In answer to interrogatories, the elder of the two said 'they went to join the Fenians;' but, like many others who, though with a different object in view, have been searching for them, they had been unable to find them."—*Liverpool Advertiser*.

This circumstance reminded me of an occurrence during the earlier part of the civil war between Charles I. and the Parliament, when some very young gentlemen were so smitten with the character of Prince Rupert and the love of fighting as to break through all scholastic bounds, and go to the Prince at the time when he was in the hey-day of his exploits; and, as May the historian says, "flew with great fury through divers counties," though in a very different cause from that which lately excited our juvenile Hibernians.

Here is the notice of this little transaction, which I believe has not hitherto appeared in print. I picked it up some years ago out of the correspondence of Sir William Brereton, the celebrated commander in Cheshire for the Parliament. He thought it worthy of a place among his collection of letters:—

"A lre from Mr Speaker concerning 2 boyes prisoners at Tarrin.

"Sr—

"Whereas Willm St. Laurence and John Gandy twoe yonge boyes at Bury in Suffolke ran away from

Schoole to Prince Rupert about twoe yeares agoe, and to the intollerable griefe of theyr parents were nev' heard of since till now very lately that they heare they are prisoners at Tarvin or thereabouts. If yo^r pious endeavor will bee pleased to second this bearer in findinge out the twoe lost sheepe and helping their sad parents to them againe, you will doe a most charitable deede and thereby engage

"yo^r very lovinge ffreind,
"W^m. LENTHALL,
"Speaker.

"London, Nov. 6, 1645."

This incident seems to have interested the feelings and amused the gravity of the Speaker of the Long Parliament, as it probably did that of the Roundheads as well as the Cavaliers who heard of it, and may perhaps continue to do so with others who read of it. Poor Eliot Warburton, who perished in the burning of the Amazon at sea, might have thought it not unworthy of his *Prince Rupert and the Cavaliers*. If you consider it in this light, you will perhaps give it insertion in your columns.

U. U.

WILLIAM COLLINS.*

II.

I am now to prove what I have asserted respecting the Odes in Dodsley's Collection.

In the first stanza of that on "The Death of Col. Ross," the original reading was "sunk in grief"; in Dodsley it is "stain'd with blood"; and surely the former is more appropriate to "Britannia's Genius."

The fourth stanza is —

"Blest youth, regardful of thy doom,
Aerial hands shall build thy tomb,
With shadowy trophies crown'd;
Whilst Honour bath'd in tears shall rove
To sigh thy name through every grove,
And call his heroes round."

For this we have in Dodsley —

"O'er him, whose doom thy virtues grieve,
Aerial forms shall sit at eve,
And bend the pensive head;
And, fallen to save his injur'd land,
Imperial Honour's awful hand,
She'll point his lonely bed."

Surely every reader must perceive the superiority of the original in every respect, more especially in grammar.

The seventh and eighth stanzas are, for some reason which I cannot divine, omitted by Dodsley. The poet himself would not, I feel certain, have struck out the allusion to the Duke of Cumberland; and without the eighth stanza the "pictur'd glories" of the ninth are not quite clear.

For the first line of the ninth stanza —

"If drawn by all a lover's art,"

* Continued from page 351.

Dodsley has —

"If weak to soothe so soft a heart,"

which is perhaps better, but in which is lost, it may be, the poet's allusion to his affection for the lady. In the first line of the last stanza, "Where'er" should perhaps be "Whene'er."

In the "Ode to Evening" we have in the first stanza of the poet's edition —

"May hope, O pensive Eve, to soothe thy ear,
Like thy own brawling springs;"

in Dodsley —

"May hope, chaste Eve, to soothe thy modest ear,
Like thy own solemn springs."

Now how does "chaste" apply particularly to Eve? and surely, if she was chaste, there was no need to say her ear was "modest." "Brawling," as it expresses noise, is, I grant, not very appropriate; but how could a spring be "solemn"? The right word would have been the Miltonic "warbling."

In the third stanza I think "While air" is better than Dodsley's "Now air." The ninth is in the original —

"Then let me rove some wild and heathy scene,
Or find some ruin, midst its dreary dells,
Whose walls more awful nod
By thy religious gleams,"

where, by the way, "Or" in the second line is, I believe, an instance of the printer's usual confusion of *or* and *and*. For this Dodsley presents us with —

"Then lead, calm Vot'ress, where some sheety lake
Cheers the lone heath, or some time-hallowed pile,
Or upland fallows grey
Reflect its last cool gleam."

Can any one make sense, or even grammar, of this? and where else do we meet with "sheety"? This stanza I regard as decisive of the whole question. It cannot have been written by Collins. In the next stanza there was no need to change "Or if" to "Whene'er." Finally, in the last stanza, "smiling Peace" is ill replaced by "rose-lipped Health," for what has Health to do with Eve? and "rose-lipped" is rather too pretty for Collins. I would, in fine, strongly recommend future editors to print these two Odes exactly as they are in the poet's own edition of 1746.

The "Ode on the Death of Thomson" was published, we are told, in June 1740, but I know not how or by whom. Mr. Wilmott mentions two editions or readings, one by Fawkes and the other, the established text, by Langhorne; and he, with great good taste and sound judgment, gives the preference to "grove," the reading of the former, over "grave," that of the latter in the first and the last line. I trust that "grave" will no more reappear in these lines.

Mr. Wilmott seems to think that the Ode was conceived in going up the Thames; my conception

is, that it was in going *down* the river. The theory which I formed on the spot one evening many years ago is, that Collins may have been one of a jovial party which dined on Eel-pie Island, and that after having drunk, as was the use in those days, they embarked on their return to town. A slight reaction of melancholy came probably over the poet, and as he gazed on the wooded Richmond Hill he thought of Thomson, who had lately died there, and he, it is likely, commenced his Ode. As the Thames makes a bend opposite Petersham Meadows, he says, "slowly winds"; and the sedge which grew along the Middlesex bank probably suggested the "deep bed of whispering reeds." Richmond church is not visible from the river, and "yon whitening spire" was, it is most likely, given by the towers of the churches of Chiswick and Putney, which he passed as he proceeded down the stream, and which are built, I believe, of the grey-white Kentish rag-stone.

The "Ode on the Superstitions of the Highlands" was first printed in Edinburgh from an imperfect copy given by the author to Home, to whom it was addressed. A more complete copy was afterwards published in London, and that this was from the poet's hand is evident from the great superiority of the twelfth stanza in it to that in the earlier edition. Strange to say, all the incorrect and ungrammatical passages, which I shall notice, are to be found in both copies!

In the first line "returnest" should be *departed*, for it might appear doubtful whether "Home" was a proper or a common noun.

"Tis thine to sing how, framing hideous spells—
In Sky's lone isle the gifted wizard-seer,
Lodg'd in the wintry cave with Fate's fell spear.
Or in the depth of Erist's dark forest dwells."

(Stanza iv.)

What can be the meaning of "Fate's fell spear?" I have not met with it in any system of mythology. I have sometimes thought we should read *sphere*, alluding to the sphere of Fortune; but it does not satisfy.

"To monarchs dear, some hundred miles astray."
(Stanza v.)

Here, beyond question, the right word is *away*, and yet the reading is the same in both copies, and Collins wrote a beautiful hand, as legible as print.

"Ah, luckless swain! o'er all unblest indeed,
Whom late bewilder'd in the dank, dark fen,
Far from his flocks and smoking hamlet then,
To that sad spot, where hums the sedgy weed."

(Stanza vii.)

These lines are not good; "indeed" and "then" seem merely brought in for rhyme-sake, and there is no verb to govern "whom." To make any sense, we should read *Who's led*, or *Who strays*, or something similar. But how strange it is that

Collins—for his it must be—could have written such a passage.

"They drain the scented spring."

(Stanza x.)

Here "sainted," the reading of the earlier impression, seems preferable. Wordsworth has "sainted well" in his *Prelude*.

"There Shakespear's self, with every garland crown'd,
Flew to those fairy-climes his fancy sheen,
In musing hour, his wayward sisters found,
And with their terrors drest the magic scene."

(Stanza xi.)

What is the meaning of the second line? Is it that he "flew his fancy" as a boy flies his paper kite? Or is "Flew" used for "flown," and the line corresponds to the Latin ablative absolute? By "wayward sisters" is meant the "wind sisters" of *Macbeth*, where in the original folio the word is always "weyard," except in i. 3, where it first occurs, and where it is spelt "weyward." It would be rather a curious circumstance if Collins fancied that "wayward" was the right word. In what edition, I wonder, did he read the plays?

Here I stop, having perhaps wearied the reader, but, I hope, thrown some light on the Odes.

THOS. KNIGHTLEY.

TWO CHURCHES IN ONE CHURCHYARD.

The state of things shown in the subjoined extract from the preamble of an old Local Act (15 Geo. III. c. 49) is so curious that it may perhaps deserve a record in "N. & Q."

By way of improving matters, the Act goes on to provide that one of the two churches (All Saints') shall be pulled down, and that its incumbent shall officiate in the other, which is to be the parish church of *both* parishes. Thus, instead of two churches in one churchyard, we now have two incumbents in one church; and each of them appointed by a different patron. Even in the placid and somnolent days of the 18th century, this arrangement must have been rather hazardous; and only fancy what it would be now-a-days, if one incumbent were a Ritualist and the other an Evangelical! However, it is not likely to continue much longer, and that is why I seek to gibbet the memory of it in your columns.

"Whereas there are within the town of Fulbourn, in the county of Cambridge, two parishes, the one called the parish of All Saints, the other the parish of Saint Vigor, both of which are united in one township, contributing in common to the relief of the poor, and having one set of officers for the relief thereof, and the repair of their highways; and being also rated in common for all parochial charges and burthens, except for the repair of the churches belonging to each parish: That in the said town there are two churches within the same churchyard, the one belonging to and called the Rectory Church of Saint Vigor, in the patronage of the M^r. Fellows, and Scholars

College of Saint John the Evangelist, in the University of Cambridge, the other belonging to and called the Age Church of All Saints, in the patronage of the Bishop of Ely, each of which churches is repaired by the stewards of the respective parish to which it belongs; a great part of the said church of All Saints is fallen, and the same cannot be made fit for Divine service; it be entirely rebuilt, and the said parish being, and the inhabitants thereof few in number, and of property, they are unable to rebuild the same: and as, when the said Church of All Saints was standing, the service was never performed in both the said churches at one and the same time, but was performed on days at each church alternately in the morning evening, and at each alternately on holydays, and inhabitants of both parishes were accommodated with in each of the said churches, but the Marriages, Banns, and Burials of the inhabitants of each were performed in their respective parish churches they were both standing, and since that time, the said Church of Saint Vigors, by permission of the Bishop thereof."

A. J. M.

EDWARD WORTLEY MONTAGU.

should like to perpetuate in the pages of & Q." the following narrative. My maternal grandfather, Joseph Kemp, was a captain in the Royal Navy. While his ship was lying at anchor, a mate came and asked him if they had a lad. He said, "No." The mate said "was one that was very anxious to come and see me," said the captain. The result was that he took him. It does not appear that he was at the time particularly struck him. After, after he had been at sea some time he was very uncomfortable, and one day told Captain Kemp that he wished to speak to him. When he came into his cabin, he told the captain that he was very unhappy; that he was there under false pretences, under an assumed name; that the fact he had run away from the Westminster School, and had changed clothes with a poor boy; his name was Edward Wortley Montagu. The cause of his unhappiness was that he could not keep his own counsel, but told the crew who asked, that he was related to a lord, &c., but they did not or would not believe, jeering and saying, "My Lord, do this," and "My Lord that," so that at last he came to himself, and resolved to speak to his captain.

The captain, a well-informed Quaker, asked him a number of particulars, and having answered him fully, told him he could do nothing for him; that he must attend to his duty, and the result of his engagement.

Captain Kemp arriving at Malta or Gibraltar, sought an interview with the admiral of the station, and informed him he had such a boy, who he said he was. The admiral replied, "no doubt what he says is true, for he has advertised for in all the papers. Send him to me." The admiral then took charge of him,

and restored him to his friends. When Captain Kemp saw him afterwards, he was handsomely dressed in velvet, &c., as became his station. Although wild and unsettled, he was ever grateful to his friend the captain, always addressing him as father or master, and paying him every respect up to the time he quitted England, never to return. Young Montagu used all the influence he possessed to benefit his friend, and I had a letter of his directing him to call at the Tower on the Duke of Montagu, who was then, I believe, Master-General of the Ordnance. This letter I gave to the first Lord Wharnccliffe, on whom I called, and related the foregoing statement; he said he had no doubt it was fact.

I had this account repeatedly from my own mother, daughter of Captain Kemp, and am fully persuaded of the truth of it; and a cousin now living, ten years older than myself, had it also from his mother, another and elder daughter of the captain.

Some years back—at least forty—I was going by coach to St. Alban's, and on asking if we went through Elstree, a gentleman said "Yes." I then related how my mother and her parents visited Edward Wortley Montagu at Boreham Wood. The gentleman, a Mr. Baker of Bond Street, said he lived in the same house, &c. I then described a particular pond with a sloping bank. He said it was there still, and he should be most happy to show me the place if I would call; but I had not an opportunity.

The circumstance of his entering on board some ship whose captain is described as a "well-informed Quaker," is recorded in some work on remarkable persons; and should any of your readers be able to give its title, I shall be much obliged.

JAMES WRIGHT.

32, Talbot Road, West Holloway.

[Mr. Forster, who was requested by the parents of young Montagu to use every possible means for the discovery of the fugitive after his two elopements from the Westminster School, published a narrative of the occurrences in the *Public Ledger*, Oct. 25, 1777. The second flight, that furnished by our correspondent, was managed more artfully than the first. Forster was not aware that his youthful passenger had divulged his name to the Quaker captain, although he states there was a mixture of the parent and the master in his treatment of the lad. He found him, as he supposed, a poor, deserted, friendless boy; he clothed him decently, fed him regularly, and made a sea-life as comfortable to him as the nature of it would admit. According to Forster's narrative, "as soon as the vessel reached Oporto, Montagu decamped. Not a syllable of the language did he know; yet he ventured a considerable distance up the country. It was the vintage season. He offered himself as an assistant in any capacity; was tried, and found very useful. For two or three years did he continue in the interior parts of Portu-

gal; and probably would never have emerged from the situation in which his fancy had placed him, had not the following incident led to the discovery of his parentage:—

"Young Montagu was ordered to drive some asses to the factory. This task was allotted him on account of some business which was to be transacted in the English language. Montagu, not dreaming of a discovery, set out with his group of dull companions. The English consul knew him; and his old master the Quaker being there with his vessel, the discovery was complete. The asses were consigned to another (though perhaps not to a better) driver. Montagu was brought home; when Mr. Forster interposed. He exercised the milder offices of humanity. He pleaded for the prodigal in the true spirit of beneficence; and called up all the father in the bosom of the old Montagu. He offered to take on himself the trouble of bringing back the graceless wanderer. Old Wortley at last consented, and the business was accomplished. Private tuition was adjudged to be the most proper; and Mr. Forster was desired to complete his education."—ED.]

ROMAN FUNERAL STONE.—The readers of "N. & Q." will be glad to know that the Roman funeral stone found at Ludgate, behind the London Coffee House during some excavations, and which for many years has graced the back yard of that civic hostel, has now been most generously restored to the Corporation and placed by them in their Museum. It is an hexagonal inscribed pedestal, 3 feet 11 inches high, and evidently the base upon which a figure must have been placed. It bears the following inscription upon one side:—

"D. M.
CL MARTI
NAE AN XIX
ANEXCLE
TVS
PROVINC
CONIVGI
PIENISSIMAE
H. S. E."

"To the Gods of the Shades. Anencletus Provincialis erected this monument to his most devoted wife, Claudia Martina, in her nineteenth year."

Two fragments of sculptured stone were found with this column: the one is a female head, and the other a part of the body of Hercules. It is figured in Roach Smith's *Roman London* and other works.

W. H. OVERALL.

Library, Guildhall.

MARIE-ANTOINETTE AND THE GENUINE LETTERS.—The *Intermédiaire* of January 25 contains the following communication from the *bibliophile* who signs himself "P. L. Jacob," but whose

real name is known to be Paul Lacroix, a literary man of considerable reputation:—

"**AUTOGRAPHES DE MARIE-ANTOINETTE.**—Les attaques systématiques, dirigées contre l'authenticité de quelques lettres de Marie-Antoinette, que M. Feuillet de Conches a cru pouvoir admettre dans son curieux ouvrage, ont pris enfin le caractère d'une coalition à la foi allemande, républicaine et haineuse, que l'on pouvait pressentir dès l'origine. M. H. de Sybel a été tour à tour le sifre, le tambour et le tam-tam de cette coalition, avec laquelle la discussion loyale et désintéressée aurait tort de se mettre en ligne, car il n'est pas pire sourd que celui qui ne veut pas entendre. M. H. de Sybel et autres n'entendent donc pas que, pendant vingt ans, M. Feuillet de Conches a acheté, coûte qui coûte, toutes les lettres autographes de Marie-Antoinette qui ont paru dans les ventes publiques de la France et de l'étranger:—que, pendant vingt ans, il a également acquis à l'aimable, souvent à des prix excessifs, toutes les lettres de Marie-Antoinette qui lui ont été offertes, directement ou par intermédiaire:—que, pendant vingt ans, il a copié lui-même, lors de ses voyages en Allemagne, en Italie, en Russie, etc., toutes les lettres de Marie-Antoinette qui pouvaient lui fournir les archives de ces différents pays, et cela, au vu et au su de tous les amateurs d'autographes, de tous les savants qui s'occupent de rassembler des matériaux historiques. Voilà le fait vrai, simple, naturel, brutal, qu'il doit opposer à ses contradicteurs et compétiteurs. Ce fait seul répond à tout, vis-à-vis des juges éclairés, impartiaux, et bienveillants.—Acceptons donc la conséquence inévitable de ce fait, conséquence que M. Feuillet de Conches peut accepter lui-même, sans diminuer en rien la valeur et le mérite de son bel ouvrage: il est possible que deux ou trois lettres fausses ou falsifiées se soient trouvées au nombre des lettres originales ou des copies que M. Feuillet de Conches a eues sous les yeux et entre les mains."

"P. L. JACOB (*Bibliophile*)."

J. MACRAE.

"**ROBINSON CRUSOE.**"—There is a note on this pseudonymous narrative in the *Miscellaneous Remains of Archbishop Whately*, 1865, p. 332, showing that it is fictitious, and not founded on A. Selkirk's adventures, &c.; and a pamphlet on "Princess Caraboo," at p. 331. Both these notes illustrate the history of the books, and would be useful to a bibliographer.

RALPH THOMAS.

INSCRIPTIONS ON CHURCH BELLS.—A writer in the *Church Times*, Sept. 2, 1865, "having referred to 337 inscriptions on ancient bells and counted the numbers referring to different saints," gives the following as the result:—

"S. Mary, 95; SS. John B. and Ev. 25; Jesus, 20; S. Catharine, 21; Holy Trinity, 17; S. Margaret, 16; S. Peter, 13; 'Nomen Domini,' 12; S. Gabriel, 11; Anne, 10; S. Augustine, 10; S. Michael, 10; S. Thomas, 9; S. James, 6; S. Paul, 5; Christ, 4; S. Nicholas, 4; S. George, 4; S. Andrew, 4; S. Benedict, 3; S. Magdalen, 3; S. Martin, 3; S. Lawrence, 3; S. Gregory, 2; S. Giles, 2; S. Botolph, 2; S. Oswald, 2; Jesus and S. Mary, 2; S. Lucy, 2; S. Cuthbert, 2; S. Antony, 1; S. Birinus, 1; S. Dunstan, 1; S. Apollinaris, 1; S. Helen, 1; S. Kenelm, 1; S. Agatha, 1; S. Stephen, 1; S. Osmund, 1; S. Mark, 1; S. Adred, 1; S. William of Norwich, 1; SS. Catharine and Margaret, 1."

JOHN PIGOTT, JR.

SAMUEL LEE *versus* CHRISTOPHER KELLY, FREEMASON, *in re* "THE TEMPLE OF SOLOMON."—Some years ago I bought a book thus entitled:—

"Solomon's Temple Spiritualized; setting forth the Divine Mysteries of the Temple, with an Account of its Destruction. By Christopher Kelly. Dublin: Printed by Brother William Folds, for the Author. 1803."—Pp. 477, 8vo.

This book puzzled me very much when I got it, but I soon came to the conclusion, *first*, that it was certainly some seventeenth century book coolly appropriated by our freemason; *secondly*, that it was probably Lee's book, which I knew by name only. I forgot all about it till the other day, when, having bought a copy of Lee's *Orbis Miraculum*, I found my conjecture was correct. Kelly's book is a bodily abduction of the typical part of Lee's work (from ch. ix. p. 166, to the end), omitting the learned quotations throughout, and the Epilogue at the end. Lee's Dedication "To the Rev. and Learned, the Warden, Fellows, and Students of Wadham Colledge, in the Famous and Flourishing University of Oxford," is converted by Kelly into an "Address to all Free and Accepted Masons." This is followed by a list of subscribers to the work, and then comes a short and incoherent advertisement "To the Reader," subscribed "Sir, your most affectionate and most humble servant, Christopher Kelly." The first part of the title is Bunyan's, the second part is Lee's. The whole reprint, I may add, abounds in omissions and errors of various kinds.

I make this Note, as it relates to a very learned, interesting, and valuable work; and as a little contribution to Mr. Power's *Irish Bibliography*.

EIRIONNACH.

HERALDRY.—The Rev. Father Apollinaire Dellion, the "garden" of the Franciscan Convent at St. Maurice (Valais), Switzerland, is at present engaged on a work to be entitled "*Armorial Historique du Canton du Valais*." The price will be twenty francs, and subscriber's names can be sent to the editor at the above address. The plates will be printed in colours from the original drawings by Father Apollinaire, and will be in the same style of elegance as are those in the *Armoire du Canton de Fribourg*—a work from the same learned and accomplished author.

J. H. DIXON.

Florence.

A CORP CRÈ OR CRIADH.—Please find a nook for the following:—

"A correspondent of the *Inverness Courier* states that a corp crè or criadh was discovered in a stream in that county about a fortnight ago. The body was of clay, into which were stuck the nails of human beings, birds' claws, bones, pins, hair, &c. It was partly covered in a black apron, and had an old hat on its head. The superstition is that the person so represented would waste away proportionately with the decay of the image."—*The Guardian*, April 3, 1867.

A. O. V. P.

"DODONA'S GROVE."—The Key of *Dodona's Grove, or the Vocal Forest*, by James Howell, Esq. London, 1650:—

Altapin	The Prince Elector.
Amira	The Emperess of Germany.
Ampelona	France.
Anilmoth	James Duk of Hamiltoun.
Archne	Queene Mother of England.
Aulalba	Whythall at London.
Breort	Prince Rupert.
Bumelia	Sweden.
Cardenia	Scotland.
Cedar	The Emperor of Germany.
Colmort	New-castell.
Classicans (?)	The Presbiterians.
Count Castelnouvo (?)	The Marquis of Newcastle.
Count Testorio	The Marquis of Worcester.
Druina	England.
Elyana	Spain.
The Elms and Poplars	The Lords and Comons.
Firre	The King of Denmark.
Galliport	Portugal.
Hamoth	Sir John Hotham.
Hydromania	Holland.
Irie	The Pope.
Leoncia	Flanders.
Lurana	Ireland.
Maronists	The Catholiques.
Monticolia	Wales.
Niewros	Windsore Castle.
Oke	King Charles the First.
Olive	The King of Spain.
Ousburg	York.
Petrillia	The Rochell.
Petropolis	Rome.
Ramundus	Cardinell Richlieu.
Rhenusium	Germany.
Rhodophil	The Earle of Strafford.
Rocelino	The Princ of Walles.
Sycomer	The Deuk of Lorraine.
Tamisond	London.
Vilerio	The late Duk of Buckingham.
Vyne	The French King.
Warbick	Berwick.
Willous	The Hollanders.
Yewes	The Bishshopes.

W. B. A. G.

DUNCE.—The following letter, which has appeared in a local paper, may perhaps interest many of the readers of "N. & Q.":—

"DERIVATION OF 'DUNCE.'"

[To the Editor of the *Newcastle Daily Journal*.]

"Sir,—Notice has lately been taken by the press of a book published by Chambers, on the origin of words, and several papers have given some extracts in their literary columns. Amongst others, I have noticed the article 'Dunce,' meaning one stupid or slow to learn, which is said to have originated as an expression of derision, such as 'you are another Duns,' from John Duns Scotus, the most learned man of his time, which was in the 12th or 13th century. John Duns Scotus was born at Dunse, in Berwickshire, but there are other places which claim to be his birthplace, all of which, I think, could be answered thus:—That surnames in his time were not in general use, and he might in going abroad be named from his birthplace, John from Dunse in the Scot. John Duns Scotus was born in the old town of Dunse, to the west of Dunse Law, of which no vestige now remains, the town having been several times burned during the border wars.

The site of the town is now grass parks, known as the Bruntons, a contraction of Burntown. The spot where Duns Scotus was born is pointed out as being covered by a holly hedge, between two of the Duns Castle lodges. An old painting (said to be authentic) of John Duns Scotus hangs in the Dunse Town Hall. The present town was the birthplace of the Rev. Thomas Boston, author of *The Fourfold State*; and of Mr. Mc'Crrie, author of *The Life of John Knox*. The town or immediate vicinity has also given two lord mayors to London in the present century. It was in Dunse church that Burns observed the 'louse on the lady's bonnet.' Dunse Law, to the north of the town, commands a splendid view. The trains can be seen passing Berwick bridge fifteen miles distant, with the sea beyond; Norham Castle; Flodden Field, backed by the Cheviots; Home Castle, near Kelso; the Eildon Hills; and far behind, in very clear weather, some hills said to be in Dumfriesshire; while at your feet lies the garden of Scotland, the Merse, and the Vale of the Tweed.—I am, &c.

"JAMES FAIRBAIRN.

"Market Street, Newcastle, 15th April, 1867."

PHILOM.

HYDROPHOBIA.—Former pages of "N. & Q." have contained memoranda as to the smothering of hydrophobic patients. Please add this to the number:—

"A little daughter of Mr. Alfred Woodruff, of the town of Greenfield, Michigan, having been seized with hydrophobia, a consultation was held by physicians, who decided that, as the sufferer could not possibly survive, every consideration of humanity demanded that her sufferings be ended by some means, in accordance with which, during a severe paroxysm, the child was smothered to death."—*The Guardian*, April 3, 1867.

A. O. V. P.

Queries.

ANONYMOUS.—

1. The Times, Places, and Persons, of the Holy Scriptures, otherwise entitled "The General View of the Holy Scriptures." At London: Printed for Richard Ockould, An. Dom. 1697.

The above work is in 4to, pp. 241. I shall feel obliged if some of the readers of "N. & Q." will tell me who was the author of it, and from what version of the Scriptures the quotations are taken. I think it must be a scarce work.

2. Heraclitus Christianus, or the Man of Sorrows; being a reflection on all states and conditions of human life. 1677.

Who is the author of this work?

Sydenham.

P. BEISLY.

COTTE FAMILY.—Cottell (modern Cottle), of North Tawton and Yeolmbridge, co. Devon (Heralds' Visitation of 1620.) Has any member of this family a continuation of the pedigree other than that to 1603 in Heralds' College? Or can give any information, &c., relating to the Devon, Somerset, or Cornish branches? Arms: Or, a bend gules. Crest: A leopard out of a ducal coronet, &c. C.

ETON COLLEGE.—I have been told by a gentleman who was a scholar at Eton College about 1832-36, that at that time plays were acted by the scholars; and it would appear that there were some original pieces written or adapted by the boys for these school performances. Can any reader who is an old Etonian give the names of any of the authors? R. I.

EMMET.—

"Well, then, for all those treasons what motive is alleged? Ambition! Had I been ambitious, my fellow citizens, it would have been easy enough for me, with my education, my fortune, the rank and consideration of my family, to seat myself, one day, among the haughtiest of your oppressors."

I have made the above extract from a small Irish sensational penny paper, for the purpose of asking on what heraldic or genealogical grounds Robert Emmet asserted the rank of his family to be equal to that of the highest nobility of England? S.

GRAPES.—Were grapes much used at the table among the ancients? I copy the question from Pegge (*Anonymiana*, cent. viii. art. iv.), who answers it in the negative. S. W. P.

New York.

LORD HAILES.—I should be glad to know where the following beautiful epitaph, written by Lord Hailes (Sir David Dalrymple) on his wife and twin-children, is to be found—whether on a monumental tablet, or in one of his numerous published volumes?—

"Vidi gemellos, et superbivi parens
Fausti decus puerperi;
At mox sub uno flebilis vidi parens,
Condi gemellos cespiti!
Te dulcis uxor! Ut mihi sol accidit,
Radiante desectus polo!
Obscura vitæ nunc ego per avia
Solus ac dubius feror."

Of which I append a translation, which has never been published:—

"Twin-babes were mine; and with a father's pride,
I hail'd the omen as a happy birth;
Alas! how soon the tender blossoms died,
And bow'd the stem that bore them to the earth.
Ah, my lov'd wife! my tears bewail the doom,
Which gave our babes and thee to one cold tomb!
I live; but drear and darksome is my way;
My life's bright sun is set—to rise no more;
Thro' lonely wilds forlorn and sad I stray,
A homeless wanderer on life's desert shore."

F. B.

SOUTH YORKSHIRE: JACKSON'S MANUSCRIPT BOOK OF PRECEDENTS.—In various places throughout Hunter's *History of South Yorkshire*, the author refers to a MS. volume of precedents or copies of deeds, &c., belonging to John Jackson of Edderthorpe, near Barnsley, an attorney in great local practice in the sixteenth century, and who died in 1600. Can anyone inform me where this MS. is now? G. J.

JEWISH FINES AND PENALTIES.—The following extract, from Willet's *Hexapla in Genesis*, London, 1632, on toleration (?) to the Jews, is very characteristic of the religious love of our forefathers, even the very best of them. It is a doctrinal note in Gen. xlii. 17, showing "how the Jewes should be intreated at the hands of Christian Princes." This is the *Christian* way:—

"Ver. 17. 'So he put them in ward three daies.'—*Rupertus* would have this proceeding of *Joseph* against his brethren, to be a pattern for Christian Princes how they should intreat the Jewes: that as *Joseph* doth only imprison them, and handle them roughly, to bring them to knowledge and confession of their treachery against him: so Christian governors should not put the Jewes to death, but use them hardly, by laying taxes and impositions upon them, that at the length they may be brought to repentance for their blasphemies against Christ, as it is in the Psalme: 'Slay them not, lest my people forget it, but scatter them abroad by thy power,' Psal. lix. 11.—*Rupert. lib. ix. Comment. in Gen.*"

Very convincing argument, no doubt; but Shylock's philosophy, taking a practical turn, overturns the dialectics of the D.D.:—

"Take my life and all, pardon not that;
You take my house, when you do take the prop
That doth sustain my house. You take my life,
When you do take the means whereby I live."

Having written this by way of preface, I wish to hang the following queries upon it:—

1. Is there any authentic work on the fines and imprisonments, &c., inflicted on the Jews by our rulers in the early days of our history?

2. Are any of the *chartæ* accumulated in the *Seaccarium* (fiscus) *Judeorum*, named by Camden, to be found in the Public Records Office?

3. When was the *Domus Conversorum* for converted Jews converted into Rolls Court offices? Was there any foundation, and what became of the institution?

4. Was Aaron the Jew, of Lincoln, in Hen. II.'s time—from whom large sums were exacted—any way connected with Aaron of York in Hen. III.'s time, from whom very large sums were wrung; and who was subsequently fined by the king in 1100 marks a-year, to be quit during life of allage?

One more query, and I have done. It is said that in Ireland the Jew never was persecuted! Was it from a more exalted view of civil and religious liberty, or because the Jew was an absentee from that country? I am rather inclined to think that the Jew was a non-resident in Ireland until late years.

GEORGE LLOYD.

Darlington.

LEGEND OF THE BOOK OF JOB.—Bouchet, in his *Lectures on Religious Ceremonies* (in India), gives a legend bearing much remarkable similarity to the Book of Job. Can any of your contributors throw any light on the origin and age of this legend?

W. PICKARD.

MONTEZUMA'S GOLDEN CUP.—In note LIII. to vol. ii. of Robertson's *America*, 4to, 1777, he says:—

"The only unquestionable specimen of Mexican art that I know of in Great Britain is a cup of very fine gold, which is said to have belonged to Montezuma. It weighs 5 oz. 12 dwts. Three drawings of it were exhibited to the Society of Antiquaries, June 10, 1765. A man's head is represented on this cup—on the one side the full face, on the other the profile, on the third the back of the head. The relief is said to have been produced by punching the inside of the cup, so as to make the representation of a face on the outside. The features are rude, but very tolerable, and certainly too rude for Spanish workmanship. This cup was purchased by Edward, Earl of Oxford, while he lay in the fleet under his command, and is now in the possession of his grandson, Lord Archer. I am indebted for this information to my respectable and ingenious friend, Mr. Barrington."

Is it known where this remarkable relic is now? I do not remember to have heard of it or seen it in any of the exhibitions where the kindness and liberality of the possessors of such things has brought them of late years before the public eye. I have no means, at the present moment, of tracing out the genealogy of Lord Archer's successors, though probably known to many readers of "N. & Q.," and therefore enabling them to assign the most likely cabinet for the ownership of Montezuma's golden cup.

I have looked over the index to Daines Barrington's *Miscellanies*, but can find no allusion to it there. However, from a narrative in regard to the King of Spain and his collection of natural history, and certain claims for reciprocity in these matters, it is likely that Mr. Barrington may have had some special reasons for interesting himself in an object of Mexican art. See edition 1784, 4to, p. 276.

From interest in Montezuma's personal history, the cup which (if genuine) was used by him would have no slight attraction, and I should much like to hear of its present resting-place.

FRANCIS TRENCH.

Islip Rectory.

OBSOLETE PHRASES.—I shall feel obliged if some of your readers will give me the meaning of the following phrases or words in italics, viz.:—

"The constable came with a *backe on his bill*,
And because they were gone, he did them kill."

J. P. Collier's reprint of *The Tyde taryeth no Man*.

"Here's cambric, *theutin*, and calico for you."—Mrs. Centlivre, *Perplexed Lovers*, Act IV.

"Do you think it possible to lose a *trante* and *leva*, a *quinze leva*, and a *sept leva*, and never turn once."—Id. *Basset-Table*, Act IV.

"The dirtiest trollop in the town must have her top-knot and *tickin-shoes*."—Id. *The Artifice*, Act III.

"I, Robert Moth, this tenth of our king,
Give to thee, Joan Potluck, my biggest *crumpe-ring*."
Wm. Cartwright, *The Ordinary*, Act III. Sc. 1.

"Hang thinking, 'snigs, I'll be
As merry as a pismire; come let's in."
Wm. Cartwright, *The Ordinary*, Act III. S. 4.

"Antonio you are like to wed, or beat the hoof, Gentlewoman, or turn poor 'Clare, and dye a begging nun."—Mrs. Behn, *False Count*, Act I. Sc. 2.

"May I turn Franciscan, if I could not find in my heart to do penance in *chanphire josses* this month for this."—Id. *Amorous Prince*, Act IV. Sc. 4.

"Fine desperate rogues, rascals that for a *pattaroon* a man will fight their fathers."—Id. *Forced Marriage*, Act II. Sc. 4.

"Come, gentlemen, one bottle, and then we'll *toss the stoken*."—Id. *Lucky Chancer*, Act II. Sc. 2.

"They [*i. e.* men] are the greatest *babelurds* in nature."—Id. *Sir Patient Fumy*, Act I. Sc. 1.

"Were I querimonious, I should resent the affront this *bulatroom* has offer'd me."—Id. Act V. Sc. 1.

CORNELIUS PAINE, JUN.

PLAYS AT ENGLISH GRAMMAR SCHOOLS. — During the last twenty years the good old custom of the boys acting a play before breaking up of the school at the Midsummer or Christmas holidays, has been greatly revived. I give below the names of a few grammar-schools where these school plays have been performed. Would any of your correspondents favour me with additional names of schools or colleges, or inform me as to any original dramatic sketches, prologues or epilogues—Latin, French, or English—written for these school performances? — Appleby School, Westmoreland, in 1855; Bury St. Edmunds, 1857; Carlisle School, Cumberland, during the last two or three years; Cheltenham College, in Dec. 1860, *She Stoops to Conquer* and *St. Patrick's Day*, acted by the scholars; Grantham School, in 1864; Harlow, Essex, St. Mary's College, in 1864; Hurstpierrepont, St. John's College, in 1865; Launceston School, Cornwall, frequently during the last few years; Newcastle-on-Tyne Grammar School, a French play acted in June, 1855; Oakham School, Rutland, frequently during the last few years; Wigan School, Lancashire, in June, 1863; Winchester College, Dec. 1860—I have a copy of the play-bill of this performance: an original epilogue, containing some clever hits at Messrs. Bright and Co., was written expressly for the occasion by one of the masters. R. I.

TO CRY "ROAST MEAT."—In Mr. Locker's *Lyræ Elegantiarum*, recently published, there is a piece called "The Country Wedding" (the author unknown), which begins thus,—

"All you that e'er tasted of Swatfal-Hall beer,
Or ever cried 'roast meat' for having been there."

What is the meaning of "crying roast meat"? Is it a phrase still in use? And where is or was Swatfal Hall?

In the fourth stanza we are told of Betty that

"Though in some things she was *short of the fox*,
It is said she had twenty good pounds in her box."

What is it to be "short of the fox"?

JAYDEE.

ROBINS. — In a letter of Mr. John Coventry (son of the Lord Keeper), of 1640, the writer being then a candidate for Somersetshire, in the interest of the Court, his opponents are spoken of as "Robins." Mr. Smyth and Mr. Alexander Popham, the anti-Court candidates, are said to be "pitched upon by the Robins." Is anything known of this term for the opponents of Charles I. on the eve of the meeting of the Long Parliament? Or was it local? C.

SCANDINAVIAN LITERATURE. — Would your Copenhagen correspondent, PROFESSOR STEPHENS, oblige me by answering any of the following queries relating to Scandinavian dramatic literature? —

Klemming's *Chronological Catalogue of Swedish Dramatic Literature*. I have seen Part I, Stockholm, 1863, with list of plays to 1703. Is Part II. published?

Danish and Norwegian Authors : —

1. O. F. Muller, born 1730, died 1784: an eminent zoologist; author of *Frode den fredegods*, a pastoral for the Jubilee Festival, 1760, Copenhagen.

2. Chas. G. Bjerling, born 1731, died 1776: author of *Galatea*, a pastoral, 1767; also, *Den Forvandlete Egekron*, a pastoral. See Nyerup and Kraft's *Lexicon*. Are the pieces of these two Danish poets, called "pastorals," *pastoral dramas*?

3. Nicolina Sundt, a Norwegian poetess; author of "Storst Anne" and "Vesle Anne," an *idyl*, occupying two numbers of *The Illustrated News* sheet, 1854. This is named in *Lange Norske Forfatter Lexicon*. Is this *idyl* a dramatic piece? R. I.

CHIEF-JUSTICE SCROGGS. — In the late Lord Campbell's *Lives of the Chief Justices* it is stated, that the "infamous Scroggs," having retired after his dismissal to a country seat he had purchased at Weald, in Essex, died at that place in 1683, and was buried in the parish church; the parson, sexton, and undertaker being the only persons attending.

It is added that —

"He left no descendants; and he must either have been the last of his race, or his collateral relations, ashamed of their connection with him, must have changed their name; for, since his death, there have been no Scroggs in Great Britain. The word was long used by nurses to frighten children; and, so long as our history is studied, or our language spoken or read, it will call up the image of a base and bloody-minded villain."

The character of the Chief Justice is aptly and forcibly summarised by his noble successor, who has moreover established, to the conviction of his

readers, that many of Sir William's judicial contemporaries were his "compeers" in every sense.

The object of this communication is to inquire what is the *authority* for stating that Scroggs was "in old age a solitary bachelor." In Morant's *Beset* we find that the son of the Chief Justice conveyed the estate of Weald to Erasmus Smith, Esq., of the City of London, from whose grandson, the Earl of Derby, it was purchased in 1759 by — Towers, Esq. Is it true that the name of "Scroggs" has been unknown during the last 184 years? M. A.

SEAFORD.—Horsfield, describing Seaford Church (*Sussex*, vol. i.) records:—

"In 1778, in digging up the foundations of the old chancel, two coffin stones were found, with handsome crosses carved on them: a third was found close to the outer wall. The cist which the latter covered contained sixteen skulls. The cover is fixed in the north wall, and one of the others in the south wall. . . . In the church is preserved the remains of an old wooden rail monument, which formerly adorned the churchyard. It contains, in alto-relievo letters, the following puzzling memorial:—
'In memory of Mary, wife of Richard Stevens, who lived a married life together xlvii years. She died January 1st, MDCCCLXXXI, aged lxviii years. Also, near this place, lie two mothers, three grandmothers, four aunts, four sisters, four daughters, four granddaughters, three cousins—but vi persons:—

'Our peaceful graves shall keep our bones till that great day,
And we shall wake from a long sleep and leave our bed of clay:—"

When on a recent visit to Seaford, I went in quest of anything worth noting, and especially to see the above-mentioned reliques. I was surprised to find so little worthy of notice, and that what was no longer existed. I was additionally surprised and indignant when informed, that the "wooden rail monument" had long since disappeared; the "coffin stones" were nowhere; and the "cist" lay in a corner, where it was placed by one who deserves the thanks of archaeologists for rescuing it from doing duty to the enlightened inhabitants of the town as a *dust bin*, to which use they had originally turned it.

This cist, or coffin, is hewn out of a solid block of stone, the interior being divided into two chambers: the one for the body, and the other (circular) for the head, but connected by a narrow channel for the neck. How did this coffin ever become filled with skulls?

It is not surprising that there is such a lack of interesting or ancient monuments in or about the church, when one learns that the Vandals of the town and neighbourhood were in the habit of supplying themselves with flag-stones from the graveyard, and that, at the restoration of the church in 1861-2, they were not prevented from carrying off cart-loads of tombstones; and I am credibly informed that quantities of human bones

were also removed, and actually sold to the rag shops. In fact, the worthy inhabitants of this ancient borough and cinque-port appear more barbarous in the nineteenth century than their forefathers were "before the time of Julius Cæsar."

I would suggest to archaeologists and antiquaries that they should watch over the rebuildings and restorations of ancient edifices in their respective counties, in order to protect interesting memorials of past ages from the hands of more rapid destroyers than time, i. e. builders and their satellites.

Will some correspondent of "N. & Q." give a complete solution of the puzzling inscription previously quoted. LIOM. F.

FAMILY OF SERGISON.—Required, the father of Charles Sergison, who was born 1654 and died 1732. Charles Sergison was member for Shoreham, co. Sussex, and a commissioner of the navy. His sister married Mr. Brunskill of Stanemore Dale, Westmoreland. Charles Sergison married Anne, daughter of a Mr. Crawley, who was also a commissioner in the navy. He bequeathed his estate at Cuckfield, Sussex, to his grand-nephew, Thomas Warden (son of Thomas and Prudence Warden), who has left a declaration in the *Heralds' College* that, being required by the will of his great-uncle (Charles Sergison) to assume the arms of Sergison, he found, much to his surprise, that there were no arms registered in the college in that name. Mr. Warden proceeds to state what the arms borne by Charles Sergison were, and says he was very proud of them. There are no wills of the name of Sergison prior to that of Charles Sergison, 1732, proved in the registries of London, York, or Carlisle. It seems probable that Charles's father was a man of some property, as he himself was not in a position to have amassed an estate; and, in addition to this, he mentions his family arms in his will—a *prima facie* proof of his gentle descent. M. A. LOWER.

TANGIER.—Could you inform me of any works, giving a good account of Tangier, "in English"? I have Pepys, L. Addison, and have seen the tracts in the British Museum under "Tangier." There is a work, *Spain and Tangier* in 1844, but I cannot find the author's name. Perhaps you could help me. G. J. H.

THE FRENCH WORD "VILLE" IN COMPOSITION. It is understood to be the rule, in the formation of compound words, that the constituent parts should be taken from the same language. Latin and Greek should not be joined together, and the same prohibition applies, I presume, to French and English.* How is it, then, that we have in

* Or English and Greek, as in "negrophilos" and "negrophiliist," which of late occur so often in the newspapers.

it into any form. Kircher's curious work is noticed by Hawkins, in his *History of Music*, iv. 208, 4to.]

DRYSALTER.—A very dear and very beautiful friend of mine has just married a gentleman who is called a "Dry Salter," and I am very much concerned to think the dear girl has only married a seller of salt meat. I have, however, just heard that in reality he is a merchant of high standing, who deals in less vulgar articles. Will you kindly relieve my suspense by telling me what a "Dry Salter" really is, and what is the origin of the term? E. B.

[Our fair correspondent may set her mind at ease, and not be appalled because her "beautiful friend" has, perhaps considerably, married a Drysalter. "What's in a name?" Many a drysalter is a man of substance, and sometimes he is a millionaire, his wealth being acquired from dealing in saline substances, drugs, dry-stuffs, and even pickles and sauces. The alderman sketched by Theodore Hook is perfectly elated with his success in this line of business. "Providence, Sir," said he, "blessed my efforts, and increased my means; from a retail dabbler in dribblets, I became a merchant—a wholesale trafficker, exactly like our friend Hull—in every thing, from barrels of gunpowder down to a pickled herring. In the civic acception of the word, I am a merchant; amongst the vulgar, I am a Drysalter."—*Gilbert Gurney*, vol. iii. ch. ii.]

EAST INDIA COMPANY.—Where can I find an account of the original and subsequent members of the old East India Company chartered by Queen Elizabeth? QUERCUBUS.

Junior U. S. Club.

[Consult the following works: 1. "Charters granted to the East India Company from 1601; also the Treaties and Grants made with, or obtained from, the Princes and Powers in India, from the year 1756 to 1772." 4to. 2. "The History and Management of the East India Company, from its Origin in 1600 to the present Times." Lond. 1779, 4to. 3. "A Collection of Statutes concerning the Incorporation, Trade, and Commerce of the East India Company," &c. By F. Russell. Lond. 1786, fol. 4. "Annals of the Hon. East India Company, from the first establishment by Charter of Queen Elizabeth, to the union of the London and English East India Companies, 1707-8." By John Bruce, M.P. Lond. 3 vols. 1810, 4to. 5. "A Short History of the East India Company." By F. Russell. Lond. 1793, 4to. 6. Calendar of State Papers, Colonial Series, East Indies, China, and Japan, 1573-1616, by W. N. Sainsbury. 8vo, 1862. A complete view of the history of the East India Company is given by Mr. Mill in his *History of British India*.]

QUEEN MARY AND CALAIS.—We read in some histories of England that Queen Mary was so much affected by the loss of Calais, that she declared the word would, after her death, be found engraven on her heart. She was by no means a poetical

or sentimental person, and the saying seems quite out of keeping with her character. What is the authority for the story? JAYDER.

[It is doubtful whether any authority can be produced for the truth of this floating story. Mr. Froude states that "among the apocryphal or vaguely attested anecdotes of the end of Mary, she is reported to have said that, if her body was opened, Calais would be found written on her heart. The story is not particularly characteristic, but having come somehow into existence, there is no reason why it should not continue to be believed."—*Hist. of England*, vi. 527.]

HECTOR BOECE.—I am interested to find out a probable derivation of the name of Hector Boece, the Scottish historian, which I take to be Celtic. Can any one favour me with the meaning of the word Boece in the Gaelic language?

ANNA H. BATTLE.

[Hector Boece, Boeis, Boyce, or Boethius. Putting aside all the Latinized forms of the word, it is simply *Boyce* or *Boyis*. The historian's brother was named one of the judges of the Session in the original Act of Institution of that court. His induction took place on June 22, 1535, when the records bears, "Comperit Arthur *Boyis*, Chancellor of Brechine."—See Brunton and Haig's *Historical Account of the Senators of the College of Justice*, Edin. 1832, p. 56.

The name *Boyce* is common enough in Scotland, and we met many years ago in Edinburgh a lady descended from the Scotch settlers in the North of Ireland who wrote her name *Boyis*, but pronounced it *Boys*.]

MERIDIAN RINGS.—Some years since I became possessed of a brass ring, about an inch and a half in diameter, which I was told was a meridian ring, and that at some period they were used as a means of ascertaining the time, but at what date I do not know. I should be glad of any information on the subject. E. W.

[There were various kinds of astronomical rings formerly in use, but now superseded by more exact instruments. Thus in the French *Encyclopédie* (Diderot and D'Alembert) will be found an account of the "solar ring," (*anneau solaire*) which showed the hour by means of a small perforation ("un trou, par lequel on fait passer un rayon du soleil.") Zedler also describes a kind of sundial in the form of a ring. This was called the "Astronomical Ring," *Annulus astronomicus*. To one of these, perhaps the former, the ring possessed by our correspondent E. W. may possibly be referred. But on this point we cannot speak positively, without having before us a more exact description of the ring in question.]

"THE NOBLE MORINGER."—This interesting ballad, translated by Walter Scott, has just been arranged as an operetta by Mr. Marcellus Higge. What is the meaning of Moringer?

H. A. M.

[We have not had an opportunity of referring to the original ballad, which would probably clear up the point.

But from Scott's version it would appear that it was a Bohemian title of honour, corresponding to our Baron: for Scott uses the latter word occasionally to describe his hero:—

"The noble Baron turned him round;"

"When on the Baron's slumbering sense," &c.

Morunc is the name of one of the personages who figure in the old German poem *Gudrun*, where we read of "Morunc der junge" and "Do sprach der degen Morunc." See Wackernagel's *Altdeutsches Lesebuch*, ss. 524, 527.]

Replies.

MILTON'S USE OF THE WORD "CHARM."

(3rd S. xi. 221.)

As a fervent admirer of Milton, I have been much interested in U. U.'s remarks on the great poet's use of the word *charm* in the lovely passage beginning:—

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds."

It never struck me before that *charm* here meant anything more than a charming effect; but I think U. U.'s conjecture that it means a *chorus* is most reasonable. On referring to Webster's Dictionary, I find that he gives as his fourth definition of *charm*, "a melody, a song," in support of which he quotes this very passage from *Paradise Lost*: adding, however, that in this sense it is obsolete, which, so far as the midland counties are concerned, does not seem to be the case. U. U. says he is not aware if any of Milton's commentators have noticed this word. In Mr. Keightley's edition of Milton's *Poems* (1850), however, there is the following note:—

"*Charm*, i. e. chorus or symphony, not incantation, *carmen* . . . In Scottish poetry *chirm* is used of the notes of birds, and of the sound of wind-instruments. In some of the midland counties, *charm* signifies a loud confused sound made by a number of birds, cattle, or children. Spenser uses *charm* as a noun, in the sense of tune, song, and as a verb in that of play, *cano*:—

'Whilst favourable times did us afford
Free liberty to chant our charms at will.'

Tears of the Muses, 243, 244.

'Like as the fowler on his guileful pipe
Charms to the birds full many a pleasant lay.'

Fairy Queen, b. v. c. 9, s. 13."

Richardson, under the head of "Charm," quotes the following passage from Sir Philip Sidney's *Defence of Poesy*:—

"This word *charms*, derived of *carmina*, serveth to shew the great reverence those wits are held in, and altogether not without ground, since both the oracles of Delphos and the Sibyl's prophecies were wholly delivered in verses; for that same exquisite observing of number and measure in the words, and that high-flying liberty of conceit proper to the poet, did seem to have some divine force in it."

Milton also uses this word in his sonnet, "When the Assault was intended to the City":—

"He can requite thee, for he knows the charms
That call fame on such gentle acts as these."

Mr. Keightley says, however, that *charms* here mean "magic-verses," *carmina*.

JONATHAN BOUCHIER
5, Selwood Place, Brompton, S.W.

This word is alluded to by U. U. in his interesting remarks on the "Extraordinary Assemblies of Birds." He quotes *Paradise Lost*, iv. 641:—

"Sweet is the breath of morn, her rising sweet,
With charm of earliest birds."

And says very rightly, that in Milton's use of it here it means a *chorus*. J. O. Halliwell, in his *Dict. of Archaic Words*, considers it to mean a company of birds; a *charm* of goldfinches is a flock of them. It also stands for "a hum or low murmuring noise." In the one sense it is analogous to swarm, and in the other to the noise made by a throng. Major, in his note on the passage, gives *charm*, Latin *carmen*. Now the word chorus has the same extended signification. It is a body of individuals dominated by one idea, to which they give sympathetic expression either by movements of the dance *chôres*, or by the voice in symphony.

C. U. W.
May Fair, W.

The noisy and inharmonious chatter of birds which your correspondent U. U. says is known by this name in his part of England, can hardly have been in Milton's thoughts when he wrote the line in *Paradise Lost*, "with charm of earliest birds." Milton, who thought in Latin as much as in English, had doubtless in his mind the word *carmen*, of which *charm* is of course the English form, and meant the melodious song or tune of the birds at daybreak.

ALFRED ATKIN.

The word *charm* is well explained by Wedgwood. The root of it is preserved in the A. S. *cyrn*, loud noise, as well as in the Lat. *carmen*. Another quotation for it is:—

"Vor thi ich am loth smale foghle—
Hiit me bickermut and bigredeth."

Owl and Nightingale, 280.

It occurs also in one of our early English Text Society's Books:—

"Tentes, pailouns freshly wrought and good,
Doucet songes hurde of briddes enuiron,
Whych meryly chirmed in the grene wod."

Romans of Partenay; (ed. Skeat, 1886); p. 37, l. 576;

which is thus explained in the Glossarial Index:—
"Chirmed, made a loud noise, chirped loudly, 878. Cf. *synniga cyrm*, the uproar of sinners; Credmon, ed. Thorpe, 145, 17. 'With charm of earliest birds;' Milton, *P. L.* iv. 642. See

By "Forby" I mean "Forby's *East-an Glossary*." WALTER W. SKEAT.
bridge.

STONE IN KEYSTONE.

(3rd S. xi. 257.)

A mysterious white stone was only what is a dowel—a very usual thing in building. A keystone, as an architectural member, belongs exclusively to the Roman or semicircular in Gothic, or Pointed Architecture, there is a keystone, simply because the joint is at the top of the arch. When the stones forming the arch were separated, out fell a round half buried in each side, where it had been used by the builders to prevent the moulding of the window-head from slipping out of place. There is nothing better to dowel work than a round hard pebble. If two pieces of masonry with smooth faces are put together, it is easy to conceive that one might be pulled off the other, or partly so, or twisted, by the sundry causes in the settlement of a building which might produce an unequal or unequal pressure: but it needs no argument to show that such blocks of stone could not slip out as if a round hard pebble were inserted between them, one half of the pebble imbedded in each. There is a large dowel in the middle of the body of Lord Nelson on his column in Trafalgar Square. I saw the figure in a shed on the day near the base of the column a short time after it was put up. To the best of my recollection the statue is sculptured out of command-stone. It is made of two immense blocks, placed one over the other, the junction at the waist; and to prevent the top half from slipping round, which would give my lord a queer shape, a large dowel is inserted. If I remember right, it was about a foot cube of granite, sunk deep in each half of the body. When the dowel was *in situ*, but the top half of the figure was not on. The rumbling of carriages, or a vigorous thunder-storm, or one or two sundry little earthquakes which are said to have occurred of late years, might tend to give the top stone a twist, but the angular form of the dowel will effectually prevent any mishap of the kind. The forethought of the sculptor is evident in this small but important arrange-

"So much for dowels
In Nelson's bowels."

A few years ago I saw a pinnacle at the south-corner of a church in the west of England, the top half of which had twisted round some twenty or thirty degrees. The upper portion was firmly doweled to the stone below with a piece

of round iron rod. This prevented the top stone from slipping off, but did not prevent it from twisting. Several persons remarked it with great surprise. It may have been done by thunder. After continuing so for several months, it was set right by workmen repairing the church.

P. HUTCHINSON.

THE LOST WORD IN "HAMLET."

(3rd S. x. 427.)

The interesting inquiry raised by F. will hardly convince students of Shakespeare that your correspondent has hit on the right word to supply the gap. The old copies, I suspect, will generally be found a better guide than even the most plausible conjecture. Before we inquire what aid we may derive from this source in the case before us, let us try what it can do for us in a previous line of the same passage, which is also *obelized* in the Globe edition. Hamlet says in that edition:—

"That monster, custom, who all sense doth eat,
Of habits devil, is angel yet in this,
That," &c.

The older editions leave out the comma after "eat," which first appears in the quarto of 1637. This reading makes the passage at once intelligible. Custom, which destroys our perception of habits that make us devilish, is yet angel in this, that it can also reconcile us to good actions. Then, if in the subsequent line we read with F.—

"And either *house* the devil, or," &c.

we merely get a frigid repetition of the former description of custom in its twofold aspect. But Hamlet's thoughts are here occupied by the more favourable influence of custom; and, therefore, Malone hit the sense required when he read by guess—

"And either *curb* the devil," &c.

But if the word *curb* stood here, how came it to be dropped out? Now the quartos of 1604 and 1605 read—

"And either the devil," &c.

In the quarto of 1611, and the editions immediately following, we find—

"And master the devil," &c.

If the line originally stood—

"And either master the devil," &c.

we may guess how the word *master* came to be left out. We know how frequently it happens that a transcriber or compositor is led into an omission or repetition by the circumstance that his eye is caught by some word in his copy ending similarly to the word which he has to follow. Thus, in following up the word "either," his eye would be caught by the *er* terminating the word "master," and he would proceed as if he had just

written the latter word instead of the former. Consequently the word "master" would be dropped in the quarto of 1604 and in that of 1605, which was in the main printed from it. Now if we suppose that the copyist of the edition of 1611 had before him this reading, and also an older copy containing both words, we may guess how he was led to substitute "master" for "either." If the reading which I have proposed was the right one, it would furnish him with a word competent to make sense of a line which was nonsense in the last preceding edition. At the same time it was natural that he should so far defer to that edition as to write "master" alone, instead of the two words which he found in the authentic copy; especially as the line appears, at first sight, to be somewhat overdone with unemphasized syllables.

There is another passage, in the same play, on which I would appeal to the older copies from the Cambridge emendations. The Cambridge edition is so precious to English literature, that we are all interested in passing on it such criticisms as we may. I complain of its reading in *Hamlet*, Act III. Sc. 2:—

"Oph. Still better, and worse."

"Ham. So you must take your husbands."

The quartos read—"So you mistake your husbands": the folios—"So you mistake husbands." Surely one of these is right. Ophelia's words remind Hamlet of the marriage formula: "I take thee for better for worse." And the play on the word exactly suits his cynical melancholy mood: "So you take husbands, and a grievous mistake it is"—he means to say. C. G. PROWETT.

Garriek Club.

CAITIFF: CROW: MOCK: LAUGH.

(3rd S. x. 401.)

The derivation of these words from the Syriac seems rather to belong to the old romantic school of philology, the general principle of which appears to have been, to hunt up any two words in any two languages having a similar sound, regardless of date, race, distance, history, and analogy, and jump to the conclusion that one must be derived from the other. The most illustrious example of this school was the late Henry O'Brien, author of the *History of the Round Towers in Ireland*; who gravely maintains that the Egyptian god Osiris was an Irishman, and that his name should be written with the apostrophe, O'Siris; that the name of Apollo is Welsh—"Ap-Iaul," son of the Sun; that Mycenæ is the Irish Muc-inis; that Pharaoh is equivalent to Irish *faragh* or Fergus; with much more to the same purpose. The modern school of philology has discovered in the science of language, as in

every other, the predominance of *law*, to which every speculation must be brought into humble subjection. Apparent likeness in words from far distant languages is now considered rather a cause for suspicion and doubt, than any evidence of connexion.*

Let us take in order each word quoted above.

Caitiff.—Your correspondent states that the Syriac verb "to rob, to plunder," is *kh'taf*, whence the noun *kh'duf*, a robber. Now the English word *caitiff* never meant "robber." Cotgrave, who seems to have exhausted the subject, gives twenty meanings of the French *chétif*, Eng. *captive*, not one of which has any approximation to robbery or plunder. The analogy therefore fails at the outset. Again; if the word were derived from the East, it would be difficult to assign a period for its introduction earlier than the Crusades, but we have evidence of its existence nearly half a century before the first Crusade. The *Promptorium Parvulorum* (A.D. 1440) has "*Caitiffe*, Calamitosus, dolorosus" with two references; one to William Brito, who died in 1333, and the other to Hugo, Bishop of Ferrara, whose *Vocabularium*, published at the end of the twelfth century, was founded on the *Elementarium* of Papias, compiled about A.D. 1053.

The history of the word is clear and simple. The Latin *captivus* became very early softened into the Italian *cattivo*, and French *châti* and *chétif*, fem. *chaitive* and *chetive*. The barbarous treatment of prisoners in the middle ages so tended to break down the spirit of those subjected to it, that any means, however unworthy, were frequently resorted to for deliverance. *Homo captivus* became synonymous first with "wretched," "miserable," and afterwards with "base" and "vile." The progress of this change may be seen in the quotations given by Ménage (*not rec.*) from the romances and histories of the time.

The introduction of the word into our own tongue may be dated about the middle of the fourteenth century. It is not found in the *Ormulum*, which is usually ascribed to the beginning of the century, but in the writings of Wicliffe, Piers Ploughman, and Chaucer, who wrote after the middle period, many examples are found.

The following is from Wicliffe's version of Ephesians, ch. iv. ver. 8: "For which thing is seith, he steyghinge into highe, ledde *caytiffe* *caytife*"; to which he adds as a gloss ("or prissonynge prissonnyde.") Here *caytife* retains its original meaning.

The following is from Chaucer's "*Knight's Tale*"—

"Two woful wretches ben we, two *cattives*,
That ben accombred of our owen lives."

* See on this point some admirable remarks by Mr. Muller, *Lectures on the Science of Language*, 2nd ed., p. 242.

in this passage the idea of captivity is no longer retained. Palamon and Arcite were both free men fighting for their lives. "Miserable" would be the equivalent term.

The following is from Piers Ploughman's "Vision":—

"*Caytyflyche*, thow conscience consailedst the kyng."

Here the word means base, vile, which meaning it still retains.

I should be glad to see a similar history of the word exhibiting its Eastern derivation.

To *Crow*, as a cock.—This and the congenital words, both verbs and nouns, are very widely diffused. The radical in various forms is found in all the Aryan tongues, and in the Semitic also. So far, however, from the European languages having derived it from the East, the probabilities are the other way. Pictet*, after tracing the word to the Sanskrit *kāraṇa*, and showing its wide diffusion in Persian, Russian, Latin, Greek, Scandinavian, &c. proceeds thus:—

"Une coincidence extra-arienne remarquable est celle de l'hébreu *ʾoreb*, Chald. *ʾareba*, Syr. *ʾurbō*, Arab. *ghurāb*, corbeau, corneille. Gesenius dit positivement: *radix in lingua Semitica non quaerenda*, et compare le Sanscrit *kāraṇa*.† Or, comme ce dernier a une étymologie très-précise, il faut en conclure que le mot hébreu qui se trouve déjà dans la Genèse (ch. viii. ver. 7) est d'origine arabe, ce qui ne laisse pas d'être curieux."

The Sans. radical *ru* appears to be the parent of all the various modifications of the original *onomatopœia*.

Ka-raṇa, what a noise! becomes in Latin *corvus* (corvus), Greek *κόραξ*, *κορῆξ*, &c. Persian, Irish, Cambrian, Slavonian, Russian, &c., all possess the root in various forms.

In the Teutonic tongues, by Grimm's law, the initial change takes place from the tenuis to the spirate: hence Goth. *hruk*, to crow. "Jah suns *hruksida*," "and immediately the cock crew." Hence also A.-S. *hreafn* (raven), Scand. *hrefn*, D.-G. *hraban*. The A.-S. *crave* having the classical hard initial, Pictet thinks indicates its derivation from Latin. The same is, however, found in the High German of the earliest date.

It may be said that these words have a variety of meanings, and do not apply merely to the crowing of the cock. This is true, and is susceptible of easy explanation. Wachter‡, on the word *krāhen* (to crow) has the following remark:—

"Hodie non dicitur nisi de Gallo gallinaceo; olim vero erat verbum pluribus avium speciebus commune. Unde *krache*, cornicula ardea, corvus, graculus, pygargus, pella et quævis avis clamans, secundum antecedentia."

Mock.—There is a peculiarity about this word, that in modern languages it is only found

in French and English. It is usually derived mediately from the French *se moquer*, and ultimately from the Greek *μωδοποιεῖν*, to mimic. There is, however, a Flemish word *mocken*, to puff out the cheeks as if in contempt, which may be connected with the English. There is a Teutonic radical *moh*, whence the verb *mohjan* (Ger. *mühen*), to trouble, to molest, the counterpart of which in Low German would be *mok-jan*; but as the word is not found in Anglo-Saxon, we must look elsewhere for its origin. The original root will probably be found in Sans. *muh*, in the causative form *conturbare*. Graff (*Alt-Hoch-Deutscher Sprachschafft*, ii. 600) favours this connection. That there is a Semitic root in the Syriac, Chaldee, and Arabic *mouk* or *mök*, having much the same signification is unquestionable, but the derivation of our English word therefrom requires proof. The earliest mention of the word I can find is in the *Promptorium Parvulorum* (A.D. 1440) with the explanation *cachima*. It is not found in writers of the preceding century. *Moue*, in the sense of a distortion of the mouth, is found in Chaucer.

Laugh.—The derivation of this word from the Arabic *lā-ā-rā* risit, is enough to produce the *ha-ha-ha* in good broad English. If there be any word in the language of "merry England" which can be thoroughly identified in every Teutonic tongue, it is this, from the Gothic *hlahan* through every branch of the German and Scandinavian stock. Its antiquity is further proved by the strong preterite *hloh*, *lough*, old Eng., which is now lost in the weak form *laughed*. Graff derives the word from the Sanskrit root *spṛidh*, ridere, with the following note: "*s* geht in *h*, *r* in *la* über; und vom aspirirten Buchstaben bleibt bisweilen nur die spirans *h*."

Mizzle.—The modern use of this phrase in the slang sense of sneaking off may be of Jewish or Gipsy origin. Something not very unlike it is found in Spenser's *Shepherd's Calendar*:—

"Up Colin up, ynough thou mourned hast,

Now gynnes to mizzle, hye we homeward fast."

J. A. P.

Wavertree, near Liverpool.

WALTER MAPES.

(3rd S. xi. 298.)

I am glad to see you have a correspondent who feels interest in the personal history of Walter Mapes, and thank you for having been so good as to reply to his query. I venture, however, to dissent altogether from your conclusion. Had I thought Mapes (or Mape, as is the true reading) was born in "Gloucestershire or Herefordshire," I should certainly not have called him a compatriot of Giraldus Cambrensis, any more than I should have called a man born in Kent a fellow-

* *Origines Indo-Europæennes*, i. 472.

† *Dict. Hebr.* p. 793.

‡ *Glossarium Germanicum*.

countryman of Daniel O'Connell. When, in *Literature and its Professors*, I spoke of Mape as I did, I supposed him to have been born in Pembroke-shire—the county which gave birth to Giraldus.

And for this belief there seems to me to be the firmest ground.

1. Mape, in one passage (*De Nugis Curialium*, Distinct. II.), speaks of the Welsh as his countrymen: "compatriote nostri Walenses." This would imply he was born in Wales.

2. In another place (Distinct. II.) he styles himself a Marcher: "quesivit a me, qui marchio sum Walensibus." From this it is to be inferred he was not born in Wales proper.

3. In Distinct. IV., c. i., he refers to England as his mother: "antequam esset annorum xx. matrem nostram et suam Angliam exivit." Hence we have right to conclude he was an Englishman.

It is only by supposing he was born in Pembroke-shire that these apparent contradictions are reconcilable.

I. Pembroke-shire is in Wales: and so, Mape was a Welshman.

II. Pembroke-shire, settled by Normans and Flemings who were planted there by the Second William to be a barrier and protection against the Welsh, had all the characteristics of one of the Marches, and virtually was one: and so, Mape was not a native of Wales proper.

III. Pembroke-shire, peopled by strangers and enemies to the Welsh, was, even in the time of Giraldus, spoken of as *Anglia Transuallia*; the Welsh language was unknown there, and the district was in fact an integral portion of the English realm: and so, Mape had reason to consider himself a native of England.

Just as his great contemporary Giraldus called himself a Welshman at the English court, and was regarded as an Englishman in Wales, so I think Mape, probably from the same cause and with the same right, was in the habit of styling himself Welshman, Englishman, Marcher, indifferently.

In addition to these facts I may mention, that a family of immemorial antiquity named Mabe (the *p* being converted into *b*) still resides at Templeton, in Pembroke-shire: and that a farm not far from the village, formerly belonging to the Knights Templars, is still called Mabe's Mill, although for many generations no Mabe has possessed it.

Besides his well-known historical work, *De Nugis Curialium*, in five books, Mape is also credited with having contributed to the cycle of the famous romances of the Round Table—the *Roman de Lancelot du Lac*, the *Quête du Saint Graal*, and the *Roman de la Mort d'Arthur*. His satirical poems in Latin, one of which—

"Mihi est propositum
In taberna mori," &c.—

is admirably translated by Leigh Hunt, are known

to all from the collection edited by Mr. Thomas Wright for the Camden Society. So important a character and so deep-sighted a writer as was this "Drunken Archdeacon of Oxford" will, I am sure, be not readily given up by Pembroke-shire men to the inhabitants of "Gloucestershire or Herefordshire" without further evidence than what at present exists, or is now ever likely to appear.

It is satisfactory to me to be able to add that, whilst I differ from Mr. Thomas Wright and the Editor of "N. & Q.," I have on my side that eminent authority Mr. Duffus Hardy, Keeper of the Public Records, who, in his *Descriptive Catalogue of the Materials relating to the History of Great Britain*, &c., says: "Walter Mape appears to have been a countryman and contemporary of Giraldus Cambrensis, and was probably born in Pembroke-shire." THOMAS PURCELL.

P. S. By some misprint, probably, your correspondent speaks of the birthplace of Giraldus as Manorbien. The word should have been *Manorbier*.

"THE LASS OF RICHMOND HILL" (3rd S. xi. 343, 362.)—In "N. & Q." 2nd S. ii. 6, I endeavoured to investigate the history of this favourite song, which according to the *Public Advertiser* of Monday, August 3, 1789, was first sung by Mr. Incedon at Vauxhall during that year. It was written by William Upton, author of *A Collection of Songs sung at Vauxhall*, the poet of those gardens in 1788-1789. The late Mr. William Smith, steward of the manor of Richmond, told me the following anecdote relative to the personality of the individual represented in this song. A lady went into a shop at Richmond, made some purchases, and requested the articles might be sent to her house. The shopkeeper required further particulars, when she told him she was Miss Smith, the Lass of Richmond Hill, and resided on the hill near the terrace. When the song first appeared it was generally believed by the inhabitants of Richmond that Miss Smith had the reputation of being the lady for whom it was designed.

Richmond, Surrey.

THE BROTHERS BANDIERA (3rd S. xi. 160.)—As E. F. P. and your readers in general will form a very incorrect idea of the incidents connected with the brothers Bandiera—from the account of your correspondent MISAPATES,—who, although he appears to consider himself older in years than E. F. P., does not seem to be much beyond him in the knowledge of facts,—I think it worth while to make the following observations, which I hope for the sake of truth you will have printed:—1. The brothers were not in any way connected with Signor Mazzini, except by the tie of friend

their enterprise planned by him; Signor Mazzini repeatedly gave up a scheme which he consent. This was proved by the published after the trial. 2. The era were not put to death by the ment, nor given up to it, as MISA they were captured through an re, and, with their little band of ighted by the Neapolitan govern-ATES would know if he was ac-V. Savage Landor's beautiful little On the Slaughter of the Brothers red to the King of Naples." If lers are desirous of knowing more hero-martyrs, I refer them to the *Mazzini's Life and Writings*, pub- Elder, and Co.; to *A Century of* Horner; and to *Prolegomene del* Gioberti; from which they will ame of Bandiera has some other ropean celebrity" than that pro-sir betrayal by the English govern-PIAT JUSTITIA.

IOR (3rd S. xi. 270.) — The com- "there is no accounting for taste," on reading Mr. KEIGHTLEY's re-above nearly-forgotten poet and shing, if possible, to agree with a Mr. KEIGHTLEY's critical acumen, by all, I have carefully, and with reperused those delightful poems gentle Collins, so full of "the fire reach of thought," as Hayley's; to express his poetical character-y have I looked for the most re- between those inspired strains ly-solemn music, so rich in out-ple imagery, and all her inward s of feeling,) and the artificial le of Prior. The sole likeness I the similar construction of the hole of Prior's poem is in keeping erse, as in Mr. KEIGHTLEY's ex-ficial, eulogistic — any thing but e we wot of would have written. e line I can discover; not one that sful of poets of the present day ous to have thought his own. is poem of "Solomon," composed and perhaps intended to atone for of his youth: I have twice read als, as a wearisome task, and with that the composing of it was a e writer. It is stilted, unnatural, wearisome to the end. As regards Mr. KEIGHTLEY has made two memory): "When lost to," &c., ; and in the citation from "Solo-

mon," which I except from censure, nay, acknow-ledge it to express the artful officiousness of a loving and mercenary wanton slave, Mr. KEIGHTLEY says, "*Abra was the last*," it should be "*went the last*:" —

"Abra, she so was call'd, did soonest *haste*
To grace my presence; Abra *went* the last."

I should not have noticed it but that the error mars the best passage. Altogether I cannot flatter the admirers of Prior by thinking that Mr. KEIGHTLEY's advocacy will raise him from that stratum to which he and so many thousands have subsided, who have sought meretricious ornaments instead of clothing their verse with the never-dying or fading flowers which simple nature and sacred inspiration ever offer to us from their pure and exhaustless sources.

J. A. G.

Carisbrooke.

CHURCH DEDICATION: WELLINGBOROUGH (3rd S. xi. 75, 243.) — Will Mr. HOSKYNs-ABRAHAM give the names of the eleven churches "dedicated to some special saint in conjunction with All Saints"? The same assertion has been made in another quarter, but no names given. The twenty-four churches dedicated to St. Mary and All Saints I do not consider parallel cases, because of the superior honour paid to St. Mary by the Roman church. Mr. HOSKYNs-ABRAHAM thinks the church at Wellingborough was dedicated to St. Luke and All Saints. I beg to inform him that for three hundred and fifty years, from 1517 to the present time, there is documentary evidence to prove that the church has only been known as All Saints. For St. Luke and All Saints there is no evidence forthcoming at present.

J. M. COWPER.

Cases of dedications to St. Mary and all Saints, and to St. Michael and all Angels, are quite different from one of "St. Luke and all Saints," and I am not by any means content to admit this latter, in the instance of Wellingborough Church, until *documentary* evidence is adduced. Hitherto *every* real authority quoted gives "All Saints" or "All Hallows" alone. This fact has to be reconciled with the "St. Luke and all Saints" theory.

B. H. C.

D'ABRICH COURT (3rd S. xi. 266.) — In the year 1855 I saw the remains of the tomb of William Dabrichcourt in the north aisle of the chancel of Bridport church. It had been an altar-tomb, but was then nearly level with the ground, and buried beneath a staircase. A few letters of the inscription were left, sufficient to identify it with that recorded in Hutchins — "*Hic jacet Willius filius Elizabet' de Julers*," &c. In the year 1858 the church was restored, and the chancel entirely rebuilt, during which alterations the tomb was destroyed; at least I searched for it in vain when

I visited the church shortly after its restoration. There is still in Bridport church a nameless effigy of a knight in armour, which was cleansed and in some degree repaired during the alterations, but this is not the tomb in question. A letter to the present rector of Bridport, the Rev. Mr. Lee, would, I am sure, receive a ready and courteous reply. JUNA TURRIM.

WILLIAM DE LANGLAND: STACY DE ROKATLE (3rd S. xi. 296).—The village of Schiptone-under-Whicwode, now written Shipton-under-Wychwood (or Whichwood) is about eight miles west of my parish. It is about four miles N.N.E. of Burford, and seven S.S.W. of Chipping Norton. The parish comprises 11,620 acres, of which 2140 form a part of Wychwood Forest.

JOHN HOSKYNs-ABRAHAM, JUN.

Combe Parsonage, near Woodstock.

WILLIAM AUSTIN (3rd S. xi. 351).—Some of your readers may like to know that Mr. Samuel Austin, whose letter you have printed, is still living at 11, St. James' Crescent, Bermondsey; and is able to furnish many more particulars about his unfortunate brother "Billy Austin," as he used to be called, to any person who may be desirous of recording his history. H. T. E.

DIAL INSCRIPTIONS (3rd S. xi. 33, 123).—As the original inquirer after dial inscriptions, I beg to thank W. for the one he mentions as existing at Pisa. It has been sent me also from Nice, where it is to be seen on a dwelling house in the Rue de France. It is engraved also on the dial-plate of a pillar dial, in the gardens at Monkton Farleigh, Wilts; though in the latter place defaced by misspelling. The inscription is, nevertheless, the same in all three cases; which refutes the surmise of W., that the negative before *andrai* has been accidentally omitted. Moreover, the statement is true in one sense, if not in another—Man does *not* return to this world after death, as light does after night:—

"Un uomo caduto in questo stato
Non ritornerà più onde è dicatuto."

One looks to a dial motto rather for a little poetical sentiment than for doctrinal truths.

May I take this occasion to say how much I should value and feel obliged for any *sketches* of dials with inscriptions, whether coloured or in outline. My present collection is large, but I have still a long list of mottoes without corresponding drawings of their respective dials.

Can the following list be admitted?—

"Floreat Ecclesia."—(Kirby Maelzard, 1697.)

"Si sol deficit
Nemo me respicit."—(Chambéry, Savoy.)

"Didst thou not see thy Lord, how he extended thy shadow?"—(In Arabic, on a dial near the mosque of Mohamed II., by the Dyers' Gate, Constantinople.)

"O wretched man, remember thou must die;
Sense all things passe, and nothing certain be."
(Brougham Castle, 1684.)

"Sole oriente fugiunt tenebræ."—(In a garden in the diocese of Connor.)

"Life's but a walking shadow."—(Old house at Littlebury.)

"Brevis hominum vita."—(Aberford.)

"Amicis qualibet hora."—(Grasse.)

MARGARET GATE.

WHEEL LOCK (3rd S. xi. 245).—I trust that COURTOIS will pardon me for saying that his description of the wheel lock is incorrect. A piece of iron pyrites, fire stone, sulphuret of iron, not flint, was held between the jaws of the cock. This stone was not inside the lock, but was brought down by hand so as to rest on the sliding cover of the pan, within which the grooved wheel of steel worked. When this latter was released by the trigger, a shoulder on its axis forced back the pan cover and allowed the pyrites to come into contact with the grooved and notched edge of the wheel, which produced sparks after the manner of a grindstone. When it *did* give fire, ignition was more rapid than that caused by the flint lock, inasmuch as the sparks were generated in the very centre of the priming, whereas, in the latter, they had to fall into the pan after the flint had struck the hammer and thrown it open. Pyrites, however, is very liable to decomposition in damp weather, and to this no doubt may be attributed the misapprehension to which the complicated wheel lock was subject. It is not uncommon to find the match lock combined with it for this reason. As to bursting, that has nothing to do with a lock of any kind—Hampden's pistol burst for being overcharged. Sometimes the wheel lock had two cocks, for greater certainty. There was one such in my collection, and they may be seen at the Tower and at Woolwich. The Germans had a great kindness for the wheel lock, though it is said to have been an Italian invention. It has lingered in Germany, I believe, into the present century, on sporting and heavy match rifles; so fond are they of its picturesque appearance that even in these days we sometimes see the hammer of a percussion lock put on the wrong way, so as to look externally something like a wheel lock. I have a rifle so provided, and the Exhibition of '51 a new one was sent by German or Swiss gun-maker. Match-lock muzzle were used in England as late as William II. reign. W. J. BERNHARD SMITH.

MULLTROOSHILL (3rd S. x. 491; xi. 123).—This town is a fine old Elizabethan building on the "Mulcture Hall, properly Mote or M Hall." In all probability the lord of the manor held his court here, and it has evidently obtained its present name from the mulcture dish as

mill being kept at the hall. (*History of Hatfield*.) It stands near Hebble, and a mill has, no doubt, beyond the time of legal memory, been of much service to F. M. S., nor an answer to his query, to identify it; which, after all, may have a distant origin to that suggested—the evidently pointing to a different

HENRY W. S. TAYLOR.

THE BELL (3rd S. x. 373).—There is a bell of the sanctus-bell being placed at Salhouse Church, Norfolk. A notice is given in vol. i. p. 242 of *Original Notes* published by the Norfolk and Norwich Antiquarian Society. JOHN PREGGOT, JUN.

SCOTCH (3rd S. ii. 176, 242).—Allow me to suggest a passage or two which may assist my friends to discover the verb “to be” extensively adopted Scotch phrase. In his “Hallowe’en”:—

“Asies feat an’ cleanly neat,
‘Braw than whan they’re fine;
Faces blythe fu’ sweetly kythe,
Rits leal an’ warm an’ kin’.”

Brechin, in a Scotch poem called “The Blythe,” has it:—

“Her han’ an’ his troth he had ta’en,
Hed in her ain dowie colors again,
Their courtship and blythe hinny mune,
At leisure what’s o’er rashly dune.”

so refer to the frequent use of the verb “to be,” who, after casting in their various boiler or vat, anxiously await the new colour, and ask: “Has it come?”

And as the hue gradually evolves passed through the dyeing process, the word is used: “It has kythed.”

a word somewhat similar in sound, moved in meaning, which I trust is correspondent is not thinking of the verb with the psalm. It is a pure confusion of Caithness and Ross—careless or careless servant, a vagabond.

H. M’L.

VICAR AND CURATE (3rd S. xi. 235).—Where I have seen these lines. I supply OMICRON with another epigrammatic character, which is given in *The Spirit of the Public Journals*, 1797, vol. ii. p. 179. The author

“seen an old rector and the person promised
next presentation to his living.

“see you well.” “O, faithless breath!
to see me well, and wish my death!”
“plied the youth, ‘this strange misgiving;
of your death, but for your living.’”

Another, called “The Vicar and his Curate,” is in *The Spirit of the Public Journals*, 1812, vol. xv. p. 130, but it is scarcely worth transcribing, for epigrams such as these, the merit of which consists in play upon words, are not much to be admired.

H. P. D.

A volume of *Churchyard Gleanings and Epigrammatic Scraps*, by William Pulleyn, contains the epigram alluded to by OMICRON, as complete in six lines, as follows:—

“A vicar, long ill, who had treasured up wealth,
Told his curate each Sunday to pray for his health;
Which oft having done, a parishioner said,
That the curate ought rather to wish he were dead.
‘By my troth,’ says the curate, ‘let credit be given,
I ne’er prayed for his death, but I have for his
living.’”

A. B. MIDDLETON.

The Close, Salisbury.

CHESS (3rd S. xi. 234).—I beg to offer the following solution to R. R. B. respecting the above game, whether played by the Assyrians and Egyptians. In Sir G. Wilkinson’s *Manners and Customs of the Ancient Egyptians*, vol. i. p. 44, and vol. ii. pp. 419, 420, 421, are represented several players; in the first two the players are seated on the ground, and the last represents king Rameses III. playing at what Sir Gardner calls “Draughts.” With all due deference to so high an authority, may I venture to hint that this game may be after all chess, and not draughts. For referring to Lane’s *Modern Egyptians*, vol. ii. p. 46, he says:—

“Most of the games of the Egyptians are of kinds which suit their sedate dispositions. They take great pleasure in chess (which they call *sutren’g*.) and here the moderns distinguish between the two similar games of chess and draughts, the latter they call (*da’meh*).”

And he goes on to say that

“Their chess-men are of very simple forms, as the Moos’lim is forbidden by his religion to make an image of anything that has life.”

Now may not this religious scruple have pervaded the “ancient” Egyptians as well as the “modern”?—if so, it would account for the simplicity of the “pieces” represented by Sir Gardner Wilkinson as above referred to. And as they held so many things sacred, it would have been a difficult thing to know what to represent that would not infringe on some god or goddess. And as Sir Gardner says, “The Egyptians adopted a distinguishing mark for their gods, by giving them the heads of animals or a peculiar dress and form.”

From whom the Greeks derived the game it would, I think, be impossible to say, considering the great antiquity of it, as it seems to have been known to most of the Eastern nations in very early times.

EDWARD PARFITT.

Of the invention of this game, Gibbon says:—

"The same Indians (of Hindostan) invented the game of chess, which was likewise introduced into Persia under the reign of Nushirvan" (A.D. 531-579). The authority cited is the *Historia Shahiludii* of Dr. Hyde. *Decline and Fall*, chap. xlii. vol. iv. p. 94, ed. 1846. Of its introduction into Greece, he says:—"The Epistle of the Emperor (Nicephorus) to the Caliph (Harun Al Rashid) was printed with an allusion to the game of chess, which had already spread from Persia to Greece."—*Ibid.* chap. lii. vol. v. p. 205. Sir William Jones (2nd vol. of *Asiatic Researches*) takes the same view as Gibbon, that the game was invented in Hindostan, and imported into Persia in the sixth century. H. P. D.

THE BORDURE WAVY (3rd S. x. 421, &c.)—In writing upon the Bordure Wavy, LÆLIUS says that "it is thus that the arms are distinguished of the Venetian houses which have borne the rank of Doge." May I ask him to kindly give us some authority for this statement? I am familiar with the arms of the Contarini, Foscari, Morosini, and the other great Venetian families, but have never met with an instance of this use of the Bordure Wavy; nor can I find it in any armorial or heraldic work that I have been able to consult. Will LÆLIUS oblige others besides myself with further information? J. WOODWARD.

DUNBAR'S "SOCIAL LIFE IN FORMER DAYS" (3rd S. xi. 192.)—A friend has called my attention to "N. & Q." dated March 9 last, in which JAY-DEE hopes that in a future edition of *Social Life in Former Days* (second series), I will alter the printing of the dates at pp. 11, 13, 14, 16, and others. This I cannot do, as the words in the original documents, viz., "the year of God Jajvic and twentie fyve yeares" (1625), have been accurately copied by the printer.

E. DUNBAR DUNBAR.

ALBERT DURER'S "KNIGHT, DEATH, AND THE DEVIL" (3rd S. xi. 95, 222.)—Surely the time has arrived when modern intelligence should decide upon the proper designation and meaning of this preeminently wonderful engraving, and an end be put to the platitudes indulged in by the majority of those who have hitherto attempted its explanation. To the long list of its different conjectured names mentioned by Mr. HOLT, your correspondent H. E. W. has added another, viz. that of "Fortitude," which, notwithstanding the eminence of the authority who has ventured so to style it, still appears to be as wide of the mark as any which figures in such list. One fact, to my mind, is worth a thousand theories, and it is but time wasted to wander from the real object in speculating upon a supposed "repentir" of an artist. Mr. HOLT has stated that what he submits is a fact, viz. that this engraving is the "Nemesis" of Albert Durer, and so designated

by him. Mr. HOLT has given his reasons arriving at that conclusion, and it is now critics to decide whether he is right; and if to enlighten us why. To bring the query substantially to an issue, I put the query to your readers:—Has Mr. HOLT factorily proved the engraving popularly by the absurd name of "The Knight, Death, and the Devil," to be Durer's "Nemesis." Aye. Let that be the point for consideration, and the result will depend the necessity of any other or better name for it. At least of the authors mentioned in Mr. HOLT's are in existence, and to those names may be added that of Mr. Ruskin. There is consequently no lack of talent to answer my query, and the interesting question to be satisfactorily solved. S.

"CORRUPTIO OPTIMI PESSIMA" (3rd S. 260.)—Aristotle in his *Ethics* to Nicomachus in his *Politics*, has this idea. Speaking of tyrannies, he says that "Tyranny," being the worst, *φθορά*, of the best form, "kingly government is therefore the worst: (*"κακίστον γὰρ τὸ ἐβελτίστην, quod enim optimo est contrarium"*). *Eth. Nic.*, b. viii. c. 10., ed. W. 1800. And again,—

Ἀνάγκη γὰρ τὴν μὲν τῆς πρώτης καὶ θεοειδέας παρέμβασιν, εἶναι χειρόστην. — *Pol. b. i.* Tauchn. Leips. 1831.

The original idea may therefore be assigned to Aristotle, and the Latin expression only a paraphrase, perhaps first made by one of the Latin Fathers, or by one of the men. Thomas Aquinas often alludes to it; *c. g.*—

"Optimo enim opponitur pessimum, ut 8. *Ethic.*"—*Prim. Sec.*, quæst. xxxix. art. iv.

"Philo. dicit in 8. *Ethic.* quod pessimum contrarium."—*Prim. Sec.*, qu. lxxiii. art. iv. 3.

"Præterea sicut regnum est optimum tyrannis est pessima corruptio regiminis."—*qu. cv. art. i. 5.*

"Sed contra est quod optimo opponitur pessimum patet per Philosophum in 8. *Ethic.*"—*Sec. qu. xxxiv. art. ii. 3.*

The third instance above quoted may easily be condensed by any subsequent writer into the proverbial form now so common, "optimi pessima." Certainly it is much Owen Feltham.

LOW-SIDE WINDOWS (1st S. i. 55, 11 v. 236, 347; 3rd S. ix. 535.)—So much has been said about this subject in the pages of "N. & Q." that an apology is needed for again introducing it. The principal theories advanced on this question are—

1. That they are exterior confessionals. J. Carlos, in the *Gentleman's Magazine* for

146, quotes a passage in a letter of Bedyll to Cromwell as follows:—

We think it best that the place where these friars have been wont to hear outward confession of all comers, certain times of the year, be walled up, and that use to be done for ever."

This theory was strongly advocated by the Ecclesiological Society, in their *Handbook of English Ecclesiology*.

2. Openings for lepers to assist at mass.

3. Used for watching the light in the Easter pulchre, hence they have been called *lychnopes*.

4. Paley, in his *Gothic Architecture*, considers they were offertory windows.

5. A writer in the *Ecclesiologist* (vol. v. p. 187) considers them symbolical of the wound in Our Saviour's side.

My object in troubling you with this, is to draw attention to a letter which appeared in the *Gentleman's Magazine* in December, 1861. The writer, "J. S.," gives an extract from Mr. Nichols's volume of the Camden Society, *Narratives of the Days of the Reformation*, as follows:—

"The Papists too bwlded them an alter in olde master Whyte's house, John Craddock hys man being clarkke to ring the bell, and too help the prist too mass, untill he was threatned that, yf he dyd use too putt hys hand outt of the wyndow too ring the bell, that a hand-goon shoulde make hym to smartt, thatt he sholdd nott pull in his hand agayne with ease."

"J. S." asks:—

"May not this quotation explain the use of the low-side windows found in the chancels of many churches, viz. that they were used (when a sancte bell-turret did not exist) for the purpose of the clerk or attendant ringing out of them a hand-bell at the time of the elevation of the Host, to admonish the faithful outside to fall upon their knees?"

Would any correspondent give me further information on this interesting subject?

JOHN PIGGOT, JUN.

HARP (3rd S. xi. 214.)—I fancy that the following remarks will apply to the drift of R. R. B.'s query:—Certain ideal forms of art are no criterions by which to assume a connection of races. There are innate ideas common to the whole human family, and which are simply varied by circumstances. Thus, the Greek *fret* has been found in the historically unknown ruins of Central America, and even in Polynesia. The forms of ancient Ninevite and Egyptian art may be recognised in China. The Arab, the Malay, the Kafir, have the same, or at any rate a similar, innate perception of propriety in the arrangement of colours. It is an open question whether there is not one general sense of the beautiful common to all; and that the dyed teeth, and other alterations of *societies*, are not rather efforts at exclusiveness than any real admiration of such pecu-

liarities. In the mythology of all black races we always find the *white* deity; but in that of white races the compliment is not returned, and the black spirit is invariably evil—from an innate sense of universal harmony.

English and French astronomers have discovered the same new planet, so to speak, at the same moment; and Hugh Miller tells us, in the *Testimony of the Rocks*, that, long after the popularity of a certain chintz pattern had grown out of date, the peculiar design was discovered to be the natural form or pattern of the bark of some fossil *Sigillaria*.

To multiply instances were needless. Speculations on such coincidences—before the modern historic period, at any rate—are pleasing exercises of ingenuity, and to a certain extent useful; but they do not worm out, with any reliability, the secrets of "the speechless past." The same germs of thought are common to all.

Pre-historic man is not so far back as we are in the habit of supposing. The Egyptian, Pelasgian, Scythian, and that ubiquitous "Kelt," do not in truth convince us; and we may waste very unprofitably much valuable time in accumulating conjectures about them. SR.

N.B. In Hoskins's *Ethiopia* are some very fine representations of ancient Egyptian (?) art.

ARMITAGE (3rd S. xi. 136.)—There is a hamlet in the parish of Almondbury, about two miles from Huddersfield, called Armitage Bridge, which appears to be the place referred to by Hunter in his notice of the Armitages of Doncaster, "Lords of the Foliot, manor of Bamby." (*Ide S. Yorks., Hund. of Doncaster*, vol. i. p. 210.) He says:—

"The connection of this family of Armitage with the family seated at Kirklees is not known, nor can they be connected with the Armitages of Armitage, the *Hermitage*, in the township of Crosland, the original it may be presumed of all the branches of that ancient family."

In Ormerod's *Cheshire*, vol. iii. p. 74, is a pedigree of "Ermitage of Hermitage." Kirklees Park is only a few miles from Armitage Bridge.

HENRY W. S. TAYLOR.

Halifax.

FLINTOFF'S CHANT (3rd S. xi. 207.)—In the Rev. W. H. Havergal's *Old Church Psalmody*, there is a L. M. tune in G minor, called "Playford," to which this chant bears a striking resemblance. The tune is from Playford's Collection, folio, 1671, and the melody consists of the following notes:—

G A B C G F G B C D E D D C D.
D F D C B A B B A B C B A A G.

Flintoff's chant in G minor is:—

G A A B B C D D C D D F D C C C B A
W.

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OCIETY.—The Annual General Meeting nd Inst., when Sir Frederick Madden, rley, Esq., and the Rev. John Webb, apply the places of the three retiring uncil. The announcement in the Re- innington's interesting MS., *Dinely's le*, with its hundreds of pen-and-ink quities, Churches, Monuments, Brasses, &c., was to be produced in facsimile, was t satisfaction.

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NOTICES TO CORRESPONDENTS.

S. P. V. The electioneering bill at Meath appeared in "N. & Q." 3rd S. v. 493.

R. C. L. The phrase "Hoist with his own petar," occurs in Hamlet, Act III. Sc. 4, and means blown up with his own engine.

HARPER. The poem, "The Butterfly's Ball and the Grasshopper's Feast," is included among the Poetical Works of William Roscoe, published in honour of the Centenary of his Birthday, March, 1833, p. 88. On the title-page of the illustrated edition of it, republished by Bosworth in 1855, it is attributed (we think erroneously) to Thomas Roscoe. "The Peacock at Home," is by Mrs. Dorset, and was republished with her other Poems in 1809, 12mo.

C. H. H. The music of The Duenna was selected and composed by Thomas Linley and his son Thomas.

E. S. D. The couplet on "Sorrel" was suppressed by Pope, but appeared in the editions of his works after his death. It is to be found in Roscoe's edition of Pope's Works, vi. 390, and in Dr. Knox's Elegant Extracts.

W. S. C. The epitaph is on Henrietta Maria Percy, at Blandford, Dorset, and is printed, not in "N. & Q.," but in Pettigrew's Chronicles of the Tombs, p. 438.

J. A. G. Southey's paper on William Chamberlayne, the author of Pharonnida, appeared in Aikin's Athenum of June, 1807, vol. I. pp. 501-605.

H. (Camberwell.) "As sound as a rock," that is rock. Roche was formerly the pronunciation of Rock in Yorkshire. See Fagge's Anonymiana, p. 319, ed. 1809.

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E. S. should communicate with Sir Charles Young, Garter, College of Arms.

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t, p. 15, in a tract giving an account of a
l between a Sir Hugh Culverley and Mr.
Griffiths, in the county of Cheshire, occurs
entence:—

made the fiddler play a tune called 'Roger of Caul-
from one end of the town to the other. This I
shew that I did not fear to be disarmed by them;
sy may thank themselves for it, for if they had not
deavoured to mischief me, I should not trouble my-
have vexed them."

pamphlet was printed in the year 1648.
s a considerably earlier date for the use of
ne than is given by Chappell in his *Popular*
of the Olden Time. G. F. TOWNSEND.

JOHN, THEOPHILUS, LL.B.—

John, Theophilus, LL.B. We have every reason
ave that these names are wholly fictitious, and
e real author of the works which pass under them
eficed clergyman of great respectability in Hamp-
—*Biog. Dict. of Living Authors*, Colburn, 1816.

e is a nut for your Hampshire readers to
—one that will be all the better for having
o long kept. RALPH THOMAS.

BDON'S "ANTILOGARITHMIC CANON."—
n Burrow, in one of his diaries, says that
un Jones, Esq., father of Sir William Jones,
guist, "wrote the Preface to Dodson's
garithmic Canon." The following extracts,
the Introduction to that scarce work, will
that there was some ground for Mr. Bur-
assertion:—

ticle XXIX. [page viii]. But *William Jones, Esq.*
om I am extremely obliged, not only for his
l Rule of Proportion, but also for the cases of
und Interest, with other curious problems relating
subject, and some rules concerning Mensuration;
'the liberal use of his study, for collecting the
ds of this Introduction,') shewed me his Method of
the Logarithms of Numbers."

, in Art. XXXII., Mr. Dodson further adds:—
the drawing up of most part of the explanation of
ables, I was assisted much by the ingenious Mr.
Robertson, F.R.S., which together with the favours
before-mentioned gentlemen, I acknowledge with
hankfulness."

Robertson is cited as Mr. Burrow's in-
it. T. T. WILKINSON, F.R.A.S.

UT ONE'S STICK."—*Wala shakaktu asahu* =
ave I cut his stick = nor have I deserted
Apropos of this, the Arabs used the term
t-road" for "a highwayman," viz. *katiû*
—just as we say a "cut-throat," "cut-
&c. G. F. NICHOLLS.

QUINCEY'S LIFE AND WORKS. — I am
g a work on Thomas De Quincey, the Eng-
ium-eater, and shall be much obliged for
such as the following:—
ferences to criticisms on him or his works.

2. Dates and names of the magazines in which
his papers appear.

3. References to opinions respecting him, his
life, conversation, intellectual powers.

4. Facts about his life, habits, family, books,
reading, and, in short, anything pertaining to him.

T. EMLEY YOUNG.

Falldon House, Downs Road, Clapton.

SHELLEY'S "SENSITIVE PLANT."—In this poem
is a passage—

"And *delight*, though less bright, was far more deep
As the day's veil fell from the world of sleep."

To me this seems nonsense. I have no doubt that
we have a printer's blunder perpetuated. The
word *delight* should evidently be "the light."

S. JACKSON.

AUTOGRAPHS IN BOOKS.—Bp. Jeremy Taylor's
Golden Grove, portrait and frontispiece, sm. 12mo,
1671, with the autograph "C. Paston" under-
neath, which is written in a later but antique
hand, "Countess of Yarmouth. She was daughter
of King Charles II., married to the Earl of Yar-
mouth. A woman of great goodness and piety."
There are ten pages of MS. prayers in the same
handwriting as the autograph. J. KINSMAN.
Penzance.

"SHORE" FOR "SEWER."—The working people
in this part of Essex call a "sewer" a "shore."
Skinner's *List of Words not in use within the*
Memory of Man, published about two hundred
years ago, quoted by Dr. Angus (*Handbook of the*
English Tongue, p. 69), mentions "*shore*, a sewer,"
as one of the obsolete words. Has it slept and
risen again? J. S. C.

Plaistow, Essex.

SCOTTISH HIGHLANDERS IN AMERICA.—

"Those who from Caledonia's hills descend,
Where tow'ring cliffs their rugged arms extend;
Stern sons of havoc, practised to obey
The various calls of every dreadful day;
Now in close order, and collected might,
To wait the tumult of advancing fight,
Now in loose ranks to wield the deadly brand,
Ravage at large, and mingle hand to hand,
With piercing cries the hostile files invade,
And shake aloft in air the massive blade," &c.
(*Conquest of Quebec*, Prize Poem, Oxford.)

It was a bold conception of Lord Chatham to
employ the discontented Scotch clans in American
warfare. From the above lines it would appear
that they had not yet abandoned the claymore
and targe, which have since been found to be
incapable of resisting cavalry. In even earlier
times it was proved that the bravest infantry so
armed were unable to stand against an impetuous
charge of horsemen led by a skilful commander.

"Though thrice the western mountaineer
Rushed with bare bosom on the spear,
And flung the feeble targe aside,
And with both hands the broadsword piled,"

it was all in vain, according to Sir Walter, for Stanley "charged with spear of fire," and Lennox and Argyle were overthrown. The result was the same in another part of the battle, after a second charge by the same leader, which decided the victory. Probably some part of the description in *Marmion* is poetical, but the main outline is, I believe, correct.

It has therefore become necessary to furnish the infantry with the bayonet, or some similar weapon, to enable them to resist the horse and his rider. The sword and targe did very well in the mountains of Scotland, or on the heights of Abraham, but would have yielded on the plains of India or America, even to the irregular light cavalry.

W. D.

DON QUIXOTE.—I have long wondered what could have suggested the name of his immortal hero to Cervantes. *Quesada*, one of the Don's attributed surnames is common in Spain. *Queso* is cheese in Spanish. *Quijada* or *Quirada* is also a common Spanish name, meaning a jaw. Ford makes it mean lantern-jawed, no doubt appropriate, but not correct. *Quijote* or *Quirote* is armour for the thigh, or *cuisse*. The French *cuisse* is not *cuisse* (which means the haunch), as the clever writer in this month's *Cornhill*, in a sparkling article entitled "Don Quixote's Country," says in a note at p. 454, No. 88. *Don Thigh-piece* is then the Don's real name. This is worth taking note of, as it may get lost again.

C. D. L.

Greenock.

Queries.

DR. JOHN BLOW.—In the little work entitled *Historical Notices of the Office of Choristers* by the Rev. J. E. Millard (London, 1848,) mention is made (p. 53) of "the story told of the eminent musician Blow—namely, that when a chorister he saved all the choir books from Puritanical outrage by burying them, thereby preserving to the present day some fine old music which would not otherwise have survived those troubled times." This story is undoubtedly apocryphal as respects Blow, who was born in 1648, and became a chorister of the Chapel Royal upon its re-establishment in 1660; but may possibly (notwithstanding the improbability of books being preserved by burial) have been truly related of some other person. I would therefore ask, if and where any earlier version of the anecdote than that of Dr. Millard is to be found?

W. H. HUSK.

THE SCOTCH COLONY OF DARIEN.—In 1702, or thereabouts, an Act of Parliament was passed granting the sum of 398,085*l.* 10*s.* for compensation to the proprietors of stock in the "African and Indian Co." which sent out the colony to Darien,

and 18,421*l.* 10*s.* 10*d.* 2/3 to William Patterson. By the same Act those sums were to bear interest at the rate of 10 per cent. per annum, to be paid to the claimants by the "Equivalent Company." By a second Act, passed in 1860 or thereabouts, the Equivalent Company were ordered to pay the capital off to the representatives of the original claimants, and the 10 per cent. was thenceforth to cease. In 1851, a Mr. Rogers, of St. John's, New Brunswick, who professed to be a lineal descendant of Patterson, came to London to claim the sum granted in 1702. Can any of your readers tell the dates of the Acts, or who constituted the Equivalent Company, or who was acknowledged as Patterson's representative?

"DISCOURSE" IN MS.—There is a MS. in a temporary handwriting in Stanford library, entitled—

"Discourse of the Providence necessary to be had, in the setting up of the Catholick Faith, when God shall call ye Queen out of this Life. 1603."

It contains twenty-four folio pages. Has it been ever in print, and do our public libraries contain any copies of this treatise?

THOMAS E. WILKINSON.

EARTHWORK REPRESENTATIONS OF ANIMALS.—In the *Archæologia*, v. 31. part ii. is a paper by William J. Thoms, Esq., on the "White Horse of Berkshire." In a note to this paper it is said that—

"Among other monuments of this description still existing, hitherto but comparatively unnoticed, and to which my attention has been directed since the present communication, [is] one near Ripon in Yorkshire, and one not far from Fraserburgh in Scotland."

It is upwards of twenty years since this communication was made to the Society of Antiquaries. I am anxious to know whether, since that time, these curious remains have been surveyed, and plans or sketches of them published.

If a list of the earthwork representations of animals to be found in Europe has been published, I should be obliged by any one directing my attention to it. If, as I believe, no such catalogue exists, it would be well if some student would compile one.

CORRIG.

HIGH SHERIFF.—Can any of the readers of "N. & Q." inform me where the exact position of the High Sheriff is clearly laid down, and if his wife is entitled to the same precedence in the society of the county?

T. H. F.

MEDIEVAL DISTICH ON THE LAST JUDGMENT.—On an ancient seal I formerly saw the following lines, and I recollect they were expressed with many contractions:—

"Mortis vel vite brevis est vox: Ita, Venite.
Dicetur reprobis Ita, Venite prohi."

seal was published within these
n it again casually passed under
hall be much obliged to any one
me to the seal, or to any place
verses occur.

J. G. N.

RELIC OF TRAFALGAR.—In *The*
il 20, I observe a letter signed
Scott, Incumbent of Tredington,
," wherein the death is announced

dilands (borne on the books of *Her*
ctory as W. Saunders), the last survivor
ied the dying Nelson to the cockpit of
attle of Trafalgar."

ott favour the public with as much
ossible respecting this man, whose
l decease are worthy an historic
Q."?

LION. F.

OLDMIXON.—In the *Gentleman's*
ov. 1818 is recorded the death, in
tes of America, of Sir John Old-
known in fashionable life," who
George, a celebrated vocal per-
day." I do not find his name in
alendar of Knights from 1780 to
to learn how he became Sir John,
early he was related to John Old-
ig historian, satirised by Pope in
I believe there has only been one
name, derived from their ancient
ixon in Somersetshire, and whose
recorded in the Visitation of that
N.

RAINSBOROUGH FAMILIES.—In
encalogies, p. 373, is a pedigree of
thfleet, co. Kent. From this it
hn Parker, eldest son of Richard
was living at Shorne, co. Kent, in
... widow of . . . Rainsborough.
hen the wedding took place. The
ten years old in 1620, and Mrs.
seems to have been his second wife.
e obliged to any one who will give
n concerning this lady and her
l. EDWARD PEACOCK.

ior, Brigg.

EAUX OF CLUNTON.—In Blome's
esume, for it is only part of the
h, I find amongst the gentry of the
on, 1673, the name of Hugh Pri-
ton, Esq. My queries are, who
of? also, where is Clunton, as I
such place in any books or maps I
o? • GEORGE PRIDEAUX.

Street, Plymouth.

n Shropshire, five and a half miles S. by
Castle.]

ST. MATTHEW.—There is a line in one of Bür-
gers's poems, "Die Weiber von Weinsberg,"
which contains some allusion to the last chapter
of St. Matthew, that is enigmatical to me, though
I do not doubt some of your correspondents will
be able to throw light on the subject. I give the
stanza, but it is only the first line of which I wish
an explanation:—

"Doch wann's Matthä' am letzten ist,
Trotz Rathen, Thun und Beten,
So rettet oft noch Weiberlist
Aus Aengsten und aus Nöthen.
Denn Pfaffentrug und Weiberlist
Gehn über Alles, wie ihr wisst."

I have some recollection that "Matthä' am
letzten" is an expression of Luther's, which may
have become popularised in Germany, so as to be
proverbial. Am I right in this? If so, what is
the meaning attached to it? C. T. RAMAGE.

TETTÉ OR TET.—About nine miles from Maza-
ghan, on the west coast of Morocco, are the ruins
of an old city, which is called by the natives
Tetté or Tet. The towers of the wall only remain
standing, and show the town to have been about
three or four miles round. The masonry is appa-
rently Roman, being similar to that seen in the
ruins of Nikopolis in Albania. There are also the
remains of a mole running out into a small bay,
which induces the belief that the town at some
remote period was of considerable commercial im-
portance. I shall be thankful for any informa-
tion on this subject.

What was the proper name of this town? Was
it a Roman colony? What were the dates of its
building and fall, and for what was it celebrated?
YADOS.

CAPTAIN JOHN SMITH, a Parliamentary officer
who got into trouble for supposed neglect of his
duty at Doncaster at the time of the murder of
Lt.-Col. Rainborowe (October, 1648), says in his
pamphlet called *The Innocent Cleared*, 4to, 1648,
that his enemies "have caused ballads and songs
to be made of me, and sung up and down London
streets." Do any of these yet exist in MS. or
print? EDWARD PEACOCK.

Bottesford Manor, Brigg.

DR. NICHOLAS STANLEY.—In a pedigree which
I am endeavouring to trace, the name of Dr.
Nicholas Stanley, of the Peak, Derby, occurs about
the year 1735. Can any of your readers give me
any information respecting him or his family?
Was he a son of Dr. Nicholas Stanley, mentioned
by Wood in his *Fasti Oxonienses* as of All Souls,
who practised at Winchester, and died there in
1710, and is buried in the cathedral of that city?
I wish, if possible, to ascertain where he prac-
tised, what family he had, and where and when
he died. C. P. R.

Queries with Answers.

KING EDWARD THE SIXTH'S COMMISSIONERS.—It is stated in the Introduction to *Shepherd On the Common Prayer*, p. xxix., that—

"In Sept. 1547, about nine months after the King's accession, and about two before Parliament met, an order was issued for holding a Royal Visitation throughout England, and for suspending, *ad interim*, the ordinary powers of the Bishops. At this time a Proclamation of the King, even during his minority, was equivalent to a statute. The object of the Visitation was to regulate the affairs of Religion and the Church. The realm was divided into six districts or circuits, to visit each of which a commission was appointed, consisting of two or more gentlemen, a civilian, a registrar, and at least one of the ablest divines and preachers that could be found, who was to instruct the people and facilitate the work of the commissioners."

Can you give the names of these commissioners and their registrar and preacher, and mark out their districts? S. F. S.

[The names and circuits of the Commissioners are enumerated in *Strype's Life of Abp. Cranmer*, edit. 1812, i. 209, from a MS. formerly belonging to Abp. Parker, but now in the Benet College Library. The commissioners were divided into six sets, and to each set were apportioned particular episcopal sees, and a preacher and registrar. A Book of Injunctions, of which an abstract is printed in *Fuller's Church History*, ed. 1845, iv. 10, was prepared, whereby the king's commissioners should direct their visitation. These were also accompanied with a Book of Articles, printed at the same time, called "Articles to be inquired of in the King's Majesty's Visitation." One thing is not a little remarkable in this Visitation, that being entirely a civil commission, without a single bishop among the number, it should be vested with power to visit the clergy and laity, to have all sorts of faculties, licences, and endowments laid before them, to examine the clergy's titles, and to inquire into the practice of the spiritual courts, and inspect, as it were, every part of the bishop's function, and examine them as well as others concerning their lives and doctrines. The instrument, dated August 20, 1547, is printed among the Records (No. liii.) at the end of *Collier's Church History*.]

MARY QUEEN OF SCOTS.—Sir Walter Scott, in *The Abbot*, states that the lodging of Mary Queen of Scots, at Lochleven, consisted of a suite of three rooms on the second story, opening into each other.

Mr. Froude, in his *History of England*, states that the Queen was lodged in a round turret, opposite the castle, containing three rooms, one above the other, the height of each six feet, the diameter from seven to eight feet. Which, if either, of these authorities is correct? W.

[Robert Chambers, in *The Picture of Scotland*, ii. 182, informs us, that "Lochleven Castle consists in one square tower, not very massive though five stories in height; a square barbican wall; and a minor tower at the south

corner of the court-yard. The Queen's apartments are affirmed by the people to have been on the fourth story, where a small recess or embrasure is shown, said to have constituted all her accommodations in the way of bedroom. As the whole internal space of the tower cannot be above twenty feet square, it is supposable that the unfortunate lady was not consoled for her captivity by many of the conveniences or elegances of life."

The following account of the Queen's apartments is by Miss Strickland: "Mary's prison lodgings were in the south-eastern tower of Lochleven Castle, to which the only approach was through the guarded quadrangle enclosed within lofty stone walls. These apartments are still in existence. The presence-chamber of the sovereign is circular in form, fifteen feet in diameter, and forty-five in circumference, the ceiling being very low. The window commands a fine view of the loch and surrounding mountains."—*Lives of the Queens of Scotland*, v. 341.]

"THE PURITAN TURNED JESUIT," BY DAVID OWEN, B.D., CANTAB.—A few years ago I went to inquire about this work, ascribed by Watt to Dr. John Owen, but I got no information. I recently picked up a copy; it is entitled:—

"*Puritano-Jesuitismus, The Puritan turned Jesuit; or rather outlying him in those diabolical and dangerous positions, of the Deposition of Kings; from the year 1536 until the present time [1602]; extracted out of the most ancient and authentick Authours. By that renowned divine Doctor Owen, Batchelour of Divinity. Showing their concord in the matter, their discord in the manner of their Sedition. Printed for William Sheares, at the signe of the Bible in Covent-garden, 1643.*"—Pp. 24, 25.

In the Table which follows a Preface "To the dutifull Subject," the title is given thus:—

"*Puritan-Jesuitisme, or the generall consent of the principal Puritans and Jesuites against Kings, from the yeare 1536 untill the yeare 1602, out of the most authentick Authours.*"

Now this pamphlet is evidently a reprint, whole or in part, of the following work given by Lowndes:—

"*Owen (David). Herod and Pilate reconciled; or the Concord of Papist and Puritan (against Scriptures Fathers, Councils, and other Orthodoxal Writers) for the Coercion, Deposition, and Killing of Kings. Cambridge 1610.*" 4to.

I dare say some of your correspondents can say whether the above was first printed in 1602, or whether it contains more than the quarto of 1643. The latter contains nine chapters: "The ninth Chapter sheweth the general consent of the moderne Puritans touching the Coercion, Deposition, and Killing of Kings whom they call Tyrants."

ERRATA.

[These two works are clearly one and the same. We cannot trace an earlier edition of *Herod and Pilate Reconciled* than that of 1610, 4to, which was reprinted in 1663, with the name of Dr. [John] Owen, bishop of Salisbury, on the title-page. The latter edition and the

book had already twice appeared with the title *no-Jesuitismus*, &c. Lond. 4to, 1643, 1652. See the cue of the Bodleian. Some account of David may be found in Wood's *Fusti*, ed. 1815, i. 328.]

ENTIVOLIO AND URANIA."—Who is the r of the book with this title; and when was : published ?

JAMES J. LAMB.

erwood Cottage, Paisley.

is religious allegory is by Nathaniel Ingelo, D.D., of Emanuel College, Cambridge, and admitted of Queen's College and Eton College by the Par-tary visitors. He died in August, 1683, and his is in Eton College Chapel, where he was buried. s's *History of Bristol*, p. 192; Le Neve's *Monum. anum*, 1683, p. 43; and Worthington's *Diary*, Betham Society.) The first edition of *Bentivolio -ania* was published in 1673, fol.; the second, with rds interpreted in the margin, in 1669, fol.; and rrd in 1673, 4to. In April, 1739, were published n letters from Henry Hammond, D.D. to Mr. Stannynought and Dr. Nathaniel Ingelo, many of n very curious subjects.]

SHEFFIELD.—I have a small volume en-

e Sinfulness of Evil Thoughts; or, a Discourse n the Chambers of Imagery are Unlocked, The t of the Heart Opened, The Secrets of the Inner-Disclosed, in the particular Discovery of the Nu-s Evil Thoughts to be found in the most of Men, heir various and several Kinds, sinful Causes, sad y, and proper Remedies or Cures. Together with ions how to observe and keep the Heart; the t, hardest, and most necessary work of him that be a Real Christian. By Jo. Sheffield, Pastor of ns, London. London: Printed by J. H. for Samuel rand, at the Golden Ball in Paul's Churchyard.

ind no mention of this author in Bohn's *des*, nor am I able to trace him through any source. Is he the author of any works i have come down to us ?

T. B.

in Sheffield was of Peter House, Cambridge. his expulsion for nonconformity in 1662 from ithin's, London, he retired to Enfield, where he ned to preach as opportunity offered, and died in a ld age. Some account of him and his other works e found in Calamy and Palmer's *Nonconformists' -ial*, ed. 1802, i. 191; Calamy's *Life of Baxter*, ii. . 58; Silvester's *Life of Baxter*, p. 285, Part iii. and Darling's *Cyclopædia Bibliographica*.]

ILTRES: LOVE POTIONS.—Where can I find eceipts for any of the mediæval love-potions quently alluded to by Shakespeare and our ramatists and poets ? Has this subject been d at any length by any modern writer ?

J. F.

our correspondent would know what medicines the had given Falstaff to make him love him, he may t the notes in the *Variorum Shakespeare* on Fal-

staff's speech in the *Merry Wives of Windsor*—"Let the sky rain potatoes"; Dalyell's *Darker Superstitions of Scotland* (see Index); and the article, "Philtres, Recettes pour se faire aimer," in Salgues' *Des Erreurs et des Pre-jugés*, tome ii. p. 70 et seq. If, in addition, he looks into Grimm's *Deutsche Mythologie*, Colin de Plancy's *Dictionnaire Infernale*, and Horst's *Zauber Bibliothek*, we think he will find plenty of references to materials for a history of Love Charms.]

"SWEET SHAKESPEARE."—Can you assist me to the title of a book published during Shakspeare's life, in which he is called "Sweet Shakspeare," I think the only mention of him in the whole book ?

J. W. J.

[The words, "Sweet Shakspeare," occur in a work now very rare, entitled "*Polimanteia*, or the Meanes to Jvdge of the Fall of a Commonwealth: whereunto is added a Letter from England to her three Daughters, Cambridge, Oxford, Innes of Court, and to the rest of her Inhabitants. By W. C. Cambr. 1695, 4to." This tender appellation occurs at sig. R 2 rev. Mention is also made of Daniel, Breton, Spenser, Drayton, Gabriel Harvey, Nash, the *Paradise of Dainty Devises*, and divers others, men and books, illustrating the literary history of that period. In the Bodleian Catalogue, 1843, the work is assigned to William Clarke, the initials to the dedication being W. C. The portion of the work containing these words is also quoted in Sir Egerton Brydges's *British Bibliographer*, i. 284. This mention of Shakspeare is three years earlier than that in Meres's *Palladis Tamia*, 1598.]

PAINTERS' MARKS.—Can any of your readers refer me to any book which affords information as to the private marks on old paintings by which the painter may be ascertained ?

W. H. L.

[Our correspondent will find ample information on this subject in Bruilott's *Dictionnaire des Monogrammes*, Munich, 1832; and the great work of Nagler, *Die Monogrammister*, 8vo, of which the first part was published at Munich in 1858.]

Replies.

CALLIGRAPHY.

(3rd S. xi. 291.)

For the information sought by O. T. D., I beg to refer him to an interesting volume entitled "*The Origin and Progress of Letters: an Essay*, &c. By W. Massey, London, 8vo, 1763." The second part of this book, pp. 176, treats of "Calligraphy, and containing particularly a Brief Account of the most celebrated English Penmen, with the Titles and Characters of the Books that they published both from the Rolling and Letter-Press." As the author remarks in his preface, this "is a new species of biography, that has never been attempted (that I know of) either in ours or any other language." It appears, how-

ever, to be put together with much care, and contains some very curious information about English penmen, in the golden days of calligraphy, before, perhaps, it came to be considered a fine thing to write illegibly, as precluding the suspicion that the writer had ever disgraced himself by getting his living as a clerk or secretary. Oddly enough—perhaps because a contemporary—he does not seem to give any account of George Bickham, though he often alludes to his noble national work, *The Universal Penman, or the Art of Writing*, folio, London, 1743, in which, on 212 leaves, “written with the friendly assistance of several of the most eminent masters,” will be found admirable specimens of the calligraphy of Clarke, Champion, Austin, Dove, and many others of whom Massey has collected notices.

Bickham, whose name will be found attached to much of the scroll and ornamental engraving of the day, head and tail pieces, &c., was a pupil of Sturt. He published in 1747 a very beautiful work, than which a more intrinsically interesting calligraphic book is perhaps scarcely to be found. It is entitled *The British Monarchy; or a New Chorographical Description of all the Dominions subject to the King of Great Britain*. Here, upon nearly 200 beautifully engraved folio pages, we find written and pictorial descriptions of the English counties, with their antiquities, &c., and the American and other colonies.

Among the most celebrated and prolific of our own calligraphers is the arithmetician, Edward Cocker: upon whose Latinised name, “Edoardus Cockerius,” the anagram—“O sic curras, Deo duce!”—has been manufactured by one Jer. Collier, at the end of our author’s *Artist’s Glory, or Penman’s Treasury*, 1659. In 1664, he published his *Guide to Penmanship*, 2nd ed. 1673. Here we have his portrait, with the lines beneath:—

“Behold rare COCKER’s life, resembling shade,
Whom envy’s clouds have more illustrious made;
Whose pen and graver have displayed his name,
With virtuosos, in the book of fame.”

Still later, 1672, appeared his *Magnum in Parvo, or the Pen’s Perfection*, which is curious, as being engraved throughout on silver plates. But I have mentioned it chiefly to enable me to cite some commendatory verses at the beginning, written by Thomas Weston, author of the *Ancilla Calligraphica*, 1680; and which are valuable, not certainly from their poetical merit, but as mentioning many of the most famous English and foreign penmen:—

“Let Holland boast of Velde, Huvilman,
Of Overbecque, and Smytters the German;
France of her Phrysius, and Barbedor,
The unparalleled Materot, and many more,
Of these that follow Rome & Italy,
Vignon, and Julianus Sellery;
Heyden & Curione; and in fine
Of Andreas Hestelius, Argentine;
England of Gething, Davies, Billingtonale.”

But for more of such anecdotes, and materials for a pretty copious bibliography of the subject, so far at least as our own country is concerned, I must refer to Mr. Massey’s very curious book.

Since the date of this, several other works have appeared in this country, among which may be mentioned—

“The Origin and Progress of Writing, as well Hieroglyphic as Elementary, illustrated by Engravings taken from Marbles, MSS., and Charters, ancient and modern; also some Account of the Origin and Progress of Printing. By Thomas Astle, F.S.A. 4to, London, 1784; 2nd (and best) edition, 1803.”

This work is said by T. Hartwell Horne to be “the completest work on the subject of writing extant in this or any other language.”

“The Court Hand Restored; or, the Student’s Assistant in reading old Deeds, Charters, Records, &c. By Andrew Wright. 4to, 23 plates, London, 1846.”

“The Origin and Progress of the Art of Writing, &c. By H. N. Humphries. Small folio, London, 1853.”

Alexander’s “Beauties of Penmanship,” 12 plates, oblong folio (15 in by 10 in.), on which were engraved the Eight Beatitudes, the Lord’s Prayer, &c., displaying every variety of writing, from simple to the most highly ornamental and florid.

So much for English works on calligraphy. Many treatises on the same subject exist in the various languages of Europe. As I do not know where any list of these is to be found, the titles of the following, under my own notice, may be acceptable as a contribution to this somewhat neglected branch of bibliography, and induce communications from the possessors of other works:

CRESCI (Gio. Francesco), “Il perfetto Scrittore” Venetia, nella stamperia dei Rampazetti, (circa) 1571.

48 plates on wood, with fine copper frontispiece.

CRESCI (Gio. Francesco), “La vera maniera dello scriver corsivo cancellaresco” (circa 1580).

50 well engraved models of writing.

“Thesaurus de Scrittori, Opera Artificio, &c., con una ragione d’Abaco Intagliata per Ugo DA CARPI” Rome, 1525.

LUCAS (Francisco de Sevilla), “Arta de Escribir, dividida en quatro partes.” 4to, Madrid, 1608.

Many of the models are printed within ornamental woodcut borders.

“Libro subtilissimo intitulado: Honra de escrivano,” compuesto y experimentado por PEDRO DE MADARIAGA vizcayno, 12mo, Valencia, 1565.

A fine portrait of the author, on wood, on the reverse of the title.

MITTENLEITER (J. E.), “448 Examples of Ornamental Writing from the earliest Time to the present.” 2 vol. oblong folio, no date.

NEUDORFFER (T.), “Ein Kurtz Gehehrschafft Zweyer Schuler.” 1549.

PALATINO (G. B.), “Libro nel qual s’insegna a scriber ogni sorte delle lettere, antiche e moderne, di qualunque natione, con le sue regole, misure, ed esempli, e con uno discorso delle Cifre.” Roma, 1561, small 4to.

J.), "Démonstration Mathématique de l'Art Folio, Amsterdam, 1737.
tes of various alphabets, &c.

20 (J. C. Aznar de), "Arte de Escribir por Geometricos." Folio, Madrid, 1719.
portrait, and numerous plates.

l'écriture (1°), contenant une collection des meilleurs d'après MM. Rossignol et Roland, excellents vérificateurs. Dédié au roi; gravé par l'antier." Folio, no date.
ved frontispiece, and twenty-eight ex-

rt, "Les Fidéles Tableaux de l'Art d'Ecrire." folio, Paris, 1764.

TI DA RAVENNA (T.), "Idea del Buon Scrit-blond 4to, Roma, 1699.

43 plates, of various kinds of writing, sur-with specimens of ornamental flourishing.

TI (Tomaso), "Il secondo libro di varie mostre resche corsive." Intagliato da Camillo Cungi. Appresso l'autore, 1622.

ved title, with the portrait of the author ge of twenty-five, and the arms of Carppolito Aldobrandano, to whom the work ted. 32 finely engraved plates.

NDNER (J. G.), "Dissertatio de Calligraphie tione." Royal folio, Vienna, 1756.

lates of varieties of ornamental letters, flourishes in various devices, surrounded rate scroll borders.

NTE (G. A.), "Lo presente Libro insegna la de lo eccellente scrivere de diverse sorti de Roma, 1525.

I (Agostino), "La uera regola dello scriuere iouani." Si vende in Bassano al negozio Re-

te, but of the seventeenth century. Title, ten plates of models of writing.

(T.), "Art de Escribir," 4to, Madrid, 1802.
e plates of penmanship, ornamental let-

SIANO (frate dell' ord. minore conventuale), nella quale s'insegna a scrivere varie sorti di . . . poi insegna a far l'inchiostro negrissimo." 1572.

ins 100 models of Gothic and other alpha-

(Giovambattista), "Luminario, seu de Eleterarum, libri IV." Firenze, circa 1527.

ves of very finely engraved models; among s an example of writing (verso of folio hich must be placed before a looking-order to be read.

(J. Vanden), "Trésor Littéraire contenant diverses Ecritures, les plus usitées en Ecosse, es, des Provinces Unies au Pays-Bas." Paris,

perina de LUDOV. VICENTIO da imparare di Roma, 1525.

Massey (p. 136) speaks of "a copy-book by this author from wooden blocks, at Rome 1543, containing 28 quarto leaves."

ZANELLA (Seb.), "Nouo modo di scriuere cancellaresco corsiuo moderno," libro primo. Padoua, P. Paulo Tozzi, 1605.

Engraved title and portrait of author, with 60 very fine plates.

For other works on the Origin of Letters, and of Writing, reference may be made to T. Hartwell Horne's *Introduction to the Study of Bibliography*, vol. ii. p. 454. Lond. 1814.

WILLIAM BATES.

ATONE.

(3rd S. xi. 255.)

Perhaps Dryden may have looked upon *attone* as from *ad* and *tonus*; but, instead of relying upon this, it is better to consult the numerous other quotations in which the word occurs. Ten such are given in the *Bible Word-book*, and about five more in Wedgwood's *Etymological Dictionary*. Both Mr. Aldis Wright and Mr. Wedgwood (and there are few whose opinions are of more value) hold to the derivation from *at one*. I select the following passages:—

"If gentlemen, or other of hir contre,
Were wroth, sche wolde brynge hem *at oon*."
Chaucer, *Clerk's Tale*, 8313.

"... rich folk that embraceden and *oneden* all hir herte to treasour of this world."—Chaucer, *in* Richardson.

"Put together and *onyd*, continuus; put together but not *onyd*, contiguus."—*Prompt. Parvulorum*.

See also Acts vii. 26; Spenser, *F. Q. II.* 1, 29; Shakspeare, *Rich. II.* I. 1; *As you like it*, V. 4; *Cymbeline*, I. 5; *Henry IV. Part II.* IV. 1; *Othello*, IV. 1. Compare too—

"Ye witlesse gallants, I beshrewe your hearts,
That set such *discord* 'twixt agreeing parts,
Which never can be set *at onement* more."

Bp. Hall, *Sat.* iii. 7.

It is simply the Anglo-Saxon phrase, *ymb an beon*, i. e. to be at one, to agree. Mr. Wright further remarks that *a-two* is very common in old authors, as well as *at one*. WALTER W. SKEAT.

The etymology given by Johnson and Webster is Latin *ad* and *unus*, to make one, to unite, to join together. This was the etymology received by Bishop Beveridge, by Wardlaw, and by Pye Smith. Coleridge, too, accepted this, as did both the Hares. In *Guesses at Truth* (vol. ii. p. 294) we have, "Many a man has lost being a great man by splitting into two middling ones. *At-one* yourself to the best of your power." The etymology suggested by O. from *ad* and *tonus*, to "bring discord to a tone," "to harmonise two dissents," leaves the word with substantially the same meaning; but there are obvious difficul

in the way of its being accepted. In support of this new explanation, but two passages are adduced—one from Dryden, and one from Shakspeare. The former, "attoning discord," is easily accounted for by supposing Dryden to have used the word in a metaphorical sense, meaning to unite the diverse sounds of a discord into one sweet strain; and thus the metaphor adds a beauty to the expression. The other passage—

"He and Aufidius can no more atone
Than violentest contrariety"—

so far from being any support to the new etymology, is entirely subversive of it. Atone and contrariety evidently form an antithesis, and the idea is not discord and harmony, but opposition and agreement. An appeal to the context (*Coriolanus*, Act IV. Sc. 6) will easily show this, as it was the most unlikely thing possible that Marcius (of whom the words above are spoken) should ever be brought to act in unison with Aufidius. Until there are more ample reasons given, we must cling to the generally received derivation of the word *atone*.

(GEORGE PACKER.)

LIDDELL FAMILY.

(3rd S. xi. 276.)

In reference to MR. E. J. ROBERTS'S application for information respecting the children of Sir Henry Liddell, I give the following particulars, concerning their births, &c., gleaned from the pedigree of Liddell of Ravensworth, in Surtees's *History of the County Palatine of Durham*, where also much additional matter is to be found about numerous members of this family:—

Thomas Liddell, Esq., his eldest son, was born Aug. 31, 1670; he died in his father's lifetime, and was buried June 3, 1715. He married at Lancaster, Oct. 12, 1707, Jane, daughter of James Clavering, Esq. of Greencroft. She died Sept. 11, 1774, *ret.* ninety-five, and was buried at Lamlesley. His descendants will be found in Burke's *Peerage*, under the head of "Baron Ravensworth," to which title his son was created.

John Liddell, Sir Henry's second son, was born March 20, 1671; was adopted as heir to his grandfather, Sir John Bright, and assumed that name; he died Oct. 6, 1737. He married Cordelia, daughter of Henry Clutterbuck of Hildes, co. Essex. His only grandchild Mary married Charles, Marquis of Rockingham.

Henry Liddell, the third son, *ob. s.p.* He married Anne, daughter of John Clavering, Esq., of Chopwell, county palatine of Durham.

George Liddell, the fourth son, was baptised Aug. 1, 1678. He was Member of Parliament for Berwick-on-Tweed, 1727-1734, and he died Oct. 9, 1740, *s.p.* Michael Liddell, the fifth and youngest son, was baptised Jan. 18, 1690, and died unmarried. Elizabeth, Sir Henry's only

daughter, was baptised Oct. 18, 1676, and married to Robert Ellison, Esq., of Hebburn county palatine of Durham.

CHARLES SOTHERA

Sir Henry Liddell, by his marriage with Catherine, daughter of Sir John Bright, had *five* sons and a daughter: (1.) Thomas Liddell, died 1711; (2.) John Liddell Bright, died Oct. 6, 1737; (3.) Henry Liddell died without issue; (4.) George Liddell died unmarried; (5.) Michael Liddell died unmarried. Elizabeth Liddell, wife of Robert Ellison, of Hebburn in Durham. S. Hunter's *Hallamshire*, p. 249. L. L. H.

Sir Henry Liddell had issue by his wife "Catherine, only daughter and heir of Sir John Bright, of Carbrook, county Derby, and Badsworth, county York, Bart.," five sons—Thomas, John, Henry, George, and Michael, and one daughter Elizabeth, married to Robt. Ellison, of Hebburn, county Durham. Of the sons, Henry (of Carbrook) married Anne, daughter of John Chopwell, county Durham, and died *s.p.* George, M.P. for Berwick, and Michael, died unmarried. Thomas, the eldest son, died *vlt. patris*, 1715, having had, with other issue, Sir Henry, succeeded to his grandfather, created in 1747 Lord Ravensworth, at whose death (*sine prole masc.*) in 1784, the title expired. John, the second son, inherited the Badsworth estates, and took the name of Bright. He died in 1737, and his son Thomas left an only daughter and heir, married to the Marquis of Rockingham. See Wotton (*Baronetage*, ed. 1727); Burke's *Extinct Baronets*, &c. "Bright of Badsworth." In Boothroyd's *Hist. of Pontefract* (pp. 293-5, ed. 1807,) will be found an interesting account of Sir John Bright and his alliances, and also an extract from the "Commonplace Book of Thomas Dixon (Alderman of Leeds)," giving some curious particulars of his funeral.

HENRY W. S. TAYLOR.

GLASGOW: LANARKSHIRE FAMILIES

(3rd S. xi. 42, 339, 362.)

It is always instructive to have a discussion with MR. IRVING, as he maintains his views with so much of the *perfidium ingenium* of our country. But the plain meaning to be gathered from his words was certainly, that the minor families named were of *equal antiquity* in Scotland with Profane Innes's List of Magnates. I intended to have admitted that this was the case with the Lochness of Symonstown, possibly an indigenous race. Will my learned opponent forgive me for saying that as a large proportion of readers may never have the privilege of perusing his *History of the Upper Ward*, which is a costly book, and will doubtless rise in price like most county histories, I will think

hat my observations on the myths regarding Wallace's marriage and descendants, derived possibly, though independently, from the same sources as are founded on in that work, may not be without interest to such persons; especially as I infer from MR. IRVING's remarks that my account does not essentially differ from his? Many will see my paper in this our excellent *Common-place Book* as the Editor well named it), who may never come across the *History*, and can thus estimate at their true value the above legends, which are still perpetuated in printed pedigrees.

I am surprised at MR. IRVING declining the spelling of "Irvine," as the chief of his name in Scotland so has it—Irvine of Drum, Aberdeenshire—renowned in the battle of the Harlaw. Nor need he object to "Irwin" (I omit the aspirate), of which there is a county family in Cumberland, who also bear on their escutcheon the only leaves of the Laird of Drum. And with all reference, regarding Vere (though it has more of a Norman sound), yet "Wer," "Weir," or "Weyr" are the only forms which I have seen in such ancient Scottish charters or deeds as have come under my notice. The naked statement, "that doubt Vere is its original form, and has been again and again recognised by the Lyon Office," the authorities of which would, till a better name was lately inaugurated, "recognise" far more astounding novelties—*proves* nothing but the mere change, unless MR. IRVING can refer us to some public writ in which the *undoubted* ancestor of the old appears as a "de Vere" prior to 1400. I doubt a Balthredus and Radulphus de Vere are said in the "Blackwood Pedigree" (Burke's *Landed Gentry*) to have witnessed charters of William the Lion (1165-1214), besides bestowing donations on the "Monastery" of Kelso; and in 1266, Thomas de Vere witnesses, it is said, another grant to that house; and these are stated, on Sir James Dalrymple's authority, to have been the "promoters of the Weirs of Blackwood." But apart from this, where is there *legal evidence* that the immediate descendants of these persons all at once dropped out of the rank of magnates, altered their distinguished patronymic of *de Vere* to *de Were* or *Wer*, and became *vassals* of the same religious house to which their ancestors had given lands? It is well known that none but tenants *in capite* witnessed the charters of our early kings; and Balthredus and Radulphus must therefore have held that rank. And as their alleged descendants seem to have sided with the Bruces (if the pedigree is correct), they were ill rewarded by being allowed to decline from magnates to church vassals in the county which witnessed the rise by royal grants of Walter fitz Gilbert, the first known ancestor of the Hamiltons, who held aloof from us till after Bannockburn, as related by Archibald Barbour.

ANGLO-SCOTUS.

FOXES'S "BOOK OF MARTYRS."

(2nd S. viii. 272, 533; xi. 336.)

I have a copy of the fifth edition of Foxe's *Book of Martyrs* (1563) in two folio volumes. Wishing to ascertain certain particulars respecting this edition, I naturally referred to the columns of "N. & Q.," where, as is generally the case, I find much of the information required; but in this instance, I also find much which seems to merit a further investigation. A correspondent (2nd S. viii. 272), in describing a copy of the fifth edition in his possession, says, "after the title-page of vol. i. is 'the Kalender,' a remarkable peculiarity of which is, that January 2 is marked 'John Wickliffe, Preacher, Martyr' (rubricated), and the date 387 instead of 1387 in the column for the year of our Lord."

In my copy the name of Wickliffe only is rubricated, Martyr is spelt correctly, and the date is 1387. This correspondent adds that the "Address to Queen Elizabeth" occupies 3 pages; in mine it takes 2 pages. To "The Protestation to the whole Church of England" he gives 5 pages; in my copy it is contained in 2 pages. His "Table of Contents" 25 pages, mine 27 pages. The total number of pages is stated to be 1949; my copy contains 1952 pages, the last three of which contain an address of "Edward Bulkeley to the Christian Reader," and a curious woodcut designated as "a lively picture describing the weight and substance of God's most blessed word against the doctrines and vanities of men's traditions." The title-page to my first volume is exactly the same as the one quoted by MR. GALLOWAY (2nd S. xi. 336.)

Copies of this "fifth" edition are not often offered for sale, but when so offered, what price have they fetched? H. FISHWICK.

[The copy of Foxe's *Actes and Monuments* in the British Museum, "the first time newly imprinted, anno 1566, Mens. Iun." has in "The Kalendar" Jan. 2, "John Wickliffe, Preacher, Martyr, 387." "The Address to Queen Elizabeth" makes three pages. "A Protestation to the whole Church of England," five pages. "The Table of Index," twenty-seven pages, and the total number of pages 1949. The engraving of "A lively picture" figures on the last page, but without the "Address of Edward Bulkeley to the Christian Reader." The colophon reads, "Imprinted at London by Peter Short, dwelling on Breadstreet-hille at the signe of the Starre: by the assigne of Richard Day. Cum Gratia et Privilegio Regie Maiestatis Anno Domini 1596." With the exception of the spelling of the word "Martyr," this copy is the same as that in the library of Mr. P. H. Fisher, "N. & Q." 2nd S. viii. 272.—ED.]

THE WILLOW PATTERN.

(3rd S. xi. 152, 298.)

Any collector or admirer of old porcelain must have observed that certain types of patterns are reproduced on plates, vases, &c. with slight dif-

ferences. As the Chinese are unacquainted with our art of printing the pattern on the ware, and produce all their designs by painting, it is easy to conceive how a favourite pattern may be added to or subtracted from, according to the size or form of the surface to be covered. This, I have no doubt, has been the case with what, from its universality, may be termed the "catholic" pattern of the willow type, although, according to your correspondent F. C. H.'s opinion, it may be doubtful whether it be entitled to the appellation of "orthodox." I have in my possession a china plate of the blue ware known to collectors by the name of *Nankin*, so closely resembling the common willow pattern of our potteries, that I have little doubt of its being either the original type from which the latter has been developed, or that both have been derived from a common source. It is not improbable that a search among old collections of china might result in the discovery of the exact design which has become so popular and wide-spread. The plate I speak of has a large house on the right, and a smaller one, about the middle of the picture, overhanging the water. In the common pattern, the houses are divided by a tree, which in my plate is replaced by a group of rocks, out of which grow trees similar in character and shape to those on the common ware. The doves and boat are wanting; but high up in the left-hand corner—or, in heraldic language, in the dexter canton—is an island with house and trees. A bridge of one arch leads to an island on the left, which, however, is without any residence on it. The willow grows out of this island, and not from the mainland, but its place on the common plate is supplied by a group of two trees or bushes occupying the site of the zig-zag railing. There are only two figures crossing the bridge, one of which bears the flat board which is carried by the middle figure in the common pattern. I cannot trace any resemblance between the borders.

The following rhymes, descriptive of the common willow-pattern, which I took down from the recitation of a young nursery-maid from Dorsetshire, may not prove uninteresting to your correspondents on this subject:—

"Two pigeons flying high,
A little ship sailing by,
A weeping willow drooping o'er
Three workmen and no more.
Next the warehouse; near at hand
A palace for the lord of land;
An apple-tree with fruit o'erhung,
The fencing round will end my song."

E. M'C.

It never occurred to me that any one seriously believed that this pattern illustrated a Chinese story. F. C. H. is certainly correct in saying that the story was "written to fit the pattern."

By the "orthodox pattern," I understand that which is most common, viz., with the two willows, a bridge of three arches, &c.

For some years past, our own manufacturers have been underselling common china, even at the native markets, such as Hong Kong; and when at Peking, in 1861, I observed one of our "orthodox" willow-pattern plates (which probably cost 2d. in England) offered as a *curiosité* ceramic ware and design, by a dealer in the former locality, for half a dollar. The designs approximating to our willow pattern are common enough in China; but there is no "incident," as it were, common to all in these designs, while even the suspicion that our "orthodox willow pattern" was meant to be Chinese probably never entered the mind of a subject of emperor's. The border of our recognised pattern bears intrinsic evidence to its non-Chinese origin. There are certain figures, dispositions, and arrangements of Chinese geometrical masked designs, which are rarely successfully imitated; and a tolerably practised eye will detect the counterfeit at once and unhesitatingly. As I now, however, begin to transgress the limits of the question, I shall have done.

COLLINS.

(3rd S. xi. 84, 161, 323.)

Your correspondents ALTER and C. T. CULLEN may find the following of service:—

Mr. M. A. Lower, in his *Patronymica Britannica*, derives the English names Culling, Collins, &c.—the Scottish Cullen and Cullinan—the Irish Cullen—from Cuilleán and O'Cuilleán, the title name of some Irish clan. He may be possibly right as far as the Irish "Cullen" or "Cullin" is concerned. He is totally wrong about the Scottish Cullen—a name properly spelt *Cullene* or *Cullane*, and borne by a family who held lands that ilk near the stream of the same name in Banffshire as early as the thirteenth century. Respecting the English "Collins," &c. he has made an equally hasty and erroneous decision. A glance at any *Armory* or *Heraldry* will show that all the English families spelling their name indifferently Cullen, Collen, Culling, Collings, and Collins—whether of Kent, Essex, Staffordshire, or Devon—are of one stock, bearing the griffin segreant (differenced) on their shield, and probably all having their origin in a parent and deriving its name from the village of Cullington the hundred of Riseburge, Suffolk, mentioned in Domesday (292 b.) as owned by "Comes Almaric."

In Kent the form of Cullen is most common. Folkestone churchyard is full of tombstones bearing it: and it may be traced at Canterbury, and all along the east coast and Isle of Thanet.

A gentleman who settled at Woodstock, and

on, is called Cullen in the county of Cullen in the Harl. MSS. where it is mentioned. His line terminated in an eighth or five generations back, married Fursdon. In Essex, Colten appears, and still exists there in a good state, is a corruption found everywhere. The dry will give every variation of difference of the coat armour. The exception to the rule that all names derive from one original is that, although no one now exists who bore it, it may be as well to record Cullen, of an ancient family of the Duchy of Brabant, descended from Cullen, living A.D. 1300, came to England in persecution of the Protestants by Henry VIII. His son or grandson was called by Charles II. The family, now extinct, apparently even in the year 1730. (Burke, *Extinct Barons*, X. C.)

WATER-COLOUR PAINTER (3rd S. ii. 101.)—I have been asked by your correspondent P. to record the water-colour painter, I have heard that J. Heywood Hawkins, Esq., of Sussex, was a pupil of his, and he has the required information. Turnover of Royal Academy Catalogues, I find Cozens exhibited at the Royal Academy, 1772-3-5-6-7-8, and 1781; John Cozens, in 1776, No. 68, a landscape, "is march over the Alps, showing the fertile plains of Italy." I also find in the exhibition of 1783, No. 386, "Head of a young woman, composed on Mr. Cozens's style." Banks." I should be glad to see these works can be seen.

F. W. C.

THORNTON (2nd S. ii. 241; xi. 431.)—The extract from *The Times* is a fitting one, and the curious articles which have appeared on this very subject in

Quarterly Review of *Battle in England*.—There has been in a poor old man, an event of whose importance mark in the progress of civilisation, especially as relating to the old bar-battling disputes and trying causes by duel. The deceased, William Ashford, in who was challenged in an English single combat a man whom he had married the sister of. On the 26th of May, a young woman named Mary Ashford, married, went to dance at Erdington with her son. She left the festive scene at a late hour by a young man named Abraham, who was her son in the neighbourhood. They were sitting together at a stile near the place,

but next morning she was found dead in a pit of water; and there were fearful evidences that she had been abused, violated, and murdered. General suspicion pointing to Thornton, he was arrested, and tried for murder at Warwick Assizes in August; but though strong circumstantial evidence was given against him, the defence, which was an *alibi*, obtained a verdict of 'not guilty.' The feeling of surprise and indignation at his acquittal was so intense that a new trial was called for, and an appeal was entered against the verdict by William Ashford, the brother and next of kin to the murdered girl. Thornton was again apprehended, and sent to London in November, to be tried before Lord Ellenborough and the full Court of Queen's Bench. Instead of regular defence by arguments, evidences, and witnesses, Thornton boldly defied all present modes of jurisdiction, and claimed his right, according to ancient custom, to challenge his accuser to fight him, and decide his innocence or guilt by the 'wager of battel.' His answer to the question of the Court was 'Not guilty, and I am ready to defend the same by my body.' He accompanied these words by the old act of taking off his glove, and throwing it down upon the floor of the court. At this stage of the proceedings William Ashford, who was in court, actually came forward, and was about to accept the challenge by picking up the glove when he was kept back by those about him. With what wonder did the assembly, and indeed the nation, ask, 'Can a prisoner insist upon so obsolete a mode of trial in such a time of light as the nineteenth century?' But with greater wonder and regret was the judgment of the Court received: for, after several adjournments, it was decided in April, 1818, that the law of England was in favour of the 'wager of battel'; that the old laws sanctioning it had never been repealed; and that, though this mode of trial had become obsolete, it must be allowed. Thornton was therefore discharged, and being set at liberty left this country for America, where he died in obscurity."

JOHN PIGGOT, JUN.

LORD HAILES (3rd S. xi. 376.)—I wish F. B. would mention where he gets his copy of these lines. They are clearly very erroneous. "Accidit" may be a false print for "erudit," which of course is meant. But "Te dulcis uxor!" comes in "no how," and has neither sense nor construction; nor do the lines say that the mother was dead, though the last line implies it.

But this said last line cannot possibly be correct. No one who could write such good iambs as these lines are, would ever finish them off with a line of a quite different metre—"Solus ac dubius feror."

Lord Hailes's collected works are neither in the Athenæum nor in the London Library.

LYTTELTON.

"ALL IS LOST SAVE HONOUR" (3rd S. xi. 275.) I believe that the nearest approach to the saying, "Tout est perdu fors l'honneur," which is ascribed to Francis I. is found in Antonio de Vera's *Vida y Hechos de Carlos V.* (p. 123), where, in describing the event, he thus laconically expresses the idea found in the letter of Francis quoted by L.—"Madama, toto se ha perdido sino es la honra." It is impossible, I suspect, to discover how this very marked expression first gained currency as the

precise words of Francis. Fournier, in his *L'Esprit dans l'Histoire* (Paris, 1857), quotes a line from the Epistle of Clement Marot to Queen Eleonora, as likely to have popularised the mistake—"Que le corps pria, l'honneur luy demoura," and also some passages from a song made by the king during his captivity—

"Cœur resolu d'autre chose n'a cure,
Que de l'honneur.

Le corps vaincu, le cœur reste vainqueur."

C. T. RAMAGE.

L. appears to imply that it is generally supposed these words were uttered by Francis "as he entered the city after his defeat." The mode, however, in which he gave expression to his feelings has long been before the world in so well known a book as Robertson's *Charles V.*, where it is stated:—

"The king himself had early transmitted an account of the rout at Pavia, in a letter to his mother, delivered by Pennalosa, which contained only these words—'Madam, all is lost, except our honour.'"

H. P. D.

BALLAD QUERIES (3rd S. xi. 246).—The verses quoted are evidently from the ballad of "The Dead Men of Pesth." If MR. FITZTHOPKINS can obtain the whole and send it to "N. & Q." he will do me and its numerous readers a great favour. He is evidently on the trace. I hope he will find out the other verses of a fine old ballad that ought not to perish.

S. JACKSON.

"NEC PLURIBUS IMPAR" (3rd S. xi. 277).—Gerard van Loon (a near namesake of Mr. H. Van Laun), in his *Histoire numismatique des Pays-Bas*, gives as the French translation: "Il suffiroit à plusieurs."

P. A. L.

SIR RICHARD PHILLIPS (3rd S. xi. 265).—The names of Rev. D. Blair (not Dr.) and Rev. J. Goldsmith are fictitious. The works to which they are attached were compiled by Sir Richard. Some years ago a venerable friend, one of the most respectable members of the bookselling trade, assured me such was the case.

J. H. DIXON.

DOUBLE ACROSTICS (3rd S. xi. 285).—The following verse reads alike both ways:—

"In girum imus noctu, non ut consumimur igni."

"We go round in a circle at night, not to be consumed by fire."

It applies to the witches' Sabbath.

P. A. L.

Whilst offering thanks to MR. O'CAVANAGH for his erudite account of the antiquity of the acrostic, I cannot regret the misapprehension which has called it forth. Though a "frivolous reader," I am not unaware that this form of writing has been hallowed by the Psalmist; nor have I forgotten how Addison speaks of this "ingenious trifling." I write simply because I think that

MR. O'CAVANAGH has mistaken the which he alludes, which was not regret invention of this *species* of writing, but modern *variety*, the double acrostic, which combines acrostic, enigma, and charade.

I trust this modern acrostic does not the name by affording innocent amusement though it may not have the higher monkish progenitors.

In Addison's essay *On the Wit of the Ages*, &c., the following passage occurs:

"The acrostic was probably invented about time with the anagram, though it is impossible whether the inventor of the one or the other greater blockhead. The simple acrostic is the name or title of a person or thing made initial letters of several verses, and by that means after the manner of the Chinese, in a perpendicular line. But besides these there are compound acrostics the principal letters stand two or three deep seen some of them where the verses have not edged by a name at each extremity, but have the name running down like a seam through the poem."

The italics are mine. It would seem that the science of acrostic-making has fallen off than increased of late years.

WALTON

Chelsea.

ASTRONOMY AND HISTORY (3rd S. xi. 2) long list of the total and partial eclipses of sun and moon will be found in James Ferguson's *Astronomy*, edited by Sir David Brewster, published in 1821, by Stirling and Slade in Edinburgh, and Whittakers in London. They are from the catalogue calculated by Ricciolus, and others.

The earliest mentioned is—

"754 B.C. July 5th. But, according to the old tables the eclipse of the sun was on the 21st of April day the foundations of Rome were laid, if we are to believe Taruntius Firmanus."

And are calculated up to the year 1825. The tables also give the place from which it was seen, the hour and minutes, and the digit.

There is also an interesting list of the eclipses of Venus over the sun's disc for two years, calculated from Lalande's Tables. In this table it appears that the next transit is looked forward to with so much interest by astronomers, for them to rectify their calculations) is to take place in 1874, Dec. 8, 1874, geocentric longitude of the sun at 8° 7' 57" 40"; middle apparent time, 11^h 51^m 41^s semiduration of the transit, 2^h 4' 41^s approach of centres of the planets, 10' 5" the following take place in 1882, 2117, 2125, &c. The last transit of Venus was in 1769, then 1761, 1639, &c.

The following extract may be interesting to your readers:—

"The 4746th year of the Julian Period, which we have astronomically proved to be the year of the Crucifixion, as the fourth year of the 202nd Olympiad; in which ar, Phlegon, a heathen writer, tells us, there was the most extraordinary eclipse of the sun that ever was seen. It I find, by calculation, that there could be no total eclipse of the sun at Jerusalem in a natural way in that ar. So that what Phlegon here calls an eclipse of the sun seems to have been the great darkness for three years at the time of our Saviour's crucifixion, as mentioned by the Evangelists—a darkness altogether supernatural, as the moon was then in the side of the heavens posite to the sun, and therefore could not possibly darken the sun to any part of the earth."

A great number of other interesting events are discussed, and will well repay the reader of this work.
E. A. C.
Greenwich.

HAIR STANDING ON END (3rd S. xi. 193.)—There is a curious passage in the *Memoirs of Cardinal de Noailles*, in which he describes this phenomenon as occurring to the head of the Roman Catholic church. The Cardinal had been placed under arrest by the French general (Miolis), and had sent a messenger to Pius VII. to acquaint him with the outrage:—

"Not more than a few minutes had elapsed since I dispatched the report, when the door of the room was suddenly opened with extraordinary violence, and the presence of the Holy Father was abruptly announced to me. I instantly hurried to meet him, and was then an eyewitness of a phenomenon that I had frequently heard of, but had never seen, namely, the hair of a violently excited man standing erect on his forehead; while the Pontiff, blinded as it were with anger, notwithstanding that I was dressed in the purple *soutane* of a Cardinal, did not recognise me, but cried with a loud voice: 'Who are you? Who are you?'—"*Memoirs of Cardinal de Noailles*, translated by Sir George Head, i. 63.

H. W. HIGGINS.

Remember, upwards of forty years ago, having known a man tried at the York Assizes for burglary, which at that time was a capital offence. During the few minutes of suspense whilst the jury were returning into court to record their verdict, intense anxiety was depicted in the prisoner's countenance: his eyes looked wild and agonised, and his hair stood up bristling all over his head. Directly he heard the verdict "Not guilty," his countenance assumed a calmer aspect, and his hair laid down quite flat on his head. I have often heard the lady who was with me relate the above facts, to prove that the expression "making the hair stand on end" is not a mere figure of speech.
H. H. T.

REV. JOHN DARWELL (3rd S. xi. 136.)—In the list of biographical notices prefixed to Allon and Untlett's *Congregational Psalmist*, the Rev. John Darwell is stated to have been "a Warwickshire clergyman in the last century." He was also of the tune "Olney," No. 44 in that collection.
HENRY W. S. TAYLOR.
Salisbury.

RUST REMOVED FROM METALS (3rd S. xi. 235.) I think a rural recipe, not uncommon in Dorsetshire, might serve your querist here. It is to place the rusty articles in a tub of brewer's grains till the rust has become softened, and may often be easily wiped off.
C. W. BINGHAM.

BARONETS OF IRELAND (3rd S. ix. 238.)—The passage referred to is doubtless the following, in *A Complete Body of Heraldry*, by Joseph Edmondson, Esq. F.S.A., Mowbray Herald Extraordinary, in 2 vols. fol., London, 1780:—

"Order of Baronets in Ireland.

"This order was instituted by King James I. in the 18th year of his reign, and not long after his erection of the like dignity in England. The Baronets of Ireland had the same privileges granted to them as are enjoyed by those of England; and also bear on their paternal coat the arms of Ulster. The first who was advanced to this hereditary dignity in Ireland was Sir Francis Blundel, ancestor to the Viscount Blundel. He was knighted by King James I. at Newmarket; and the patent creating him a Baronet bears date on the 14th October, 1620. A list of these Baronets, from the creation of Sir Francis Blundel to the present time, was intended to be here added, provided it could be rendered complete; but upon my application to the Heralds' Office in Dublin, I find it impracticable to execute that design with the wished-for exactness, no regular entry of the patents having been made in that office."

D.

HYMNODY (3rd S. xi. 204.)—The uncertainty of R. Robinson being the author of "Come, thou fount of every blessing," is, I think, heightened by the fact that other hymns have been equally claimed for him. If your readers will turn to Ivimey's *History of the Baptists* (vol. iii. p. 456), they will see the following:—

"It seems almost incredible that the man who at one period of his life wrote the hymns—'Jesus, lover of my soul,' &c., 'Come, thou fount of every blessing,' &c., and 'Mighty God, while angels bless thee,' &c.—should have sunk so low as to revile the Scripture doctrines of the Trinity and other corresponding truths."

I cannot see the justness of Mr. Robinson, in his *Select Works of R. Robinson*, 1861, in trying to make it appear that R. Robinson had forgot that he ever composed "Come, thou fount of every blessing," and presuming that it escaped his memory.

If no better testimony can be brought for the claim of Robinson as the author than the numerous tales we have often read, it had better rest, as R. Robinson stated in his letter of 1766 (six years after the hymns appeared in Madan's collection), that he had not up to that period wrote any hymns except the eleven he sent to Mr. Whitefield.
Z.

DAVID JONES, THE WELSH FREEHOLDER (3rd S. xi. 292.)—David Jones was the son of a Welsh landed proprietor at Bwlch, near Llandovery, in South Wales; from which circumstance he was led to adopt the signature of "A Welsh Free-

holder," in the defences of Unitarianism against Dr. Horsley, then Bishop of St. David's, which he subsequently published. Being designed for the ministry among the Calvinistic Dissenters, he was sent to the academy at Homerton, and was there a contemporary of the late Rev. Charles Wellbeloved of York, the author of *Eboracum, or York under the Romans*, and other antiquarian works. Having renounced the religious system in which he had been educated, he was not allowed to remain in the academy, and removed to Hackney College, then recently founded. After finishing his course there, he became minister of the New Meeting Congregation (Dr. Priestley's) at Birmingham; but soon abandoned the ministry, entered himself at Caius College, and was called to the bar. His subsequent history is not known to me; but I believe that he went the Oxford circuit, and died in middle life. K.

CUSACK AND LUTTRELL EPIGRAMS (3rd S. xi. 272.)—In Kett's *Flowers of Wit* (1814, vol. i. p. 152), is the following anecdote of Ben Jonson:—

"A vintner, to whom he was in debt, invited him to dinner; and told him that if he would give him an immediate answer to the following questions, he would forgive him his debt. The vintner asked him, what God is best pleased with; what the devil is best pleased with; what the world is best pleased with; and what he was best pleased with. Ben, without the least hesitation, gave the following reply; which, as an impromptu, deserves no small share of praise:—

'God is best pleas'd, when men forsake their sin;
The devil's best pleas'd, when they persist therein;
The world's best pleas'd, when thou dost sell good wine;
And you're best pleas'd, when I do pay for mine.'"

In "N. & Q." (1st S. v. 283) a similar story is told, but with Dryden instead of Ben Jonson for the hero. A debt to a vintner, evidently forgiven because the chance of payment was very slight, accords better with the circumstances of the latter than of the former poet. If Kett is correct in ascribing the lines to Jonson, the epitaph on the plotting Jesuit Coleman was doubtless founded upon them.

Your correspondent's assertion, that the name Cusack "is thoroughly foreign to Ireland," is refuted in Burke's *Peccage and Baronetage*; where, under the title "Cusac-Smith," it is stated that:—

"Sir Michael Smith married, first, Mary-Anne, daughter of James Cusac, Esq., of Coolmines, co. Dublin, and of Ballyronan, co. Wicklow; descended lineally from Sir Thomas Cusac, Knt., Lord Chancellor of Ireland, and one of the Lords-justices in the reigns of Henry VIII. and Edward VI."

H. P. D.

SO-CALLED GRANTS OF ARMS (3rd S. xi. 327.)—When I sent the list of grants of arms, to which your correspondent P. P. refers, I was perfectly aware of the contents of those documents. I must

disclaim any intention to *gibbet* (as your correspondent so elegantly phrases it) any Plantagenet families, but at the same time assert, what every person acquainted with the documents in question is perfectly well aware of, viz. that there is no real difference between a *grant* and a *confirmation*; and as this has been already very clearly set forth in "N. & Q.," I content myself with referring P. P. to 3rd S. vi. 461, where he will find an excellent article on these terms. G. W. M.

INSCRIPTIONS ON ANGELUS BELLS (3rd S. xi. 213.)—We find on old bells more or less of the Angelic Salutation, usually in Latin, but occasionally in English. Also the following:—

+ *perpetuet her celis dulcissima boy gabriel*. [Common.]

+ *hac in conclabe nunc pange suave gabriel* xbc. [East Anglia.]

+ *missi de celis h'ec nome' gabrielis*. [Common.]

in god is al quod gabriel. [Crofton, near Wakefield.]

+ *sancte gabriele ora pro nobis*. [Common.]
hac non habet b'ia nisi dicas xbc maria: si semper sine me qui michi dixit he. [Manual of Eng. Ecclesiology.]

+ *dulcis sisto melis campana bucor gabriel*. [Common.]

These are all I can find at present, but there probably are in existence others of a similar nature. J. T. F.

The College, Hurstpierpoint.

"DEAF AS A BEETLE" (3rd S. xi. 34, 106, 328.) Is it too late to add a note on the above simile? If not, would the following be of service? This is used in Lancashire a large ponderous machine, called a "Beetling Machine," which is made of a number of heavy beech (?) logs, or "beetles," so arranged as to rise and fall consecutively upon calicoes passing under them. The din caused by the huge beetles falling upon the roller over which the calico passes, is more deafening and distracting than that caused by shuttles in a weaving shed, and is the most painful noise with which I am acquainted. If the saying were "As deafening as a beetle," it would be certainly understood in Lancashire, and thought highly expressive. But, after all, may not the true simile be the one given by Ray—"As dull as a beetle"? J. E. WHALLEY.

Eccles.

It is quite unnecessary "to believe the true reading to be beadle." A phrase in *Shakespeare*, "There's no more conceit in him than is in a mallet" (*Henry IV., Part II., Act II. Sc. 4.*), shows that a mallet or beetle was regarded as a thing hardly to be exceeded in senselessness.

Halliwell's *Dictionary* gives — "Beetle-headed, dull, stupid." On the other hand, the proverb "As blind as beetles" may perhaps be derived from the habits of the insect. E. S. D.

SIR JAMES WOOD'S REGIMENT (3rd S. xi. 314.) This officer was colonel of what is now the 21st North British Fusiliers from 1735 to 1738. It is not probable that the regiment itself possesses any records of its old officers, but it is possible that the name required may be traced in the Army List of 1739. SEBASTIAN.

DEATH BY GUILLOTINE (3rd S. xi. 134.) : BEETLE (3rd S. xi. 34, 106, 143, 167.)—Analogous to the punishment of the guillotine was the custom long in existence here, known as the "Halifax Gibbet Law," for the protection of the cloth-trade, by which offenders were beheaded summarily for theft. It is related that on one occasion, a market woman on horseback passing the gibbet at the very moment of the descent of the axe, the head was jerked into her lap, seizing her apron with the teeth so firmly that she was with difficulty disengaged from it. In Crabtree's *History of Halifax* will be found a full account of the subject and the early history of punishments by decollation, &c.; also a reference to the supposed origin of hangman's wages, from the coincidence that the minimum value of the cloth stolen, to ensure conviction, was fixed by the aforesaid law at 13½d. Crabtree also quotes from Evelyn's *Memoirs* a passage illustrating this subject, and also the use of the word *beetle* :—

"1645. At Naples they use a frame like ours at Halifax . . . The next day I saw a wretch executed who had murdered his master, for which he had his head chop'd off by an axe slid down a frame of timber, the executioner striking at the axe with the *beetle*, and so the head fell off the block."

A woodcut given in Crabtree shows the process of decapitation: the peg being withdrawn by a horse or other animal attached thereto by a cord, and driven from the spot, so releasing the axe to do its fatal work. In the West of England, "*beetle*"—the heavy iron-bound mallet used in felling timber, and for other purposes, is usually spelled "boitle," and Bailey gives "*Beetle* or *Boyle* (Bytel, Sax.), A wooden instrument or hammer for driving of piles, stakes, wedges, &c." HENRY W. S. TAYLOR.

Halifax.

VIRGIL AND SINGING OF BIRDS (3rd S. xi. 314.) Though it is true, as stated in Pegge's *Anonymiana*, that no mention is made by Virgil, in his enumeration of the pleasures of a country life (*Georg. ii. sub fn.*), of the minstrelsy of the feathered quire, the poet was doubtless fully alive to its charms. Indeed, we need not go further for proof of this than the glowing description of

Spring, contained in the same poem, where (ii. 328) we find—

"Avia tum resonant avibus virgulta canoris."

Cf. *Georg. i. 422*, where, as one of the results of the return of fair weather after foul, the poet does not fail to note—

". . . ille avium concentus in agris."

In the same *Anonymiana* (Century v. 14), is to be found the following :—

"Applications of passages in the Classics, when they are perfectly accommodate, always give pleasure: they must be of such as are very generally and commonly known. . . . A friend of mine lives in an old castle covered with ivy, to which he applied, and certainly very properly, the words of Virgil concerning old Charon—

"'Jam senior, sed cruda arci viridisque senectus.'"

The verse as quoted, though doubtless sufficiently "*accommodate*" to an ancient ivy-mantled chateau, is no more so to the squalid divinity named than it is in accordance with the text of Virgil. For "*arci*" read *Deo*. *Æn. vi. 304*.

J. B. SHAW.

Fox is represented in *Recollections by Samuel Rogers* (Longman & Co. 1859, p. 21), as stating that "neither Homer nor Virgil mention the singing of birds."

That Virgil never expressly mentions it as one of the pleasures of a country life may be true; but it is plain, from several passages in the *Georgics*, that Fox was mistaken in his opinion. I would particularly refer to a passage in the fourth *Georgic* (line 511):—

"Qualis populeâ mœrens Philomela sub umbrâ
Amisos queritur fœtus, quos durus arator
Observans nido implumes detraxit; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis late loca questibus implet."

P. W. TREPOLPEN.

The following passages, which I have culled from the works of Virgil, may possibly afford your correspondent the information he is seeking upon this subject :—

"Hinc tibi, quæ semper vicino ab limite sæpes
Hyblæis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire susurro:
Hinc alta sub rupe canet frondator ad auras;
Nec tamen interea rauca, tua cura, palumbæ,
Nec gemere æræ cessabit turtur ab ulmo."

Ecl. i. 54-59.

"Hinc ille avium concentus in agris;
Et lætæ pecudes, et avantes gutture corvi."
Georgica i. 422-3.

"Avia tum resonant avibus virgulta canoris."
Georgica ii. 328.

"At volucres patulis residentes dulcia ramis
Carmina per varios edunt resonantia cantus."
Culex, 144-5.

JONATHAN BOUCHIER.

PROFESSORS' LECTURES (3rd S. ii. 46.) — I have looked over several articles in the *Quarterly Review* which seemed likely to contain the passage, but have not found it. That from the novelist is: —

"Wer lehren will, sucht von allen Dingen ein System zu machen. Daher sind in Deutschland so viele Systeme, und in jedem System muss alles ausgemacht richtig seyn; den wie wenig Ansehen wurde ein Doktor haben, der nicht alles unwidersprechlich lehrte! Sogar wenn Einer ein Kompendium eines Systems schreibt, meint er ein Buch geschrieben zu haben, und es ist doch nur ein Küchenzettel für die Studenten die in seine philosophische Garküche gehen. Kommt der Garküche ausser Ruf, so wird der Küchenzettel untern Tisch geworfen." — Nicolai, *Leben und Meinungen Sempronius Gundibert's*. Berlin, 1798, p. 101.

The above may be too late for the inquirer's purpose, and is not in itself of much importance; but I know that some correspondents of "N. & Q." think that an answer is not acceptable unless promptly given. I hold that a reply to any query, except those of mere temporary interest, increases the value of the entire work, and the insertion of this will show that the Editor concurs.

U. U. Club.

H. B. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Keys of St. Peter; or, The House of Rechab connected with the History of Symbolism and Idolatry. By Ernest de Bunsen. (Longman.)

The title of this volume will hardly furnish a clue to its multifarious contents. M. de Bunsen devotes 422 octavo pages to the construction of a kind of romance of the Jewish religion. His theory is, that, intermingled with the genuine Hebrew race, there coexisted from the first a Kenite race, who maintained among themselves a tradition of patriarchal faith, antagonistic to the sacrificial ceremonial of the Mosaic Law. To this Kenite race belong nearly all the worthies of the Old Testament; and to them is owing the anticipation of Gospel doctrine which the Old Testament contains. Melchizedek was a Kenite. Job was a Kenite. Balaam was a Kenite. Eli, Samuel, Elijah were all Kenites. David was a Kenite King. To the Kenites belong all the Jehovistic Psalms, and to the Hebrews the Elohist ones. The Apocryphal Books carry on the tradition of Kenite doctrine. The Pharisees were Kenites; the Sadducees were Hebrews; while the Essenes in Palestine, and the Therapeutæ in Egypt, by their ascetic life and pure creed distinguished themselves as Kenites of the Kenites. Both the Genealogies concur in the Davidic, i.e. the Kenite origin of Jesus. All the Apostles but Judas Iscariot were probably Kenites. To St. Peter was especially committed the charge of preaching the mystical doctrine at Rome and founding the Church there. There at the last we may hope to see it revive, "Let the mystery of Babylon fall; let Rome speak." Such is the fanciful theory which runs through M. De Bunsen's book, supported by an accumulation of ill-digested biblical and rabbinical learning, loose argument, and unfounded assertions.

Astronomy without Mathematics. By Edmund Beckett Denison, LL.D., Q.C., &c. *Third Edition, much enlarged.* (Society for Promoting Christian Knowledge.)

When Mr. Denison tells us that three thousand copies of this little book have been sold within a year, he tells

us how great must have been the want of a book which only aimed at making astronomy as easy as it can be made, if difficulties and the reasons of things are really to be explained, and not evaded in vague language which leaves people as ignorant as before; and it shows more over how successfully Mr. Denison has supplied that want. Finding, too, that the work had found favour with people of more education than he originally contemplated, the author has in the present edition enlarged it considerably, gone rather deeper into the subject, and added some explanations which he did not venture on before. There can be little doubt that these improvements will increase still more the estimation which the book has already attained.

Routledge's Illustrated Natural History of Man, in all Countries of the World. By the Rev. J. G. Wood, M.A., F.L.S. *The Illustrations* by Wolf, Zwecker, Kehl, Houghton, &c. *Engraved by the Brothers Dalziel. To be completed in Thirty-two Monthly Parts.* (Routledge.)

It is not to be wondered at, if the success which has attended Mr. Wood's *Illustrated Natural History*, in which he has contrived to combine scientific information with popular treatment, should have led him to consider the propriety of publishing a supplemental or companion work dedicated to a History of the Human Race in all its varieties. The subject is one calculated to interest a large body of readers on many very different grounds; and judging from the number before us, we think that large body will soon be attracted to the book by the varied and popular character of Mr. Wood's treatment of his subject, and the interesting and instructive character of the engravings by which the text is illustrated.

THE SOCIETY OF ANTIQUARIES.—We are glad to call the attention of the Fellows to another advance in the management of this venerable body. In *The Times* of Tuesday, May 14, there appeared a short advertisement of the papers to be read at the next Ordinary Meeting of the Society of Antiquaries. We understand that it is intended to continue this advertisement on successive Tuesdays during the present Session of the Society, and if practicable during future Sessions. These advertisements will be found on the left hand middle page of *The Times*, immediately under the similar weekly notice issued by the Royal Society.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

LILLINGSTON (LIEUT. COL. JOHN), REFLECTIONS ON MR. BUNSEN'S MEMOIRS, OR REMARKS ON HIS ACCOUNT OF CAPTAIN WILMOT'S EXPEDITION TO THE WEST INDIES. 1701.

THE INNOCENT CLEARED, OR THE VINDICATION OF CAPTAIN JOHN SMITH. London, 1686. 4to.

Wanted by Mr. Edward Peacock, Bottenford Manor, Brigs.

Notices to Correspondents.

W. R. C. (GLASGOW). We have submitted this query to Mr. F. Irving, who considers it to relate too much to matters connected with persons now living to be suitable for a public discussion in "N. & Q." Mr. F. Irving will be most happy to communicate privately with W. R. C. His address is No. 5, St. Mark's Crescent, Regent's Park, London, N.W.

COCKADES. Many articles on this subject will be found in vols. II. and XI. of our *First Series*, and in vols. vii. viii. and ix. of our *Second Series*. BURGESS. "Wine and Walnuts" was written by Pyne the artist, who edited *The Cornet House Gazette*.

COTTE FAMILY. We have a communication for our correspondent C. THE STAINFORTH LIBRARY is about to be sold by Messrs. Williams and Sonday.

HENRY MOODY. The lines commencing "There, sits there," are by Tennyson, "The Princess," canto iv.

J. MANUEL. A sock and some road is a road for heaven.

ERRATUM.—3rd S. xl. p. 399, col. 1. line 9, for "printed" read "pointed."

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action to the contrary, the evidence seems to be sufficient to authorise attributing it to Charles.

1. Charles was the poet, and John the preacher. Charles also preached, and John also wrote poetry; but we understand that those learned in the Methodist hymnology agree generally in attributing the translations from German to John, and, with a very few exceptions, the original hymns to Charles.

2. It is likewise supposed by some that the peculiar character of this hymn, which is highly emotional and almost rhapsodical, is more in keeping with the temperament of Charles than of John; and that in this respect his differs from any hymn known to have been written by John.

3. This hymn first appeared in a little pamphlet of *General Hymns*, containing 24 pages, and first published according to Sedgwick, who is considered as the best authority in these matters, in 1744, without the author's name, and sold for one penny, and which afterwards ran through a great many editions. Other hymns in this collection have always been attributed to Charles, for instance the hymn, still found in some of our hymn books, beginning 'Rejoice for a brother deceased.'

4. In the same year in which this little pamphlet of *General Hymns* appeared, in 1744, in August, in referring to the death of some Methodist saint, Charles Wesley in diary uses this language:—'We were all in tears. I fear, flowed from envy, and impatience of life. I throughout my soul that I would rather be in his condition than enjoy the whole of created good. The spirit of its departure had left marks of happiness upon the earth. No sight upon earth, in my eyes, is half so lovely.'

There is a striking resemblance not only in the sentiment, but in the words of the hymn:—

"Ah, lovely appearance of death!
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare.

"With solemn delight I survey
The corpse when the spirit is fled;
In love with the beautiful clay,
And longing to lie in its stead."

"The natural presumption would be exceedingly strong that the prose and poetry were written by the same hand. There are further resemblances; particularly that the feeling of *envy* is expressed in a subsequent part of the hymn.

5. The general opinion has been that Charles Wesley was the author. Dana, in his *Household Poetry*, attributes it to him. Sibley, the careful librarian at Cambridge, has in his copy of the *Funeral Hymns*, above referred to, attributed them to him. Rev. Frederic M. Bird, in the *Bibliotheca Sacra*, Jan. 1864, in an elaborate article on C. W., attributes it to him.

"Thus I give you the result of my investigations and inquiries. Yet I am too well aware of the meagreness of our libraries to dare assert positively that I was right, in the face of the unqualified statement of your correspondent. But if he has proof that John was the author, not only I, but gentlemen whom I have consulted, will be glad to have it also. Yours very truly,
"CHARLES ALLEN."

THE PORTRAITS OF JAMES THOMSON.—An anonymous writer in the *Times* asserts that a portrait of the poet Thomson, now on loan at the South Kensington Museum, has been mis-ascribed; and he taxes its noble owner with a *libel* on the amateur-artist Aikman. I have neither seen the

portrait nor the catalogue of the collection, but shall repeat what I said on the subject in 1842:—

(23) William Aikman, esq.—He was born in Scotland in 1682; became a pupil of Medina; and afterwards visited Italy. He painted portraits of the duke of Argyle, the countess of Burlington, lady Grisell Baillie, and other patrons of Thomson. His own portrait is preserved at Florence. He died in 1731.

(82) The portrait of Thomson by Aikman, now at Hagley, confirms this opinion [i. e. in his youth he had been thought handsome]. It has been engraved. Another portrait, painted by J. Paton in 1746, has been engraved by S. F. Ravenet. I have an impression with this indited note: "Mr. Robertson of Richmond Green, who was acquainted with Thomson for more than twenty years, and attended him in his last moments, assured me that this portrait was a *very strong likeness*.—T. Park, 1791."

When Mr. Andrew Millar published the quarto edition of the works of Thomson—"his favourite author and much-loved friend"—he gave with it engravings of the two portraits above described. This was in 1762, and four years afterwards professor Martyn visited Hagley Park, and saw the portrait by Aikman in the library. Pope and West were its companions.

Both the portraits of Thomson must always be interesting objects; but I venture to express a whimsical notion: the portrait by Aikman is that of a young man who *afterwards* wrote much verse; that by Paton is the portrait of the author of *The Seasons*.
BOLTON CORNEY.

TITUS OATES AT HASTINGS.—It has been known that this notorious person was baptised at All Saints, Hastings, and in January 1673-4 officiated as minister for his father, Samuel, who was rector (1660-1683). By a document lent to me by Mr. Thos. Ross, we find that the son was living at Hastings, and in trouble, in 1676. In Trinity term, 28 Charles II. (May 31, 1676), an action on the case was pending between Wm. Parker, jun., gentleman, plaintiff, and Oates, defendant, which was begun at Hastings, and thence adjourned to Dover and Feversham. Titus was in prison at Hastings at the suit of Parker, when on Sept. 16, 1676, the mayor and jurats of Hastings were commanded by the writ of John Strode, Esq., the king's lieutenant of Dover Castle, to have the body of Oates, together with the cause of imprisonment, before the barons of the king's exchequer, as a debtor to the king, within the first seven days of Michaelmas term. In pursuance of this writ the mayor (Wm. Parker, sen.) and the jurats certified, on Sept. 30, that Oates had been in their custody, and that the cause was the action at Parker's suit, but had been removed to Dover Castle, then the principal prison of the Cinque Ports.
WM. DURRANT COOPER.

A PARALLEL.—In looking over Pope's poems this evening, I was struck with the following lines in his Prologue to Addison's *Cato*, which,

though written upwards of a century and a half ago, are as applicable to the reign of Queen Victoria as to that of Queen Anne:—

"Britons, attend: be worth like this approved,
And show, you have the virtue to be moved.
With honest scorn the first famed Cato viewed
Rome learning arts from Greece, whom she subdued;
Your scene precariously subsists too long
On French translation and Italian song.
Dare to have sense yourselves; assert the stage;
Be justly warmed with your own native rage."

We are apt to flatter ourselves that we are a good deal wiser than our forefathers of the eighteenth century; but if Pope were living now, might he not with justice have administered the above rebuke to us of the nineteenth?

JONATHAN BOUCHIER.

NAPOLEON THE FIRST.—The following extract from a letter, written by the Rev. John Hodgson, the historian of Northumberland, to his wife, will interest some of your readers:—

"11, Upper King Street, Bloomsbury,
May 3rd, 1819.

"... Thence I proceeded toward Chesterfield House, in my way stopping to see a show of French prints and caricatures in Leicester Square. They are quite out of the English style, and to me more gaudy than beautiful. Many of them, however, are very playful efforts of fancy—such as 'Love pictured in a Rose.' Of Buonaparte there are several, evidently designed by his friends. On one I noticed he is styled Napoleon the First, as if they still expected his son would make a Second."—*A Memoir of Rev. Jn. Hodgson, F.S.A.N.*, by Rev. James Raine, F.S.A.N., vol. i. p. 225-6.

GRIME.

THE JACKDAW.—When at Ragland Castle, the warden of the castle pointed out to me a lot of little sticks lying about in places within the ruins. He informed me that they were dropped by the jackdaws who were building their nests in the old walls, and said that he had remarked it as a rather curious circumstance that no jackdaw ever picked up a stick it had let fall, but flew off at once, sometimes to a great distance, to fetch a new one.

H. I. J. M.

DR. BUSBY.—I have frequently observed that in Dedications are sometimes to be found little scraps of information of considerable interest to persons who are fond of biography. Wetenhall dedicates one portion of his very interesting work entitled *Gifts and Offices in the Public Worship of God* (Dublin, 1679), to Dr. Busby, from whom he had received "not only excellent rudiments of literature, but the first rational impressions of religion."

"I rather," he goes on to say, "prefix this recognition to the ensuing discourse, than to either of the other in its company, because, Sir, it was truly the sense I had of your piety which first operated towards the reconciling me to Church music. I came to you with prejudices (very unreasonable, as such prejudices commonly are) against it. The first organ I ever saw or heard was in

your house, which was in those days a more regular church than most we had publicly. I then thus judged that if a man of such real devotion as I knew you to be of, would keep an organ for sacred use, even when it was interdicted and of dangerous consequence, there was certainly more of reason for it, and serviceableness in it, than I apprehended."

E. H. A.

SYLVANUS URBAN.—In the summer of 1835, I had apartments in the Rue Verte, Brussels. My *locataire* was a Monsieur *Urbain*; and his not very youthful daughter took much pride in telling me of their lineal descent from an Englishman of that name—a distinguished writer, she said, in prose and in verse. Seeing me somewhat at a loss to identify this ancestor of her's, she further informed me that his prænomen was *Sylvain*. I of course recognised our old acquaintance of St John's Gate, and delighted Mademoiselle with the assurance that her great-grandfather's names, as well as his talents, had been transmitted through his descendants even to that day.

E. L. S.

Queries.

BEARDS TAXED.—I find the following entry in the burghmote books of the city of Canterbury:—

"2 Ed. VI. The Sheriff and another person pay their fines for wearing their beards—viz. 3/4 & 1/8."

One would look with greater interest on the flowing beards depicted in the portraits of that period on knowing that they were paid for, and it would be interesting to know how they were assessed, as the rate is not the same in all cases.

QUERCETUS.

BENTLEY'S ALE.—In Barclay's *Egloges* occurs this passage describing the then diversions, &c. of the country:—

"Yet would I gladly hear some mery fit
Of Mayde-Marian, or els of Robin Hood;
Of Bentley's ale, which chafeth well the blood,
Of Perte of Norwich, or sause of Wilberton,
Of buckish Toby, well-stuff'd as a tun."*

Is it possible to ascertain who the brewer Bentley would be whose ale is so highly commended?

G.

BRITAIN'S BURSE, a sort of West-end rival to the Royal Exchange, was erected in 1608 by the Earl of Salisbury, on the north side of Durham House, in the Strand:—

"1609, April 12.—The Earl of Salisbury, Lord High Treasurer of England, had the King, Queen, Prince, Duke, and Lady Elizabeth in his new stone building in the Strand, which the King then named the British Bourse, where he [*i. e.* the Lord Treasurer] gave and

[* Barclay also mentions Bentley's ale, which "maketh me to winke," in *Egloge ii.*—Ed.]

sent 400 rings, and myself had one with that poesy."—
Autobiography of Sir Julius Caesar.

The "poesy," it would seem, was merely the words *Britain's Burse*. Is any one of the four hundred rings now preserved? J. G. N.

CARESS.—Johnson derives the word "caress" from *cærus*. We get the word from the French *caresser*. I have heard it stated that "caresser" comes from *καταρῆω*—according to Liddell & Scott, to pat with the hand, fondle, &c., as in Homer, *Iliad*, i. 361; and that it is one of the words more immediately derived from the Greek language, through the ancient colony that settled at Massilia. It would be a curious inquiry what French words come through that source.

THOMAS E. WINNINGTON.

THOMAS COOPER.—1. Does there now exist a representative of Thomas Cooper, one of Cromwell's House of Lords? and who is the present owner of the manor of South Weston, Oxfordshire, formerly in the possession of the above Thomas Cooper?

2. Is there any fuller account of the members of Cromwell's House of Lords than that given by Noble in his *Memoirs of the House of Cromwell*?

3. By an Act of Parliament, July 25, 1659, "For Settling the Militia in England and Wales," Colonel Thomas Cooper was appointed one of the commissioners for the counties of Montgomery, Denbigh, Flint, Carnarvon, Merioneth, and Anglesey. Is there a family of Cooper known to have had property in any of the counties named, or was Colonel Cooper a stranger to the district?

E. H. C.

RICHARD DEAN, THE REGICIDE.—Can any correspondent give me reliable information respecting the birth-place and early life of Richard Dean, the admiral and general who was killed in action with the Dutch fleet? Heath says he was a native of Ipswich, and of low origin. I should like to know what was Heath's authority for the assertion. A writer in the *Yorkshire Post*, a newspaper published in Leeds, asserts, on the authority of some MSS. in the Leeds library, that Dean was the son or grandson of an opulent dyer in Leeds; and that his portrait, in the uniform of an admiral, was in the possession of the family of Baynes, of Knowsthorpe. One member of this family, Adam Baynes, was called to Parliament as the representative of Leeds by Cromwell. It is said that a strong friendship existed between the two families, who were bound more closely together by their common hatred of royalty and episcopacy. I offer my thanks to any one who will assist me to discover the true history of this remarkable man.

A. E. W.

EPIGRAM.—Who is the author of the following neat epigram?

"Milton, in fretful wedlock tost,
 Found that his Paradise was Lost;
 But once more free and unrestrained,
 He found his Paradise Regained."

JONATHAN BOUCHIER.

GAVEL.—Having lately heard this word used, instead of the general one of mallet, in reference to masonry, I shall feel obliged if any correspondent of "N. & Q." will kindly inform me whether or not it is a local term, and what are the grounds for using it. J. D.

MEGILP: MCGUELPH.—Who can decide on the orthography and etymology of the name of that soft jelly-like medium used for oil-painting, which is spelt in all sorts of ways, from "Megilp" to "McGuelp"? HARFRA.

NAME OF PAINTER WANTED.—Can any of your readers help me to the name of the painter of a print I have? The subject is "Joseph before Pharaoh." The figures are in scarcely Eastern, certainly not in Egyptian dress. Pharaoh's throne is raised on four steps and covered with a carpet fringed round the bottom. He is seated crowned, and leans forward, his head resting on his right hand; the left clasps the end of the arm of the throne. On his left, in the foreground, stands a man leaning on a crutch-headed stick. Somewhat behind his right sit two men, one listening to, the other looking at Joseph, who stands immediately before Pharaoh. He is short, youthful, and bareheaded, with long hair hanging to his shoulders; his arms are stretched forward, the forefinger of the right hand touching the thumb of the left. Behind him are two figures; the foremost has bare shoulders, arms, and knees, and holds the cord with which Joseph is apparently, but not visibly, bound. The room is open more than halfway down the back of the left side of the picture, and shows a pillar belonging to the outside of the palace, and hills in the distance.

I am particularly anxious to know who painted this group, as a friend has lately purchased some very fine chalk drawings, evidently by a master hand; one of them is this picture, and he fancies they may be sketches from which paintings have been made. L. C. R.

JOHN PASLEW.—Where can I find any information about the last Abbot of Whalley, John Paslew, besides what is given in Whitaker's *History of Whalley*? John Paslew was executed for his share in the Pilgrimage of Grace. Dx.

THE PHARAOH OF THE EXODE.—Some notes and queries on this and kindred subjects are to be found in the later numbers of the *Christian Annotator*, 1857; but the death of the editor of that interesting periodical put an end to the

work itself and the expectant replies to some queries.

1. In one of the articles which appeared in No. 92, Jan. 31, 1857, the Rev. F. Fysh stated:—

"Our existing Egyptian chronologies being all utterly erroneous, I have some thoughts of setting before your readers the correct chronology of the Kings of Egypt, from the time of Amenemes I. to the death of the great Sesostris."

As the "correct chronology" did not appear in the subsequent numbers of the *Annotator*, I wish to know if it appeared in any other publication?

2. In No. 93 of the same work Mr. Fysh states, "that the Pharaoh who perished in the Red Sea was Thothmes IV." Upon what authority? The name does not appear in the list of the Diospolitian dynasty given by Africanus or Eusebius.

3. In No. 93 Mr. Fysh says, "the true date of the exodus is B.C. 1620, A.M. 2516;" but in another article, in the same paper, he states "B.C. 1620, A.M. 2500," as the true date. This perhaps is a misprint; if not, how are we to account for the discrepancy of ten years? GEORGE LLOYD, Darlington.

PORTRAITS OF THE RAWLINSONS, AND OF DR. SALMON.—It is stated in Chalmers's *Biographical Dictionary*, in the memoir of Thomas Rawlinson, the great book-collector (Addison's *Tom Folio of The Tatler*, No. 158), that his brother, Dr. Richard Rawlinson, F.R.S. and F.S.A., "left a portrait of his brother Thomas in crayons, another of himself, and another of Thomas Salmon, L.L.D., the antiquary, to the Society of Antiquaries,—all afterwards revoked." Crayon portraits are peculiarly liable to destruction; but it would be interesting to know whether these three have been preserved to the present day. It is afterwards stated, in the memoir of Dr. Rawlinson, that he left all family-pictures to his brother Constantine (then residing in Venice, where he died in 1779), except that of his father, Alderman Sir Thomas Rawlinson, by Kneller, which was left to the Vintners' Company. Another of his father was already at Bridewell Hospital. J. G. N.

ST. MICHAEL AND HERBARDASHERT.—In the concluding litany of the "Romans of Pertenay" (Early English Text Society, 1866), St. Michael is invoked among many other saints in aid of the Pertenay race. The invocation to him runs thus—

"Saynt Mychaell, Angell, and the Archangell,
To thaim be not strange, I von here requere,
Caste thaim oute fro al fendes of heil,
And thaim condute to the heuynly empire.
Off god conueyng maister be entere,
Iyn, wolle to nescure hane thay without faille,
The beseeche not strange be thaim to conssell."
(l. 6462-6468.)

The sixth line of this stanza is explained in the side-note, "and let them have linen and woollen vesture."

Why should the providing of the Ph wardrobe fall to the warrior-saint? Do legend throw light on such an office of Michael?

Does the "linen and woollen vesture" the shroud, the grave-clothes, and thus α to refer to the Archangel's Hermes-office (ductor of souls)? This I suppose to be the ing. The preceding line, however,

"Off god conueyng maister be entere," is of doubtful signification.

JOHN ADDIS, Jr
Rustington, Littlehampton, Sussex.

COUNTRY REGISTRIES OF WILLS.—Can your correspondents say when the custom registering wills in the country was discontinued? Reference more especially to the registries at Ipswich, Bury St. Edmunds, and Norwich.

Queries with Answers.

TURBERVILLE'S "TRAGICAL TALES."—of your readers happen to be possessors of your copy of Turberville's *Tragical Tales* (original, 1587, or reprint, Edinburgh, 1837), they oblige by referring to the "Epistle Russia" "To Spencer," and also to two others addressed to the same person, and transcribing such portions (if any) as appear to confirm Wood's assertion that this Spencer was poet Edmund Spenser? Also will they state the name is spelt—whether Spencer or Spenser? and what edition they quote from? The "I" is also to be found in Hackluyt's *Voyage* 1589. I should be glad to know if it var above? W. A.

[In Turberville's *Tragical Tales* are three to Spenser. In the Edinburgh reprint (now be they occur at pages 300, 308, 375, with the original as follows:—

- (1.) "My Spenser, spite is vertues deadly foe,
The best are euer sure to beare the blame,
And enue next to vertue still doth goe,
But vertue shines, when enue shrinks fo
- (2.) "My Spenser, spare to speake,
and euer spare to speed,
Unless thou shew thy hurt, how shall
the Surgeon know thy need?" &c.

"To Spenser.

- (3.) "If I should now forget,
or not remember thee:
Thou [Spenser] mightst a foule rebuke
and shame impute to mee.
For I to open shew
did lone thee passing well:
And thou were he, at parture whom
I leashed to bid farewell," &c.

phy of the "Epistle" (3.) is strictly followed *Voivages*, ed. 1589, p. 409. Ritson, in his *servile*, after Wood, has prefixed *Edmund* *neer*; to which Malone, in his copy of the *tica*, has added this note: "No mention of *rbervile* or *Hackluyt*: he is merely called certainly was not the poet, who was then

hand, Mr. J. P. Collier, in his recent *Life* *enser*, p. xxii. thus notices the supposed een the two poets: "Another name has with Spenser, and precisely at the date at arrived [1569]; we mean George Turber-Spenser, made early efforts to bring blank in our language: this was a sort of bond between the two poets, which has not noticed, but which renders it more likely user should at this time have been intimate. : secretary to Sir Thomas Randolph, the sador in Muscovy, in 1569, and he dates in the shape of epistles, from Russia. One s is headed 'To Spencer,' but no Christian he is mentioned by his surname also in ical productions in the same volume; but ; in any of the three to warrant us in dis- g that the Spenser thus distinguished was ensen. Still, the similarity of tastes and : two individuals is to be taken into ac- thony Wood, in his *Athenæ Oxonienses*, the 'Edmund,' as if the epistle had certainly to our poet: if the epistle were, as we him, we need not hesitate in making him : same name in the two other poems. Tur- ner than Spenser, but he was acquainted ger man's inclinations and abilities, and mplement of sending a versified letter to motest corner of Europe, even at the early 1."]

LITERATURE.—1. Who is the author of "The British Grenadiers"?

Naval Ballads, edited for the Percy 41 by J. O. Halliwell, is printed—

Sea-fight between Captain Ward and the the Tune of Captain Ward, &c. From seum Collection of Old Ballads."

this ballad first appear? Where account of the adventure on which as been founded? At what period Ward (who appears to have been a s the seas? And where is an account found? What means the reference e of Captain Ward"? Are there about him besides the "Rainbow," ng of Dansekar the Dutchman"? n Glen's unhappy Voyage to New ued from the Seven Dials about fifty an any one kindly inform me who Glen, and at what period he existed,

or is this ballad an entire fiction? The story turns upon the circumstance of the captain being aroused during the third watch by the appearance of a spectre, and, hastening to his boatswain, confesses to having some time before committed a murder in Staffordshire. Soon after, a storm arises, and the boatswain, contrary to promise, discloses the fact of the captain's guilt to the crew, who with one accord decide on pitching him overboard. Thereupon the storm immediately abates.

4. "Lament for the Loss of the Ship 'Union.'" This ballad is contemporaneous with the preceding. The "Union" appears to have sailed from Belfast "bound for America." Can any one furnish me with an account of the shipwreck of the "Union," and the date of the disaster?

W. H. L.

Berwick-on-Tweed.

[1. The author of the words of "The British Grenadiers" appears unknown. Mr. Chappell informs us, that "the words of this song cannot be older than 1678, when the Grenadier Company was first formed, or later than the reign of Queen Anne, when grenadiers ceased to carry hand-grenades." (*Popular Music of the Olden Time*, 152, 772.)

2. For particulars of Capt. Ward, consult "A True and Certain Report of the Beginning, Proceedings, Overthrowes, and now present estate of Captaine Ward and Dansekar, the two late famous Pirates. By Andrew Barker. Lond. 4to, 1609." This work was dramatised by Robert Daborn, in a tragedy entitled "A Christian turn'd Turke: or, the Tragical Lives and Deaths of the Two Famous Pyrates, Ward and Dansiker. Lond. 4to, 1612." The Roxburghe ballad, reprinted by the Percy Society, has the conjectured date of 1650.

3. "Captain Glen's Unhappy Voyage" is among the Roxburghe ballads, with the conjectured date of 1780. It was reprinted in 1815 and 1825. Who he was, together with the "Loss of the Ship Union," we must leave for our readers to clear up.]

PARODY ON "HOHENLINDEN."—Can any of your readers furnish me with a full copy of a parody on "Hohenlinden," the first verse of which commences—

"At Swindon, when the night drew nigh,
Few were the trains that passed thereby," &c.?

JUVENIS.

Manchester.

[We have already inserted in "N. & Q." (3rd S. iv. 209, 254) two parodies on Campbell's "Hohenlinden." The following clever one originally appeared in *Fraser's Magazine* for August, 1850, p. 164; and it is probable our valuable correspondent, CUTHBERT BEDE, can enlighten us respecting the authorship of it:—

"SWINDON.

"At Swindon, when the night drew nigh,
Few were the trains that went thereby,

And very dreary was the sigh
Of damsels waiting dolefully.

"But Swindon saw another sight,
When the train came at dead of night,
Commanding oil and gas to light
Much stale confectionery.

"By soups and coffee fast allured,
Each passenger his choice secured,
Excepting those lock'd in—immured
By sly policeman's treachery.

"Then rush'd the mob, by hunger driven—
Then vanished buns, in pieces riven;
And louder than the orders given
Fast popp'd the beer-artillery,

"But farther yet that train shall go,
And deeper yet shall be their woe—
And greater horrors shall they know,
Who bolt their food so speedily.

"Time's up! but scarce each sated one
Can pierce the steam-cloud rolling dun,
Where curious tart and heavy bun
Lie in dyspeptic sympathy.

"The combat thickens. On, ye brave!
Who scald your throats, in hope to save
Some spoonfuls of your soup; the knave
Will charge for all he ladles ye!

"Few, few digest where many eat,
The nightmare shall wind up their feat,
Each carpet-bag beneath their seat
Shall seem a yawning sepulchre."]

"BOTANICUM LONDINENSE."—In a list of books, tracts, &c., published by James Petiver, and printed at the end of his *Hortus Peruvianus, or South-sea Herbal*, 1715, I find the following:—

"Botanicum Londinense, or London Herbal. Giving the Names, Descriptions, and Virtues, &c. of such Plants about London as have been observed in the several monthly herborizings made for the Use of the Young Apothecaries and others Students in the Science of Botany or Knowledge of Plants. Price 2s. 6d."

This was printed in *Memoires for the Curious* (a periodical edited by Petiver), as I have accidentally discovered by finding two sheets of it in the British Museum: p. 269 from the number for September, 1709, and p. 313 from that for October, 1709—the latter a proof, corrected in Petiver's handwriting. Were these numbers of the *Memoires* ever published? If so, can any of your readers inform me where they can be obtained? The *Botanicum Londinense* is not mentioned in any list of Petiver's works that I have seen (e.g. in Sequier, Haller, Pulteney, or Pritzel), nor is it included in the reprint of all his works that could be obtained in 1764.

HENRY TRIMEN.

[In the British Museum is an imperfect third volume (unknown to bibliographers) of the *Memoirs for the Curious*, containing the "Botanicum Londinense, or the Lon-

don Herbal," pp. 269 to 296, and which Petiver "first walk." Whether the promised "second" printed is uncertain. There are four papers in the *Philosophical Transactions*, xxvii. 875, 41 33, 117; xxix. 229, 353, giving "An Account Rare Plants, lately observed in several curious about London, and particularly the Apothecari Garden at Chelsey, 1711-1714."]

MILES SMYTH'S "PSALMS."—I find in the sellers' Catalogue (3rd S. xi. 71 note)—

"The Psalms of David paraphrased and in English Verse, according to the Common Metre are usually Sung in Parish Churches. By M^{rs} Octavo, price 5s."

Who is Miles Smyth? What are the work? Was it ever sanctioned by au The date will be 1680 [1668]. I presu common metre should be common mtr can hardly suppose that all the Psalms common metre, as we now-a-days unders term. J. H.

[Miles Smyth was secretary to Dr. Sheld bishop of Canterbury. It was in 1668 that he the *Psalms of King David*, which are all in metre, as we now understand the term. His based upon Dr. Hammond's *Paraphrase of t* Playford, the bookseller, who, in 1671, publicat tion of tunes for singing the Psalms in four tions our author as "that worthy gentleman Smyth, yet living"—adding that his transla Psalms, and that of Dr. King, "for eleganc smoothness of language, and suitableness to t tunes, far excell the former"; i. e. the Old Ve

"OXONIUM, POEMA, auctore F. V Christi. Oxon. 1667." This work conta ous description of Oxford in Latin verse. F. V. is, I believe, Francis V anything known respecting him?

THOMAS E. WIN

[Francis Vernon, of the Worcestershire fa name, was born in London, near Charing 1637. He was elected student of Christ Chu from Westminster School in 1654; B.A. 1660; and was made secretary to Mr. Ralph embassy to Paris in 1669. He was of grea Royal Society, and elected a fellow of that return from Paris in 1672. He subsequent great traveller; and in one of his wandering fell into the hands of some pirates, endured ships before he recovered his liberty, and murdered in Persia by some Arabs in a que penknife, 1677. He is said to have been an inq and acquainted with all the mathematica and Italy. (Wood's *Athenæ Oxon.*, ed. 181 Vernon's rare Latin poem, *Oxonium*, is d quoted in "N. & Q." 2nd S. vii. 375.]

"JOHN GILPIN."—In the poem Gilpin," what is the origin of the ship

pin," and what was the calender's trade? The word is not in Webster.

SCISCITATOR.

["The calender, right glad to find
His friend in merry pin,"

in a merry humour, a kind of roisterer. Richard's *Dictionary*, s. v., says, "A merry pin from the of drinking in mugs with a *pin* fixed, as a measure quantity to be drunk." These were the *Pegs* of our ancestors. A calender is one whose to calender, that is, to smooth, trim, or give the woollen cloths.]

Q.—What is the origin of the expression "um" for a large quantity of ale or wine,
AN OLD SUBSCRIBER.

Brockett says "*Jorum*, a pot or jug. Chaucer has, and Shakspeare, *jorden*."

"Such a club would you borrow,

To drive away sorrow,

Apply for a *jorum* of Newcastle beer."

Cunningham, *Newcastle Beer*.

also Mr. Way's note on the word *Jordon* in the *orion Parvulorum*, p. 267.]

Q.—Can any reader of "N. & Q." give any information respecting the proceeding of Charles II. on the first and second days of the month of January, 1660?
J. M. COWPER.

These days, Charles II. was escorting his mother, the Maria, from Dover to London, as narrated in trickland's *Lives of the Queens of England*, edit. 1843. Consult also the Diaries of Pepys and .]

Q.—You have admitted much of "N. & Q." of late on the subject of "pairs," have seen no allusion to the "pair of" (regimental) of which our forefathers speak. The phrase "to buy a pair of" was in former days equivalent to the use of an ensign's commission. Why was it of colours?
O.

The phrase is perfectly correct, since every regiment, with the exception of rifle regiments, has a "pair of"—namely, the *Queen's colours* and the *regimental* .]

Replies.

HARRY ROWE.

(3rd S. xi. 331.)

Writer in Chambers's *Book of Days* (ii. 436)

Harry was the reputed author of an ably commended *Macbeth*, and a musical farce entitled *Cure no Pay*—a trenchant satire on quack doctors, the shameful facility with which medical diplomas were then obtained by illiterate adventurers." He was born at York in 1726, and his farce *Cure no Pay* appeared, with notes by Dr.

Hunter, in 1794. He served as trumpeter, in the Duke of Kingston's regiment of light horse, at the battle of Culloden. With the profits of his puppet-show he supported his aged parents. The anecdote given by your correspondent is very interesting, and quite characteristic of Rowe, who had much ready wit.

In the preface to his edition of *Macbeth*, Rowe says:—

"I am the master of a puppet-show, and as, from the nature of my employment, I am obliged to have a few stock plays ready for representation whenever I am accidentally visited by a select party of ladies and gentlemen, I have added the tragedy of *Macbeth* to my green-room collection. The alterations that I have made in this play are warranted, from a careful perusal of a very old manuscript in the possession of my prompter, one of whose ancestors, by the mother's side, was rush-spreader and candle-snuffer at the Globe playhouse, as appears from the following memorandum on a blank page of the manuscript: 'This day, March 4th, recd the sum of seven shillings and fourpence, for six bundles of rushes and two pair of candle-snuffers.'"

Harry died in October, 1800, in the poorhouse of York, overtaken by poverty and old age.

JOHN PIGGOT, JUN.

PEWS (i. e. SEATS.)

(3rd S. xi. 46, 107, 198, 338.)

Having had from my professional avocations my attention directed to church furniture, and being aware of a strong but foolish prejudice existing as to churches having been always seated,

[* In a copy of *Macbeth*, Mr. F. G. Waldron, the dramatic editor, has prefixed the following manuscript note: "Alexander Hunter, M.D., now residing at York, was the real editor of Harry Rowe's *Macbeth*; but not choosing to acknowledge it publicly, he gave it to Harry Rowe to publish it for his own emolument. Mr. Melvin, an actor of celebrity, who performed at Covent Garden Theatre in the season of 1806-7, and previously at the York Theatre, was acquainted with Dr. Hunter, and was informed by him of the above. A musical farce, called *No Cure no Pay*; or, the *Pharmacopoliast*, by Harry Rowe, was published at York in 1797; second edition, 1799. Query, if not written by Dr. Hunter?"

The engraved portrait of this trumpeter-major is worth possessing as a literary curiosity. The inscription reads, "Harry Rowe, born in York 1726, Trumpeter in the Duke of Kingston's Light Horse at the Battle of Culloden in 1746: forty-six years trumpeter to the High Sheriffs of Yorkshire, and Manager of a Company of Artificial Comedians.

"A Manager commenced Author.

"Farewell the neighing steed, and the shrill trump,
The spirit-stirring drum, th' ear-piercing fife,
The royal banner and all quality,
Pride, pomp, and circumstance of glorious war,
Farewell, *Othello's occupation's gone!*"]

I have been long on the look out for proofs, but have found none to confirm the popular idea; the result of my careful inquiry being, that but a limited number of churches were seated in the fifteenth century. And though some of the existing seats may be as early as Richard II., yet, in general terms, it may be truly said that in the thirteenth and fourteenth centuries our churches were not seated. With regard to the objections of J. C. H., I beg to say that whilst the fact of remains of thirteenth and fourteenth century cathedral stall seats existing now indubitably proves the existence of seats in the choir then, they disprove the existence of any in the nave; for if the latter kind had ever existed, we might as reasonably expect to find remains of them as of the chancel seats. It is an unwarrantable and unreasonable assertion, that "the late fourteenth and fifteenth century workers in wood were so skilful, that it became fashionable to refit all churches in those centuries." Except in roofs, the fifteenth-century carpenters were not a whit superior to their ancestors. In fact, the end of the thirteenth century is regarded as the culminating period of excellence, both as respects design and execution, of Gothic art. If J. C. H.'s statements were true, it would follow that subsequent to the fifteenth century at least ten thousand churches were, for some unimaginable reason, divested of their substantial and costly oak fittings, leaving not a wrack behind. Prodigious! As I have before said, the subject is inseparably connected with pulpits; for not until preaching assumed prominence in the church service were seats required. Now, not only are there no seats existing, but no pulpits; and why, if they had existed, should we not find pulpits in churches of the thirteenth and fourteenth centuries as well as in refectories? It is reasonable to expect that some of them should be found of stone. Refectory pulpits of the thirteenth century exist at Beaulieu, Chester, and Shrewsbury.

It is a misstatement of J. C. H.'s that "Mr. Parker in his *Glossary* says that the word *podium*, from which pew is said to have been derived, is mentioned by Durandus." I have the last and a previous edition of Mr. Parker's excellent work, and find nothing of the sort. He simply gives *podium* as the (monkish) Latin equivalent of the word; the proper meaning of *podium* being a continuous pedestal along a wall. With regard to the often referred to passage in Durandus, as proving the existence of seats in churches, his translators—the Rev. J. M. Neale and the Rev. Benjamin Webb—say "this passage proves that, in the time and country of Durandus, seats or chairs except in the choir were unknown."

An important proof of the truth of my statements may be seen in the uniform manner in which contemporary artists depict preaching. I

will give a few examples:—In a fourteenth-century manuscript in the British Museum is a representation of St. Joseph of Arimathea preaching (habited as a monk); his congregation, mostly women, are seated on the ground. In another manuscript in the Harleian Library, British Museum, Archbishop Arundel (1319) is shown preaching, the people sitting on the ground. In the illustrations of Monstrelet is shown a monk preaching to the queen and her ladies, she and they being either on low stools or on the ground. And in another illustration, showing a monk preaching to the king and his courtiers, the king is on a throne, whilst the courtiers stand.

As the artists of those days faithfully showed things as they were accustomed to see them, there can be no doubt but that, when people under favourite preachers sat, it was on the ground, and because there were no seats.

It is a fondly nursed idea now that the churches in early times had frescoed walls resplendent with colour and gold, windows begemmed with stained glass, handsome seats, encaustic tile paving, gorgeous altar, &c.—all very superior to what we have: the true state of things being, I believe, that in the thirteenth century the greater number of churches had only whitewashed walls, not only being without glass stained, but glass of any kind; no seats, and no paving, the floor being only the natural earth trodden down and, to look decent, strewn with rushes. All other matters to correspond, there was but little respect existing towards the sacred building; preaching was infrequent, and on most incongruous subjects. Even in Queen Elizabeth's day, things, though improved, were not what we regard as seemly. When at Cambridge, on Sunday evening, she went from divine service at one end of the chapel to a theatrical entertainment at the other end. Nor had preaching that importance attached to it which, with all sections of the community, it has now. In her reign it was ordered that those churches which were without pulpits should be furnished with them, and sermons preached not less often than four times a year.

It is a remarkable fact, that though seats were used in English churches in the fifteenth century, yet they were not used elsewhere; and it shows the independent attitude of the English Church anterior to the Reformation. The feeling with which a Romanist would regard the innovation, is shown by the tirade which a Jesuit priest, Theophilus Raynaud, wrote in the latter half of the seventeenth century, when seats were first introduced into French churches. He declares that standing is the "*usus universalis ecclesiarum*"—the very idea of sitting involving irreverence, sitting being alone the right of the clergy.

I cannot understand C. S. G.:—"Now a pre-

scription must have existed from time whereof the memory of man runneth not to the contrary; that is, as far back as the beginning of the reign of Richard I., A.D. 1189." Why not Richard II.? Richard I. I do not consider it could reach to, there being no seats *temp.* Richard I.

Though I thought the proportion of churches with old seats, as derived from Mr. Brandon's book, as sufficiently near the fact to prove my case, yet the number so educed is probably too high. He would of course illustrate the most interesting of the churches; those less so would not be so likely to have old seats. P. E. M.

MATTHEW PRIOR.

(3rd S. xi. 270.)

Fully agreeing in the favourable opinion of his poetry expressed by your correspondent MR. KEIGHTLEY, I would beg to confirm it by reference to one of the most extraordinary productions of Chatterton, for some ideas in which he always appeared to me to have been indebted to the perusal of the poems of Prior.

The lines to which I particularly allude are to be found towards the conclusion of Prior's Ode on Exodus iii. 14, "I AM THAT I AM," written in 1688 as an exercise at St. John's College, Cambridge, and are these,—

"Let cunning Earth her fruitful wonders hide,
And only lift thy staggering reason up
To trembling Calvary's astonished top,
There mock thy knowledge, and confound thy pride,
Explaining how Perfection suffered pain,
Almighty languished, and Eternal died."

Let us compare these with some lines in Chatterton's "Hymn for Christmas Day," written (can it be believed?) at the age of eleven years:—

"How shall we celebrate the day
When God appeared in mortal clay,
The mark of worldly scorn;
When the archangel's heavenly lays
Attempted the Redeemer's praise,
And hailed salvation's morn?"

"A humble form the Godhead wore,
The pains of poverty He bore,
To gaudy pomp unknown;
Though in a human walk He trod,
Still was the man Almighty God,
In glory all His own.

"Despis'd, oppress'd, the Godhead bears
The torments of this vale of tears,
Nor bid (*sic*) His vengeance rise;
He saw the creatures He had made
Reville His power, His peace invade,
He saw with Mercy's eyes.

"How shall we celebrate His name
Who groan'd beneath a life of shame,
In all afflictions try'd?
The soul is raptur'd to conceive
A truth which Being must believe—
The God eternal died."

The whole poem may be found in vol. i. pp. 4-6 of *Chatterton's Collected Works*, published by Southey and Cottle, 3 vols. 8vo, 1803; but the remark above made refers, of course, principally to the last stanza here quoted. In a review of the publication made in the *Edinburgh Review* for 1804, p. 214, and generally ascribed to Sir Walter Scott, it is observed that "when the harmony and ease of expression in this hymn are contrasted with the author's boyhood, inexperience, and want of instruction, the composition appears almost miraculous."

I will only further observe, that few books were more likely to fall into Chatterton's hands than Prior's poems; that this one stands the first of them (at least it does so in the edition now lying before me), and, by a singular coincidence, was the earliest, in point of date, of Prior's compositions (as the Hymn for Christmas Day was of Chatterton's), having been written at the age of twenty-four. W.

TWO-FACED PICTURES.

(3rd S. xi. 257.)

If Q. Q., who in "N. & Q." for March 30 seeks information about two-faced or double pictures, would like to make one, I think I can explain the way; at least I will try to describe one I made some years ago, I think, the kind he means. A plain deal frame was made externally of a size to fit into the ordinary gilt frame intended to surround the whole. It was about five-eighths of an inch wide, and three-eighths of an inch deep from back to front. In the top and bottom bars, at intervals of three-eighths of an inch, slits were sawn to the depth of a quarter of an inch, running from front to back of the lower side of the top bar, and of the upper side of the bottom one; they were placed exactly opposite each other, and were intended to receive the ends of what Q. Q. remembers as a "grille" or lattice-work.

This was formed in the following manner:—Two pictures being selected nearly of a size, one was placed on a table face downwards, and the back entirely covered with strips of tape three-eighths of an inch wide, pasted close to each other, and running from top to bottom of the picture. These tapes were cut about three-quarters of an inch longer at each end than the picture, and were numbered from left to right, the picture being still face downwards. When thoroughly dry, the picture was divided between each tape, and the strips were then pasted on the back of the second picture, but the order of the tapes was reversed, so that the commencement of each picture on the left-hand side came on one tape. The whole being dry was again divided in the same manner as before, and each strip was secured in two corresponding slits of the frame by means

of slight wedges, great care being taken to stretch all tight, and to make each strip range so exactly level with those on either side that when looked at sideways each picture appeared as if perfect in itself. At the back a third picture was placed in the ordinary manner, and one so arranged must have been what Q. Q. saw obscured by the lattice-work. The pictures used were coloured lithographs; and it may be as well to observe that the most effective subjects are such as have a simple outline and but little detail. A single head, for instance, shows off much better than a group covering the same space. E. Y. HEINEKEN.

Sidmouth.

Pictures, or rather coloured prints, of the kind described by Q. Q. are, or were at a recent period, very common in Paris. The paper or pasteboard is passed between a pair of toothed rollers, and thus the flat surface becomes serrated like a piece of muslin which has been "gaufred" or "crimped." The artist then, standing—say on the left of the paper—makes one design on the sides of the angles which slope from left to right; and then, shifting his position, makes another design on the sides of the angles sloping from right to left. Such a paper, when regarded in full-front, would exhibit nothing but a confused blur; but looked at on either side would present the perfect drawing, and that alone, which the artist had made when standing in the same place. Q. Q. can easily make the experiment for himself by folding a sheet of paper zigzag or fanwise, and then proceeding as I have described above. If, however, he wishes to proceed on more scientific principles, I beg to refer him to that most excellent manual, *The Boy's own Book*—the best book ever written for boys—where he will find among the "Optical Amusements" (ed. 1831, p. 278) "the method of drawing an irregular figure on a plane, which, being seen from two opposite points of view, shall represent two different regular objects." This kind of optical phenomenon is called an "anamorphosis"; and by another method, an irregular or distorted figure may be drawn on a flat surface, which, when seen from a proper point of view, will appear not only regular and in perspective, but elevated.

WILLIAM BATES.

Birmingham.

When at St. Helena, about five years ago, I saw in an hotel at James Town a portrait of Napoleon covered with thick fluted glass, which had somewhat of the effect described by Q. Q. When looking straight at the picture, the fact of the glass being fluted was hardly noticeable: it showed from the front view Napoleon as first consul, from the left as a cadet, and from the right as the emperor.

I examined the picture closely, but could detect

nothing in the print itself to account for this effect, and therefore concluded it was produced by the fluted glass. The grooves in the glass were probably arranged differently on either side, but I cannot be certain whether such was the case or not. YADOS.

"THE NOBLE MÖRINGER" (3rd S. xi. 331).—With reference to Sir Walter Scott's translation of "The Noble Möringer," the original poem will be found in Büsching and Von der Hagen's *Sammlung Deutscher Volkslieder*, Berlin, 1807, p. 102.

"Der edle Möringer" is the heading, and I am inclined to think that "Möringer" is not a title, but a proper name with a masculine termination. The addition of such terminations to proper names in Old German was common enough, both in the masculine and feminine genders, as for example, "eine Offenbürgin" for a lady of the family of "Offenburg."

In this volume of Büsching and Von der Hagen's there is another song which has been partly appropriated by Sir Walter Scott in one of his novels. Your readers will recollect the Baron of Bradwardine's French song, with the burthen "lon, lon, laridon." It will be found in a different form at page 345 of this little book. The two following verses are part of it:—

"Mon cœur volage, dit-elle,
N'est pas pour trois garçons:
Est pour un homme de guerre
Qui a barbe au menton.
Vous m'avez—lon—lon—laridon—
Vous m'avez là laissé."

"Est pour un homme de guerre
Qui a barbe au menton,
Qui porte chapeaux à plumes,
Souliers à rouges talons.
Vous m'avez—lon—lon—laridon—
Vous m'avez là laissé."

The readings in the second line of the first of these stanzas, and the third line of the second, seem doubtful, but they, as well as *laissé*, are printed as I have given them. EDMUND HEAD.

"THE DEAD MEN OF PESTH" (3rd S. xi. 246). In answer to the inquiries of some of your correspondents, I must inform them that the ballad thus entitled has no pretence to antiquity. It will be found in *Poems Original and Translated*, by the late John Herman Merivale, Esq., vol. i. p. 66, edition of 1844. But it originally appeared in *The Athenæum*, some sixty years ago, as an imitation, between jest and earnest, of the *Tale of Wonder*, and so forth, of Monk Lewis and others, which had then achieved a spectral popularity. H. M.

THE MACLAURINS (3rd S. xi. 261).—The family of Lord Dreghorn seems to have inhabited the

paternal love of the Muse. The following has fallen in my way, and is certainly an unnoted production of Colin Maclaurin:—

"Poems by Robert Brazen, Esq., F.N.S., S.T.D., O.C., and Principal Secretary to the Celebrated Mr. Yorick. In Two Volumes." Edinburgh: Printed by Alex. Jardine, 1801.

I have only vol. i., a small octavo of seventy pages. This I assign to Mr. Maclaurin on the authority of the inscription on the title—"presented to me by the Author, Mr. C. Maclaurin of Edinburgh"; but that is not needed, for we find "The Triumph of Peace," which occupies nearly the whole volume, reprinted in the second volume of "*The Poetical and Dramatic Works of C. Maclaurin, Advocate, and George Maclaurin, Writer, Edinburgh*," which the editor, C. Maclaurin, claims as his portion of the work, but puts his thumb upon its previous publication. This joint production of the two brothers (2 vols. 8vo, Edinburgh, 1812) is, I suppose, a well enough known book, and contains *Laura*, a tragedy, by the first, and *Hampden*, a tragedy, by the last. The former is omitted in the *Biographia Dramatica*; and the latter there assigned, under date 1799, to Lord Dreghorn. J. Maclaurin notices an eccentric sister of the judge: perhaps it is not generally known that she, too, was led astray by delusive poetry. In the joint work already mentioned there occurs an Elegy by her, corrected by the late Lord Dreghorn. If this was all, I should hardly drag her into my note; but as authoress of the following, she ought not to be omitted:—

"Poems by the late Mary Maclaurin, Daughter of the late Colin M., Professor of Mathematics, University of Edinburgh." 12 pp. 4to. Haddington: G. Miller & Son, 1812.

Containing thirty-five specimens (including the viiith Psalm) of commonplace, and verses by Jas. Miller, who appears to have edited the book.

My query is, did the facetious *Fellow of No Society*—which I take to be the interpretation of "F.N.S."—publish more than vol. i. of the *Brazen* series? J. O.

LANARKSHIRE FAMILIES (3rd S. xi. 42, 339, 362.) ANGLO-SCOTUS will find lots of phonetically-spelt names in our old Scotch records, but the question is, what is the true and original form of these?

In regard to my own surname, I admit that this is most difficult to determine. The derivation of it for "*Erin-rine*, a stout Westland man," is doubtful—I should say more than doubtful.

The reference to the Drum family does not help us in the least. It is true enough that in Nisbet's *Heraldry* their surname is given as *Irvine*, but in the ballad of the "Battle of Harelaw" you have—

"Gude Sir Alexander *Irvine*,
The much renownet laird of Drum";

and in one of the nearly contemporaneous records, "Alexander de *Irwyn*, dominus de Drum." (Act Parl. ii. 525.)

As to *Vere* or *Weir* the case is, however, much more apparent. It is true enough that the form *Weir* is continually met with in Lanarkshire at the present day; but the name has evidently the same origin as that of Vere, Earl of Oxford, as witness the family motto, *Nihil verius*.

Reverting to the *Irvines*, ANGLO-SCOTUS is certainly a bold man when he pronounces Drum to be the chieftain. This has been a *questio vexata* for long. It turns on the disputed fact whether the founder of the Drum family, in the time of the Bruce, was the first or second son of Irvine of Bonshaw. In regard to which I can (after carefully examining the matter) come to no other conclusion than that there is much to be said on both sides.

GEORGE VERE IRVING.

REGIMENTAL COURT MARTIAL (3rd S. xi. 313.) From "the Queen's regulations and orders for the army," it appears that every regiment is obliged to keep a "Court Martial Book," which

"is to contain a correct entry of the proceedings of every regimental Court Martial . . . This book is to consist of loose sheets of foolscap paper, secured together in a guard book but not bound; so that when the soldier to whom they relate shall be transferred, or become non-effective, they may (after a period of two years) be removed or destroyed, with the exception of those relating to deserters."

If a regiment is stationed at home, the minutes of Courts Martial are to be sent to the Judge-Advocate-General. H. FISHWICK.

MALE AND FEMALE BIRTHS (3rd S. xi. 301.)—It has often been remarked—and the writer can bear personal testimony to the fact—that the courtesans of India, and more especially Cashmere, generally produce female offspring. At any rate in their separated communities the children nursed are almost altogether female. I admit, however, that in a country where infanticide is so common,* the effect may be accounted for by the "taking off" of male children from economical motives. 3.

SCHIPTONE (3rd S. xi. 206.)—Schiptone-under-Whicwode is Shipton-under-Wychwood, a parish four miles north-east from Burford, Oxfordshire, the residence of Sir John Chandos Reade, Bart. It takes its name from the old forest of Wychwood, now assorted and made a parish.

WM. WING.

BATH CATHEDRAL, ROCHEFOUCAULT FAMILY (3rd S. ix. 390.)—The inscription inquired for by your correspondent DAVID C. A. AGNEW is still preserved in the chancel of the Abbey Church of Bath. At the top of the stone are the following

* Almost as common as in our own?

arms; the tinctures are not indicated:—Quarterly, 1st and 4th, a bend; 2nd and 3rd, within a bordure three bars, over all three chevrons; on an escutcheon, a lion rampant. The shield is encircled with the riband and badge of the order of the Elephant, surmounted with a coronet. The inscription is as follows:—

"Fredericus de Roye de la ROCHEFOUCAULD, Comes de Roye de Roucy et Liford, Nobilis Elephantini Ordinis Eques, Natalibus Opibus Gloria Militari, quod majus est, Fide erga Religionem inclytus, decessit die 9 Jun. An. 1690, Ætat. 57."

CHAS. P. RUSSELL,

Assistant Secretary of the Bath Royal
Literary and Scientific Institution.

BUMBLEPUFFY (3rd S. x. 207, &c.)—I am rejoiced to see from "N. & Q." that there is a name for this game. No one here knows any. In the verandah stands a wooden erection, not unlike a flat-topped drawing-room *escritoire*; nine holes perforated in the top, which communicate by concealed passages with numbered hoppers. Players throw small flat pieces of lead, and count as they reach the hoppers. The holes leading to the three highest numbers—190, 180, and 100—are guarded by a small arch of wire and by a revolving lid. It is chiefly played by the French frequenting the hotel. There is another form of the game, played on board the P. and O. steamers. A board, forming an inclined plane and divided into numbered squares, is placed on deck, and pieces of lead covered with canvas thrown at it. If I ever heard a name for it, I have forgotten it. I certainly never heard it called "bumblepuppy." Can this name be a corruption of "tumblepuppet"? It may have once been complicated with an "Aunt Sally" figure. J. DYKES C.

Curepipe Hotel, Mauritius.

P.S. I have to-day discovered that the French name is *tonneau*.

SPELMAN'S NEEP (3rd S. iii. 251.)—I have a series of volumes illustrative of the voyages of Dampier and his comrades, and that of Woodes Rogers (2nd edit. 1718) gives the passage in p. 308 differently from that quoted by your correspondent, and supplies an explanation, viz. "Half a Leaguer of Spelman's Neep or the best sort of Arrack."

LANCASTRIENSIS.

BATTLE OF IVRY (3rd S. xi. 267.)—"Now Mayenne lost the battle very much from his deficiency of artillery,"—but Lord Macaulay does not say that the "roaring culverin" was on the side of the Leaguers? P. A. L.

ESQUIRES (3rd S. xi. 312.)—A person not otherwise entitled to the rank of "Esquire" does not obtain it by becoming a member of a chartered society. If proof were wanting of this, it would

be afforded by the charter granted by George II. to the Society of Antiquaries of London, in which the names of the then council of that society are thus set forth:—

"Our right trusty and well-beloved cousin, Richard, viscount Fitzwilliam;

"Our right trusty and well-beloved Hugh, lord Wiltoughby of Parham;

"Our trusty and well-beloved Sir John Evelyn, bar^t: Sir Joseph Ayloffe, bar^t; Sir Clement Cottrell Dörmer, K^t;

"James West, James Theobald, Charles Compton, Philip Yorke, Samuel Gale, Edward Umfreville, Philip Carteret Webb, and Daniel Wray, *esquires*;

"John Ward, d^r of laws; Jeremiah Milles, D^r of Divinity; Cromwell Mortimer, d^r in physic; Richard Rawlinson, d^r of laws; Browne Willes, d^r of laws;

"George Vertue and Joseph Ames, *gentlemen*."

JOB J. B. WORKARD.

"JESU, DULCIS MEMORIA" (3rd S. xi. 271.)—I beg to say in answer to F. C. H. that I made no mistake in my description of the authorship of "Jesus, the only thought of Thee." The sentence in the place referred to by F. C. H. is this, "The hymn in the Garden of the Soul beginning with these words ['Jesus, the only thought of Thee']; endeared to Catholics by long and devout use, is not now read as it was first written by its composer."

I never supposed, and do not suppose now, that readers in general would be guilty of the absurdity of supposing that statement to refer to the original hymn of St. Bernard, the first words of which, "Jesu, dulcis memoria," I prefixed to the English version which I reprinted from the Primer of 1673. And I am utterly at a loss to understand what could have suggested to F. C. H. that I was "not aware that what appears in Catholic prayer-books is only a free translation," &c.

I supposed, and suppose still, that the version which I quoted was composed by Dryden. I am sorry to say that I did not make a note of my authority, but it satisfied me when I obtained it. The real difficulty lies, not in seeing Dryden a translator of the hymn before he was a Catholic, but in its appearance in the Primer of 1673. But many causes might be alleged to show that such a circumstance was not impossible. F. C. H. is unable to suggest any other name to supplant Dryden's.

THE WRITER OF THE ARTICLE.

OLYMPIA MORATA (3rd S. xi. 297.)—There was an English life of the above Protestant heroine published by Smith & Elder, 2nd edition, 1836, and edited by the author of *Selwyn*, &c. [i.e. Mrs. Gillespie Smith, I believe]. I picked up my copy off a book-stall for a couple of shillings some few years ago. At page 201-2 is her description of her escape from Schweinfurt, unclothed, except a "linen shift, barefooted, with hair in disorder, looking like the queen of the beggars."

ARCHDEACON.

MOUSQUETAIRES (3rd S. xi. 313.)—

"The Mousquetaires consisted of two companies selected from the young men of the best families in France. The King was captain of each. . . . The uniform of the Mousquetaires was scarlet, with scarlet cuffs and lining. The 1st Company had their ornaments, lace, and buttons of gold; the 2nd of silver. The uniform of D'Artagnan and the superior officers was embroidered with gold and silver, according to their company, and they were styled *officiers à hausse-col*, as they usually wore gorgets and breast-plates. They wore white feathers in their broad cavalier hats, and were armed with sword, dagger, and musket. Each company had one flag and two standards. The former was used when they served afoot, the latter were only uncased when they served on horseback."

I suppose from the fact of their being *both* infantry and cavalry that H. D. M.'s difficulty arose. The standards mentioned are, I suppose, really banners—not long flags, the length at least nine times the width. The Mousquetaires Gris were enrolled in 1622, and the Mousquetaires Noires in 1667, one squadron of each.

The part in inverted commas is from pp. 52-53 of a railway book, by James Grant, entitled *The Constable of France and other Military Historiettes*.

JOHN DAVIDSON.

The following is from Bescherelle's *Dictionnaire Nationale*, Paris, 1857:—

"Mousquetaire, s. m. Dans l'origine, soldat à pied armé du mousquet.

"S'est dit ensuite exclusivement de certains cavaliers qui formaient, dans la maison du roi, deux compagnies distinguées l'une de l'autre par la couleur de leurs chevaux. Mousquetaires gris. Mousquetaires noirs. Entrer dans les Mousquetaires. Sortir des Mousquetaires.

"Les Mousquetaires furent supprimés en 1775, rétablis en 1789, supprimés en 1791, rétablis de nouveau en 1814, et abolis définitivement en 1815."

I am sorry the above article does not give the origin of the Mousquetaires.

W. D.

BASKERVILLE HOUSE (3rd S. xi. 314.)—Baskerville House was built by John Baskerville, and much enlarged by John Ryland, Esq. It was situated nearly in the centre of Birmingham, and surrounded by Easy Row, Cambridge Street, Crescent Wharfs, St. Martin's Place, and Broad Street, and was destroyed in 1791 during the riots of that year.

WILLIAM WILLEY.

Birmingham.

ALSCOTT, THE SEAT OF MRS. WEST (3rd S. xi. 314.) is a few miles from Stratford-on-Avon, between that town and Shipston-on-Stour, in the county of Gloucester, but closely adjoining Warwickshire.

Baskerville House is probably in the immediate vicinity of Birmingham. The Ryland family were eminent merchants of that town: their heiress, Miss Ryland, resides at Sherborne, near Warwick, and has lately built a magnificent church at that place. THOS. E. WINNINGTON.

ARCHBISHOP MORTON (3rd S. xi. 235, 307.)—The life of Archbishop Morton is described in the fifth volume, lately published, of *The Archbishops of Canterbury*, by Dean Hook.

THOMAS E. WINNINGTON.

BISHOP HAY (3rd S. xi. 312.)—In the *Catholic Directory* for 1842 will be found a very interesting biographical memoir of Bishop Hay. It is abridged from his Life by the Rev. Alexander Cameron, Rector of the Scotch College at Valladolid. In the brief notice quoted from the *Catholic Directory* for 1867, he is called Bishop of Daulia, which should be *Daulis*. I believe he was consecrated by Bishop Grant. The principal works of Bishop Hay are: *Letters on Usury and Interest*; *The Scripture Doctrine of Miracles Displayed*, 2 vols. 12mo, 1789; *The Sincere Christian*, 2 vols. 1781 and 1793; *The Devout Christian*, being a sequel to the former, 2 vols. 1783; *The Pious Christian*, being a Third Part to the two preceding, and in one volume. This was published at Edinburgh in 1795, with a charming vignette of a pelican feeding her young, with the motto *Impendere et superimpendi*. The book published in London and Derby in 1856, *An Inquiry whether Salvation can be had without true Faith, &c.*, is merely an extract from Bp. Hay's *Sincere Christian*, of which it forms an Appendix to vol. ii. Whether the other work, *An Explication of the Holy Sacrifice of the Mass*, by G. H. was by Bp. Hay, I do not know, but it is most probable that it was.

F. C. H.

There is a very interesting memoir of Dr. Geo. Hay in the preface to the

"Sincere Christian instructed in the Faith of Christ from the Written Word. 2 vols. Published by Thos. Richardson & Son, 26, Paternoster Row, and Derby, Price 2s., for the Catholic Book Society. 1848."

G. F. KIGHTLEY.

POEM BY MAURICE O'CONNELL (3rd S. xi. 214, 359.)—This very clever poem by a youth of fourteen well deserves preservation in the pages of "N. & Q." It was printed, however, shortly after its recital at Oscott, in the *Catholicicon*, a magazine published in Birmingham, which was a continuation of, or sequel to, the *Catholic Magazine*, issued from 1831 to 1835. The poem appeared in the concluding number of the *Catholicicon*, at p. 521. The author was certainly a youth of rare talents, and the Oscott Exhibition at Midsummer, 1836, afforded him ample scope for the exertion of them. He was then in the second half year of rhetoric, and on that occasion he not only delivered this poem, but also spoke a prologue of his own composition, and a speech of his own in a debate on the Crusades, besides performing a part in some scenes from Molière's *Bourgeois Gentilhomme*, and playing with another youth in a duet on the pianoforte.

F. C. H.

READING IN SHELLEY'S "CLOUD" (3rd S. xi. 311).—G. R. K. deserves the thanks of all who value purity of text for pointing out the unfortunate misprint in Shelley's "Cloud." This error does not occur in what is, I believe, the best edition of his poetical works—the one volume 8vo, edited by Mrs. Shelley.

A singular mistake occurs in Mr. Francis Turner Palgrave's *Golden Treasury*. At p. 284 he gives Shelley's beautiful verses "written among the Euganean Hills," but leaves out many of the lines near the beginning. It must be a mistake, not an intentional mutilation of the text, as the editor says in his preface—"The poems are printed entire, except in a very few instances (specified in the notes) where a stanza has been omitted." The notes do not indicate that anything is wanting here. The error has doubtless arisen from Mr. Palgrave having used one of the early editions where the poet's works are given imperfectly. CORNUB.

In my edition of Shelley's poems (Moxon, 1861), the line quoted by G. R. K. is correctly printed as

"The sweet buds every one."

In Chambers's *Cyclopædia of English Literature*, however, I find *birds* substituted for *buds*. *Buds* is undoubtedly the right reading. *Apud* of this subject, how could Mr. F. T. Palgrave find it in his heart to omit this exquisite poem from his delightful *Golden Treasury*? A volume which professes to be a treasury of the best English lyrics ought to contain both Shelley's "Cloud" and Lord Byron's "Isles of Greece." Mr. Palgrave evidently possesses such exquisite poetical taste that I have often wondered how so accomplished a critic could omit these two poems from his anthology. JONATHAN BOUCHIER.

VONDEL (3rd S. xi. 314).—Specimens of Vondel's poetry, translated into English, will be found in Bowring's *Batavian Anthology*. F. R. S.

DOMUS CONVERSORUM (3rd S. xi. 377).—In answer to Mr. GEORGE LLOYD's inquiry as to this house, I beg to inform him that, in pp. 327-332 of the third volume of my *Judges of England*, he will find a full account of this establishment, of its successive keepers, and of its ultimate appropriation to the office of Master of the Rolls, extracted from the *Fœdera*, the Close Rolls, and other records of the kingdom.

The house was founded by Henry III., about 1232, for the reception of Jewish converts. The keepers were almost invariably ecclesiastics. In the first year of Edward II. Adam de Osgodby, then Master of the Rolls, was appointed keeper for life, and from that time till the last year of Edward III. it was generally held by that officer, when it was ultimately annexed to the office of

Master of the Rolls. After the banishment of the Jews in 1290, the diminished number of converts seldom exceeded five, and gradually left the whole locality for the legal offices which the increase of chancery business rendered necessary. The last account of the converts is in 6 James I. 1608. EDWARD FOSS.

SWAN MARKS (1st S. viii. 256; 3rd S. xi. 316.) MR. EDWARD PEACOCK inquires for "any unpublished rolls or books on swan marks." In the editorial answer various books and MSS. are named; but as I do not find the following amongst them, I send a brief note of it:—In the Chetham Library, Manchester, is a small folio MS. volume on vellum, written in 1617: "A Collection of Swan Marks for the river Thames, with the Names of Owners." On the first leaf is given "The Gamester's Oath," beginning—

"You shall be of good behaviour toward the Game of Swans, wherein you shall not do any harm, suffer to your power any to be done, neither meddle with or take up any swans or cygnets without special warrant or licence from the Master of the Game of Swans, or his deputy," &c.

The terms "gamester" and "game" seem to suggest a table-play or sport, as "The Royal Game of the Goose"; but it would seem that swans were deemed "game," as stags, &c. are; and that there was a master, a deputy, and "gamesters," or keepers, of the swans of certain owners on the Thames. This MS. was formerly in the possession of Thomas Barritt, a local antiquary. Mr. Halliwell states that a similar MS. is preserved in the library of the Royal Society. CRUX.

I have an unpublished book of swan marks, made on Oct. 8, in the 20th year of Elizabeth. This book contains the names of persons residing in the Isle of Ely. I shall be happy to give Mr. PEACOCK any information with reference to it. Can you inform me where I can see "Lot 468" of Mr. Dawson Turner's MSS., as I much desire to see the table of swan laws at the end of the volume, my book being deficient in that particular. C. R. COLVILLE.

POLYMANTEIA (3rd S. xi. 215, 306).—"A Collection of interesting Fragments in Prose and Verse," under the title of *Polyanthes*, was published in 1804 in 2 vols. 8vo. The contents chiefly consist, as the title further expresses, of "Original Anecdotes, Biographical Sketches, Dialogues, Letters, Characters," &c.* J. MACRAE.

ROBERTS FAMILY (3rd S. xi. 314).—I imagine that the parish church of Llangedwin alluded to by your correspondent E. J. ROBERTS is in Denbighshire, and not in Montgomeryshire; and in the same village is a seat of Sir Watkin Williams Wynn. It is a sweet retired nook, and a well-

[* See "N. & Q." 3rd S. xi. 401.—Ed.]

known resort of the disciples of old Izaak Walton, plenty of scope for whose skill is found in the river Tanat, which runs close to the sequestered churchyard. I have always understood that the learned and pious R. W. Evans, Archdeacon of Westmoreland, who was born in the adjacent parish of Llannymynech, described much of the scenery in Llangedwin and the neighbourhood in his interesting little volume, *The Rectory of Vale-head*—once a very popular book, but now almost forgotten. The scenery at Llangedwin, and in the neighbourhood, is picturesque and romantic in the greatest degree; and at the extremity of the valley, some miles distant, is Pistyll-Rhaiwder, or the Spout of the Cataract—the highest waterfall in North Wales. OXONIENSIS.

Horsmonden, co. Kent.

"WHEN ADAM DELVED," ETC. (3rd S. xi. 192, 323).—The above sentiment seems to have been a proverbial expression in the middle ages, as, in addition to its use by Parson Ball and his fellow insurgents, it occurs in one of the poems of Richard Rolle de Hampole, lately published by the Early English Text Society in *Religious Pieces in Prose and Verse* (No. 26, the third publication for the present year) p. 79:—

"When Adam delfe and Eve spafe,
So spire if thou may spede,
Where was than the pride of man,
That now merres his mede?"

"Of erthe and lame as was Adam,
Nakede to noye and nede,
We er, als he, naked to be,
Whills we this lyfe sall lede."

I have seen some other allusions to the lameness of Adam after his expulsion from Paradise, but forget where I met with them. Was it one of the traditions of the dark ages? I should be thankful if some of your correspondents would have the kindness to give us some information upon this legend. JAMES BLADON.

Albion House, Pont-y-Pool.

A second P.S. to MR. WOODWARD's query, and another reading, and perhaps the original German distich:—

"Da Adam hacket und Eva spann,
Wer war damals der Edelmann?"

A satirical wag, having written this couplet on a wall near the palace where the Emperor Maximilian was tracing out his pedigree, occasioned from the Emperor the following reply:—

"Ich bin ein Mann wie ein ander Mann,
Nur dass mir Gott die Ehre gann."

"I am a man like another man,
Only that God gave honour to me."

WILLIAM PLATT.

Conservative Club.

TOMBSTONES AND THEIR INSCRIPTIONS (3rd S. iv. 226, 317; v. 78, 308).—The churchyard of

Greyfriars, in Edinburgh, has been (or rather soon will be, according to an advertisement which has appeared,) the subject of record in the way so often recommended in "N. & Q.," by the preservation of the epitaphs contained in it. To Mr. James Brown, the keeper of the ground, we are indebted for this, we believe, first step, at least in Scotland, in a parochial sense, for the publication of monumental inscriptions. An elaborate historical introduction, by an eminent antiquary, will be prefixed to Mr. Brown's work, with views of the earlier and most interesting monuments, a copious index, &c. It was while seated on a tombstone in the cathedral precincts of Peterborough, in 1863, and conversing with an old man there—evidently, like myself, a bit of an antiquary—that the thought occurred to me what a vast amount of information, relating to individuals and families, is constantly lost from the epitaphs in churchyards being suffered to perish. Under the influence of this feeling I wrote the remarks signed "ANTIQUARIUS," which appeared in "N. & Q." Sept. 19, 1863. These remarks, it would seem, led to the valuable communications of MR. HUTCHINSON and other correspondents; and will have, it is to be hoped, a permanent good effect. J. MACRAY.

Oxford.

JOHN SEARCH (3rd S. xi. 325).—I confess myself sorry to be robbed of the work mentioned under this pseudonym for W. H. Ashurst, which I have ascribed to him since the note of your correspondent MR. CHRISTOPHER BARKER: perhaps this gentleman will favour you or me with the titles of the works which Mr. Ashurst wrote under the name of John Search. After examination, I do not doubt that the work alluded to is by a divine, and not by a lawyer; and the peculiarities of style, especially the frequent occurrence of italics, point to Archbishop Whately. It is not mentioned in the life by Miss Whately—a book very deficient in bibliographical information, a most important part in the life of so great an author.

In "*Religion and her Name, a Metrical Tract, with Notes*," by John Search, author of *Considerations on the Law of Libel as relating to Publications of Religion*," London, Ridgway, 1841, royal 8vo (iv. 124), 5s., we find these observations:—

"In resuming on this occasion the signature prefixed by him some years ago to a pamphlet on the subject of Religious Libel, the author of these stanzas takes the opportunity of stating that, except in the present instance, and in that of the pamphlet alluded to, he is not accountable for anything that may have appeared under the signature of JOHN SEARCH. He is led to mention this from the circumstance of some other writer having assumed the same signature, about a twelvemonth more or less after he had adopted it; and forthwith prefixed it to sundry publications of his own. He would also deprecate, could he think it necessary, the supposition that he could have meant by such title to imply any sort of pre-

tensions as regards the peculiar qualifications for learned research."—*Preface*.

With regard to the *Considerations on the Law of Libel* exciting "little attention," I must with respect differ in opinion. It was reviewed in the *Edinburgh Review* for 1834 (lviii. 387) and the *Law Magazine*, and highly praised in both. The writer in the former declares he did not know the author, which I doubt. The latter says it is "a very able pamphlet."

RALPH THOMAS.

1, Powis Place, W.C.

MEN'S HEADS COVERED IN CHURCH (3rd S. xi. 223.)—In the Swiss Protestant churches of the Canton de Vaud, we always find a number of the older members wearing their hats during the singing and the sermon. The head is, however, always uncovered at the name of Jesus, and also during the prayers and reading of the lessons, and when any sentence at all resembling a prayer occurs in the sermon. S. JACKSON.

Apropos of SAFA's inquiry, I beg to add the following notes:—

"When Jesus is named, then off goeth the cap, and downe goeth the knees, wyth such a scraping of the ground."—*Admonition to Parliament*, by Thos. Cartwright, 1572.

"If one passing through a church should put off his hat, there is a giddy and malignant race of people (for indeed they are the true malignants) who will give out that he is running post to Rome."—Howell's *Familiar Letters*, temp. Charles I.

P. E. M.

AN OLD ENGRAVING: HERALDRY (3rd S. xi. 325.)—I possess an engraving of Sir William Segar's portrait, Garter King-at-Arms temp. Eliz., by Francis Delaram—"are to be sould (*sic*) by Thomas Jenner at the Whit beare in Cornewell" (qy. Cornhill). A pencilled note records it to have fetched six guineas at "the Musgrave sale." When did that sale take place? *

Sir William's family bearings, quartered with his official cross fleury, are surmounted with the crest (official also, I presume,) of a pair of spread wings issuant from a ducal coronet, between which stands a caduceus with its two serpents entwined. I mention this as illustrative perhaps of the Eastern sovereignty referred to by F. C. B.

E. L. S.

PARSLEY (3rd S. xi. 312.)—I can add to Sp.'s remarks on the *apium* of Horace, and its derivation, what Joannis Ravisii *Textoris Epithetorum Opus* says of it:—

"*Apium herba est amari succi, folia habens petrosolino similia sed aliquanto majora.* Juv. viii. 226: '*Graieque apium meruisse corona.*' Hinc nomen accepit ab apice, cui superponebatur. Olim quoque monumenta defunctorum apio coronabantur."

[* Sir Wm. Musgrave's Collection of English Portraits was sold by Mr. W. Richardson, of the Strand, between Feb. 3 and March 17, 1800. The sale lasted thirty-one days.—ED.]

He quotes Virgil: "*Floribus atque apio crines ornantur amaro.*" And Columella: "*Nunc apio viridicrispetur florida tellus, quoniam diu virescit, nec aret*"; and "*Aurea plectra apio cunctis viridante movebat*" (Petrarch), as well as two from Horace.

I append a note in my Juvenal:—

"Nero carried away the parsley crown, or chaplet, in the Nemean games from the Greek music-masters. These games were celebrated to the memory of Archemorus, young son of Lyncurgus, who was killed by a serpent as he was playing upon a bed of parsley."

HENRY MOODY.

24, Charles Street, St. James's, S.W.

For *parsley*, substituting *field-grass*, this mortuary aspiration of survivorship is not unknown in Ireland, where the sentiment of love and of hatred is yet more "*vivacious*" than the *apium* of Horace's festival. Dean Swift notices it in his housemaid's tetradecasyllabics to Sheridan—

"You say you will eat grass on his grave; a Christian eat grass!

Whereby you confess yourself to be a goose or an ass."

E. L. S.

NAMES WANTED (3rd S. xi. 313.)—1. Or, a griffin sa. a plain bordure gu. is Boys.

2. Or, a fesse dancettée between three cross crosslets fichées gu. is Sandys of Ombersley.

3. Per pale sa. and or, a chevron between three bugles stringed, all counterchanged. This coat looks like a Foster coat; but I have no authority for saying it is one. I possess a book-plate which may assist Mr. DAVIDSON in identifying it. The plate shows, per pale, baron 1 and 4 the bugle coat; 2 and 3 Sandys of Ombersley, femme az. a fesse arg. between three mascles or, on the fesse three cinquoils of the field.

Purnell: The name has been carefully rubbed out.

4. Ar., a chevron sable between three mullets (not pierced) gu. is Liptrap. The book-plate of "John Liptrap, Esq., F.A.S.," shows this coat with a label of three points in chief for difference, impaling as femme, per pale az. and vert, a saltire counterchanged, a canton ermine.

D. P.

Stuarts Lodge, Malvern Wells.

CAUCUS (3rd S. xi. 292.)—Your correspondent is not quite correct in his definition of the word *caucus*. It is not, as he alleges, applied to all party-meetings in the United States held in secret. These meetings or caucuses are more generally held in public, though occasionally of course they are held in secret. They are usually called by a notice signed by the chairman of the last preceding one, requesting all members of a certain political party to meet together for some purpose mentioned in the notice. This may be for nominating officers for town or ward offices, or, what is more usual, for electing delegates to a city, county, or state convention to nominate officers to be elected at

general elections. Ordinarily any person may attend one of these caucuses, but nobody but a member of the particular party calling this meeting is allowed to participate. Voting is done at these sometimes *vivâ voce*, and sometimes ballots are thrown into a hat which the secretary of the caucus uses for the purpose.

I have no doubt, as W. W. W. says, the word *caucus* is a corruption of the word *calkers*, as Webster in his *American Dictionary* alleges.

Many Americans remember the parody on Gray's *Elegy*, printed in Boston in 1789—

"That mob of mobs a caucus to command
Hurl with dissension round a maddening land."

The word *caucus* is in very general use in America.

W. W. MURPHY.

Frankfort-on-the-Main, Germany.

STRANGER DERIVED FROM "E." (3rd S. xi. 295.)

"With whom did it originate?" is asked by your correspondent S. W. P. I think I can tell him. With an older nation than either the English, French, or Roman—the Chinese. The etymology is rendered memorable by its being connected with, though it would be absurd to assign it as even a minor cause of, the Chinese war of 1840. Among the insults alleged to have been offered to England by the Chinese government, one was their having applied the epithet "barbarian" to our gracious Queen. For this the interpreter, Mr. Morrison, was sharply taken to account by the opponents of the war, as having assigned to the Chinese word "E" a meaning that did not belong to it, as a piece of disgraceful ignorance in one who ought to know the language most thoroughly. What is still stranger, he was the son of the author of the *Chinese Dictionary*, and among all the meanings there given, there is no mention of "barbarian"! The word simply means "foreign," exactly the same as extraneous and stranger. That Chinese war was the occasion of an event so singular and unprecedented in the history of parties, that it seems worth noticing, though irrelevant to the present question. That war was condemned and made the subject of a vote of want of confidence by the whole of the opposition in parliament and in the daily and weekly press. Three leaders of public opinion alone on that side declared strongly against this decision, and these three were—the Duke of Wellington, the *Quarterly Review*, and *Blackwood's Magazine*. The result is known: the war was prosecuted without further opposition, the same policy pursued by the new ministry who came in next year, and by them brought to a successful termination.

Whether the Latin *E* was derived from the Chinese, or *vice versâ*, I leave to those who know more of the antiquity of languages than I do. It seems clear that there is a connection between them, and that the Chinese word suggested the

etymology. May not "China" itself be derived from "Shinar," in Genesis xi. 2? I have never seen the suggestion, but there are many reasons in favour of it.
HISTORICUS.

CLEOPATRA'S NEEDLE (1st S. iv. 101; 3rd S. xi. 307.)—In 1647 Monconys (*Journal de Voyages*, i. 294) called it simply "une éguille quarrée." On the same page, a little further down, he says, "l'on tient que le Palais de Cléopâtre étoit bâtie en cet endroit." He evidently supposes the "needle" to have formed a part of this "palace of Cleopatra." This notion having been established, the next step would be to call the *obelisk* itself *Cleopatra's*. May not this have been the origin of the name? It may be added that if Monconys had consulted his Pliny (xxxvi. 9) he would not have made the blunder of attributing to Cleopatra what was due to one of the Cæsars.
S. W. P.

New York.

CROYDON CHURCH (3rd S. xi. 346.)—In reply to Mr. P. HUTCHINSON respecting the vaults of this church, I am able to state that they were in no way injured by the late fire, a few of the slabs covering the same only being broken. It is proposed to lengthen the church, so consequently some of the vaults outside will be covered with concrete, but those inside will most probably remain untouched. The whole of the monuments will remain as they were before the fire, with the exception, I believe, of Archbishop Grindall's (such at least is the present intention). Mr. HUTCHINSON is probably aware of the fact that most of the vaults are very shallow, none of them exceeding two feet six inches in depth; this is in consequence of the river Wandle having its rise so near the churchyard, and so the spring-heads are often struck in digging graves. The slab covering the spot where Governor Hutchinson lies buried is smothered up by an altar tomb to Nicholas Heron, Esq.
C. D.

Blackheath.

SWORD QUERY: SAHAGUM (3rd S. xi. 296.)—

The Irish word *Saḡaim* (I drink) is pronounced with its aspirated *g*, somewhat like *Sahagum*, and might appropriately symbolize bloodthirstiness. Again, *Saḡuen* is the Irish for lightning, a suitable poetic appellation for the flashing sword. The cognate words in Gaelic are of similar sound; and in Saxon, the word for a sword is *Sæzene*. One or other of these etymons may afford a clue to the verification of the inscription, which I recommend the querist to examine more critically.

J. L.

POSTS AND PAVEMENTS (3rd S. xi. 329.)—It may interest J. G. N. and others to know that the footpaths in some of the streets of Yarmouth are (or were three years ago) protected by small cannons set in the ground to act as posts.
K. P. D. E.

Miscellaneous.

NOTES ON BOOKS, ETC.

Old London. Papers read at the London Congress of the Archaeological Institute, July 1866. (Murray.)

This volume consists of a series of contributions towards what is still a desideratum—a really complete history of London and Westminster in an archaeological sense. As a first step towards so desirable a work, the volume before us possesses an additional claim to attention besides that which is put forward by the value of the papers contained in it. These are nine in number, including the Preliminary Address by Mr. Beresford Hope, which is followed by an eloquent Sermon from Dean Stanley—"Archæology in its Religious Aspect." Mr. G. T. Clark's paper, though modestly entitled "Some Particulars concerning the Military Architecture of the Tower of London," is pretty well exhaustive of that branch of the history of the great Metropolitan stronghold. Mr. Gilbert Scott then furnishes a graphic sketch of the architectural features of "The Chapter House," and Professor Westmacott a detailed and very interesting essay "On the Sculpture in Westminster Abbey." Mr. Foss then pleasantly traces the legal uses to which Westminster Hall has been applied; and this is appropriately followed by Mr. Burt's paper on the great depository of our legal and historical monuments—the "Public Record Office." The Rev. Mr. Green's paper, "London and her Election of Stephen," written for the purpose of showing that it was in the Revolution which seated Stephen on the throne that London assumed that constitutional position which it has maintained for so many centuries since, is a more purely historical paper. The volume concludes with a long and valuable paper by Mr. Scharf on "The Royal Picture Galleries." Twenty such volumes as the present, could *The Archaeological Institute* call them forth, would by no means contain the materials essential for the object in view; and if the whole twenty were as varied and interesting as the one before us, by no means exhaust the patience of the reading public.

The Essays of Elia and Eliana. By Charles Lamb. (Bell & Daldy.)

This new and neat edition of the delightful *Essays* of Charles Lamb claims to be the most complete ever published; as not only have some fine passages been restored to the papers of Elia, but it is enriched with the *Eliana*, which consists of papers contributed to various magazines and miscellanies which are almost unknown to readers of the present day. It will be a welcome boon to the daily increasing list of Charles Lamb's admirers.

An Essay on English Municipal History. By James Thompson. (Longman.)

If the reader supposes that this volume, issued at a moment when public attention is specially directed to municipal institutions, has been got up for the purpose of supplying the temporary desire for information upon the subject, he will do great injustice to the learned author of *The History of Leicester*. The work is the result of careful and long continued researches in the Records of several of our most ancient boroughs, and as a consequence, contains a mass of new materials, and throws much new light on the origin, constitution, and development of the various forms which municipal government has assumed among us. It is a well-timed publication; but one of far more than temporary interest.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

INDEX TO ROLLS OF PARLIAMENT, by Strachey, Pridden, and Upham. Folio, 1833.

ANTHROPOLOGICAL REVIEW. Nos. 1, 2, 3.

GARMARTH DE MIRACULIS MORTUORUM. Dresden, 1708. 4to.

THOMAS BROWN'S WORKS. (4 vols. Dublin, eighth edit. 1779.) Vol. I. Wanted by Mr. Edward Peacock, Bottenford Manor, Brigg.

Notices to Correspondents.

Owing to the great number of Replies waiting for insertion, we are compelled to limit to them in the present number a portion of the space usually occupied by Notes and Queries.

MAGNA CHARTA. We believe facsimiles are to be purchased at the print-shops.

A 8-LYEN WEDDING is the twenty-fifth anniversary, on the Golden, & the fiftieth anniversary of the wedding-day.

THE THOUGHTFUL LEGENDS were written by the late Rev. Richard Harris Barham.

Ps and Qs. Our correspondent will find ample explanation in our earlier "Ns & Qs."

C. A. C. The *Isola*, of which M. Farre's inspired to become *Isola*, was I-Columbille, the *Isola* of Columbia of the Churches, one of the *Hebrides*.—For the musical accompaniments to Thomas Corneille's songs, consult "Pieces et à Music in Henry Lawes's *Agnes and Dialogues*, 1640, Two, and *The Voyages*," fol. 1633.

CONGRU. There is no General Index to the Novels and Miscellaneous Writings of Sir Walter Scott; nor have the proverbs that occur in his works ever been collected.

H. W. C. The quotation is from Dryden's "Palamon and Arcite," book iii. near the conclusion.

G. The Rev. Andrew Gray published in 1800 *The Mystery of Faith Opened up*, which has been misnamed in your catalogue.

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LONDON, SATURDAY, JUNE 1, 1867.

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Notes.

SHAKESPEARE ILLUSTRATED BY MASSINGER AND FIELD.

While journeying, I have refreshed myself by dipping into Massinger, and some of the jottings resulting therefrom may interest your readers; that is, provided the coincidences to be mentioned have not been previously remarked on—a matter on which I am doubtful, as I have now nothing but an unretentive memory to refer to.

1. In *Timon* the Cupid of the masque speaks, according to the old copy, thus—

"There tast, touch all, pleas'd from thy table rise:
They only now come but to feast thine eies."

Now while Warburton's remarkable emendation of this needs, in its essentials, no confirmation, I do not know that it has been noticed that Massinger, in his *Duke of Milan*, conveys the same thought in almost the same words, and does not even forget the masque (Act I. Sc. 3):—

"2nd Gent. . . . All that may be had
To please the eye, the ear, taste, touch, or smell,
Are carefully provided.

"3rd Gent. There's a masque."

Guided in part by this, I would vary a little from Rann's variant, and for—"touch, and smell pleas'd" read—

" The ear,
Taste, touch, smell, {all-pleas'd} from thy table rise,"
 {all pleas'd}

all-pleas'd being equivalent to wholly or altogether pleas'd. My reasons are, first, that it is a common typographical error to omit one of two words which, like "smell" and "all" have similar finals; secondly, because "all" is apparently the word which is to contrast with "only" and "but"; and thirdly, because Massinger adopts it, though (it may be) in a somewhat different sense.

2. In *Pericles* (Act II. Sc. 2) Simonides answers his courtiers with—

"Opinion's but a fool that makes us scan
The outward habit by the inward man."

In *The Fatal Dowry* (Act IV. Sc. 1), Field makes the foolish coxcomb, Novall junior, say—

" . . . For, even as the index tells us the contents of stories, and directs to the particular chapters, even so does the outward habit, and superficial order of garments (in man or woman) give us a taste of the spirit, and demonstratively point (as it were a manual note from the margin) all the internal quality and habilitment of the soul"

Here, besides the other coincidences, the word "scan" has given rise to and been amplified into the thoughts—"as the index, &c." and—"as it were a marginal note." Indeed the closeness of the quotation is such as to strengthen the belief that *The Fatal Dowry* was an early piece, and induce us to conjecture that Field purposely reminded the audience of a saying well known to them, with the double intent of expounding more clearly the character of Novall, and making his opinions a greater source of laughter. So Massinger in *The Roman Actor* (Act II. *ad f.*) imitates an easily remembered coarse and forcible passage in Dekker's *Knight's Conjuring*. Or is it lawful to conjecture that Field might be only making use again of his own? The comic scene preceding that in which Simonides appears is, I think, only in imitation of Shakespeare's manner.

It is curious that both Field and Geo. Wilkins, in his novel of *Pericles*, make use of the phrase, "outward habit," and yet give the meaning which Simonides intended to give, but which, according to the present reading, he contradicts. This coincidence is not fatal to the ingenious conjecture of my friend Captain Crawhall, who would transpose "outward" and "inward" (see "N. & Q." 3rd S. viii. 42), for the rhyme and rythm may have hidden a player's error, as it has done a printer's, but it (and it alone) has caused me to doubt the change, and it is for this reason that I now submit another conjecture, though I know not that I prefer it. Opinion is often used in Shakespeare for an obstinate, unreasonable, and sometimes superficial belief or estimation in implied or expressed contradistinction to the results of true and considerate thought, and hence it combines well with epithets such as false, rotten, and the like. As examples, take audacious with-

Troilus and Cressida (Act III. Sc. 1)—

"My disposer Cressid."

ought to be no difficulty in understanding primary sense of this phrase. Paris is the gallant of Troy, and speaks of Cressida in exaggerated style of his counterparts of the bethan day, and exaggerates the more in he is aware of Pandarus's belief in the superlence of Cressid's beauty. Hence he is her knight taken by force of beauty, or a bond-, acting not according to his own free will, t her absolute disposal. Probably she called her Obedience, or simply her servant. That as Helen's quasi-husband was no bar to this. assinger we constantly find "disposer" used imilar sense. In *The Bashful Lover* (Act I.), Matilda says—

"I am not the disposer of myself;
The duke my father challenges that power."

The Bondman (Act V. Sc. 1), Archidamus to his daughter Cleora—

"Thou art thine own disposer."

Cæsar, in *The Roman Actor*, exclaims (Act V.)—

"Are we the great disposer
Of life and death, yet cannot mock the stars
In such a trifle?"

though he does not call Domitia his dis-, he calls her (Act III. Sc. 2)—

"My glory!
My life! Command! My all!
nitia. As you to me are."

also *The Duke of Milan* (Act III. Sc. 1, arles.") At the same time it is pretty evi- from the unsuspecting manner in which arus harps upon the term, that Shakespeare, suo, intended to suggest an equivoue, and iply that, as Ulysses afterwards tells us, Cres- manner and style of beauty "disposed" one in nerriest Elizabethan sense of the word; that at she was a Cleopatra without her majesty, who had a language in her eye, her cheek, ip, nay, whose foot spake. Paris the rake, Ulysses the observant man of the world, both rstood her at a glance, and so does Diomed, lant in the camp and in the chamber, who ight and also leer, and who rises on his toe, is of loving well composed; but the rest are ved, and among them the heroic-minded, ery youthful Troilus.

The Winter's Tale—

"I would Land-damn him."—Act II. Sc. 1.

some years I felt confident that the true word Lent-damn. Since my eye, however, fell Anne Page's—

las, I had rather be set quick i' th' earth, and d to death with turnips" (Act III. Sc. 4)—

I have doubted my attempt, for the mention by Mistress Anne of the punishment of being partially buried alive shows that it was commonly known. If too I remember rightly, it was known to the buccaneers, and probably, therefore, commonly known before their time. In Massinger's *Virgin-Martyr* (Act V. Sc. 1), Theophilus, enumerating the number and tortures of the tortured Christians, says—

"Two hundred rammed i' th' earth
To the armpits, and full platters round about them,
But far enough for reaching."

From this land-ram might be suggested, but I am now inclined to believe that the true word is "land-dam." This seems to explain why "land" is used instead of "earth," and obviates the objection that "land" suggests, and seems intended to suggest, its contrast word "water." Earth-dam would have been ambiguous, because water-dams are generally built of earth; but land-dam may well express one dammed up in land or dry earth away from water. A playhouse transcriber or printer would never think of the meaning, but only of the sound, and it may be observed that the word damn occurs in the previous line.

BRINSLEY NICHOLSON, M.D.

QUEEN HENRIETTA MARIA'S PILGRIMAGE TO TYBURN.—The following allusion to this circumstance occurs in—

"The Progresse of Divine Providence set out in a Sermon preached in the Abbey Church of Westminster before the House of Peers, on the 24th of September, 1645 By William Gouge, one of the Members of the Assembly." 4to. London, 1645:—

"Others they either enjoyn or perswade to whip their naked backs with scourges of cords, wyers, and sharp rundalls till the bloud run down Others must lie in shirts of hair-cloth. Others go bare foot and bare legged to such and such shrines. Others undertake long pilgrimages to remote lands; nay, they stick not to send a Queen to Tyburn upon penance."—P. 21.

E. R. BUC.

In the *King's Cabinet Opened* there is a copy of instructions given by Charles I. to Dudley Carleton, sent in 1626 on an embassy to France to explain the reasons for the dismissal of the queen's French attendants. Charles justified the dismissal as an act "which," he says, "I must doe if it were but for one action they made my wife doe, which is, to make her goe to Tyburn in devotion, to pray, which action can have no greater invective made against it then the relation." (London, 4to, 1645, p. 35.) JOB CRUWNE.

[In our last volume (x. p. 209) Mr. Waylen will find we printed the curious quotation from Sir W. Waller's *Recollections*, which he has again forwarded to us; and at p. 274 some further notes on the same interesting historical point, the truth of which is strongly confirmed by the contemporary allusions so kindly furnished by our present correspondents.—ED. "N. & Q."]

COLONEL JOHN BURCH.—I am informed that the Camden Society is about to publish the autobiography of Colonel John Burch, *temp.* Great Rebellion. May I ask to be informed whether this gentleman is identical or in any way connected with Colonel John Burch of Gidea Hall, Romford, who died in 1668, and was buried in Romford church? I have a few notes of Colonel Burch of Gidea Hall from the Romford registers, &c., and should be happy to lend them to the editor of the autobiography if his Colonel Burch should turn out to be my Colonel Burch.

E. J. S.

"THE EAGLE OF THE GERMAN EMPIRE."—An interesting paper with this title appears in the *Cornhill Magazine* for May. I think some other statements in it require examination; but I wish here to notice what follows:—

"The Emperor Otho IV. also carried an eagle . . . and in a similar way, on the summit of a tall staff, placed in his own war chariot at the battle of Bonvines, the 27th July, 1214: *Aquilam deauratam super draconem pendentem in pertica longa erecta in quadriga*. The addition of the serpent suspended beneath the imperial eagle . . . is very interesting; for, although it seems never to have been noticed, the serpent, no doubt, was borne in commemoration of the annexation of the principality of Milan to the empire by Otho III. in 996, when he took the town and proclaimed himself King of Lombardie."

I need not dwell upon the fact that *draconem* in heraldry does not mean serpent; nor upon the other fact that the coat of the Visconti does not show a dragon.

Otho, first of that name, of the Visconti, gained his curious coat at the siege of Jerusalem under Godfrey of Bouillon. Favyn gives a full account of the circumstances in book iii, chapter 2. Now Godfrey took Jerusalem from the Infidels on July 15, 1099. The reason, therefore, why the supposed origin of the serpent in the position mentioned in the *Cornhill Magazine* "seems never to have been noticed," is quite plain.

D. P.

Stuarts Lodge, Malvern Wells.

"IL Y A FAGOTS ET FAGOTS."—This well-known expression of Molière (*Le Médecin Malgré Lui*, i. 6), which has become proverbial in France, I have always thought to be an original idea. May it, however, not be traced to Cervantes (*Don Quixote*, chap. iv. p. 47, ed. Leon de Francia, 1736), where we have a conversation between the barber and Sancho Pança? The passage to which I refer is—

"Vuestra Merced mire como habla, Señor Barbero, que no es todo hazer barbas, y algo va de Pedro à Pedro."

"Master barber, beware what you say, for shaving of beards is not all, there is some difference between Pedro and Pedro."

Molière, no doubt, drank from every spring to which he had access, and was, what Plato (*Phædr.*

c. ii.) says of Socrates, a vessel which was continually filled with water flowing from different springs, with which he refreshed the public; but if the germ be found in Cervantes, in this case at all events Molière has improved on the original, as he no doubt often does. Thus, take the expression—"Nemo impetrare potest a papa bullam nunquam moriendi"—and see it become a French proverb in his hands (*L'Etourdi*, ii. 4): "On n'a point pour la mort de dispense de Rome."

Who is the author of this mediæval expression which I have quoted?

C. T. RIMAGE.

BULL OF THE IMMACULATE CONCEPTION.—A gigantic achievement by a solitary individual, unaided by fortune or commerce, deserves a record. The Abbé Sire, of the Seminary of Saint Sulpice, undertook to procure translations of the Bull of Pius IX. on the Immaculate Conception in all languages of the world. In the short space of six years he has accomplished this astonishing undertaking. He has actually collected 300 translations of the Bull, which is very long, all made by men well acquainted with the several languages, signed and approved by the ecclesiastical authorities of the various countries, and in several instances ornamented with appropriate designs by able artists. These translations form nearly eighty volumes in quarto, which contain about twenty thousand pages.

The translation into the language of Corea was made by the coadjutor bishop, Mgr. Davalay, who with the vicar apostolic and seven priests was martyred there in March, 1806. The magnificent panegyric pronounced on Mgr. Davalay in the great festival at Amiens in February last, attended by twenty-two bishops, eight hundred priests, and about fifteen thousand people in the cathedral, by Mgr. Mermillod, coadjutor of Geneva, has been published, and the above is extracted from a note at p. 30.

F. C. H.

Queries.

INSCRIPTIONS ON BELLS AT ST. ANDREWS.

In the tower of St. Salvator's Church at St. Andrews are two bells, one the original bell of the church, twice recast, the other a re-casting of the bell of the chapel of St. Leonard's College, which had probably been removed to St. Salvator's tower, when St. Leonard's College was united to St. Salvator's in 1727. The inscription on the elder of the two bells is:—

"SANCTUS . JAC . KENNEDUS . EPISCOPIUS . ST . ANDREÆ . AC . FUNDATOR . COLLEGII . STI . SALVATORIS . ME . FECIT . FIERI . ANNO 1460 . KATHARINAM . DOMINANDO [figure somewhat like a shoe] D . JAC . HAD-

TINUS . EJUSDEM . COLLEGII . PREPOSITUS . ME . REFECIT . A.D. 1609 . ET . D . ALEXR . SKENE . EJUSDEM . COLLEGII . ME . TERTIO . FIERI . FECIT [another quaint figure] . JOHN MEIKLE . ME . FECIT . EDINBURGI . 1686."

The inscription on the other bell is —

"ME . ELIZABETHAM . LEONARDINAM . ANTE . BIS-CENTUM . ANNOS . GANDAVI || FACTAM . ET TEMPORIS . INJURIA . DILAPSAM . COLLEGE [sic] LEONARDI . IMPENSIS . REFECIT . ROBERTUS MAXWELL . ANNO 1724 . E. O R."

For about twenty years past, the youths of the United College of St. Salvator's and St. Leonard's have been in the custom of taking a holiday in February to celebrate "Kate Kennedy," whom they assume to have been a near relative of the bishop who founded the college, as well as the collegiate church of St. Salvator's. There are obscure reminiscences of the same custom as practised between fifty and sixty years ago; and it may have been practised earlier, but of this there is no evidence. The professors being opposed to "Kate Kennedy's Day," the young men, on a principle of contrariety, are continually going to more and more expense in fancy dresses, banners, &c. wherewith to grace the occasion, and Kate herself is becoming yearly less of a myth and more of a reality. It is now set forth that Kate was a daughter of the bishop, although nothing can be more unlikely, as there is no personage of the middle ages to whose correct morals and exemplary life we have stronger testimony. (See Crawford's *Officers of State* and authorities quoted there.) The whole notion and the holiday have no other foundation whatever than the solitary word "Katharinam" occurring in the inscription on the bell.

It is the desire of several persons in this venerable city, myself included, to submit the two inscriptions to the gentlemen who occasionally write upon bells in "N. & Q.," and through "N. & Q." to others, with a view to bringing out a sound as well as impartial opinion on the meaning of the ungrammatical expression, "Katharinam nominando." Bells, as a department of ecclesiology, has been deeply studied in England, and not at all in Scotland, and it may therefore be expected that more than one gentleman in the South will be able to pronounce authoritatively on all that is implied in the names given to the two bells, for the satisfaction of us less enlightened people in the North. R. CHAMBERS.

St. Andrews.

SIR THOMAS BROWNE'S "RELIGIO MEDICI." —

1. Was any edition of the *Religio Medici* published between 1645 and 1656? If so, where is it to be seen? 2. Where can a copy of the edition published in 1754 be seen? W. A. G.

Hastings.

PORTRAIT OF SIR R. AITON.—Can any of your readers inform me if any portrait of Sir Robert Aiton exists in any London collection? He was Secretary to the queens of James I. and Charles I., and died in the palace of Whitehall. His monument and bust, in bronze, are in Westminster Abbey. SCOTUS.

LEWIS ANGELONI: UGO FOSCOLO.—I trust that some of your readers will be able adequately to answer the following questions:—

1. Luigi Angeloni, an Italian exile, and an eminent publicist, undeservedly but little known, passed the latter years of his life in London in extreme poverty; and is said to have died in a workhouse. Is this true? And if so, when, and in what workhouse did he die?

2. Who were his friends, English and foreign, in London?

3. In whose possession are his unpublished writings, and a portion of his correspondence?

4. Which is the house in South Bank, Regent's Park, once possessed and inhabited by Ugo Foscolo?

5. When and where was the library of Mr. Wilbraham sold, which was of so much assistance to Foscolo in his studies and researches?

6. Who (in England) is known to possess autographs and unpublished MSS., or portions of the correspondence, of Ugo Foscolo?

7. Who (in England) is supposed to possess inherited MSS., or portions of the correspondence, of Count Santorre di Santarosa? V. N.

BELL-RINGING CLUB.—Can anyone tell me what is the title of a book which gives an account of an amateur bell-ringing club that existed at Cambridge in the reign of Queen Elizabeth (it may be a little later), whose members were undergraduates of that university? The book I inquire about I saw some few years since in the university library. It might have been a history of the town or university, but I cannot be sure of this; all I am certain about is its being quite an old work, and that the club I mention met for practice in the tower of St. Botolph's church (near the Pitt Press), and that in that ancient tower the art of change-ringing was discovered.

J. GODSON, B.A.

St. Paul's, Warrington.

DUKE OF BOLTON.—Can any correspondent help me to discover in whose hands the undermentioned oil-painting is now to be found? It no longer exists in the parlour at Keston Cross, nor are any traditions there as to its removal between

[* A valuable portion of the library of Roger Wilbraham, Esq., containing all his rare articles in Italian literature, was sold by Mr. Evans of Pall Mall on the 10th of June, 1829, and five following days.—Ed.]

1826 and this date. It is thus described in Hone's *Every-Day Book*, 1826:—

"A parlour for the accommodation of private parties, has an oil-painting of the old Duke of Bolton, capitolly mounted, in the yard of his own mansion, going out attended by his huntsman and dogs."

E. W.

APPEAL FOR CAMERIA.—Can any of your readers give me a clue to the authorship of a little 27-page pamphlet which bears the following title?—

"An Appeal to the Public on Behalf of Cameria" (*America*), "a Young Lady who was almost ruined by the Barbarous Treatment of her own Mother. London: Printed in the Year 1781."

The prefatory notice is as follows:—

"The following piece appeared in the *Edinburgh Evening Post* of the 4th of March. As it bears a lively resemblance to the manner of the late admirable DEAN SWIFT, and contains some striking allegorical passages, it is hoped that it will afford the Reader some rational entertainment."

I have not been able to find any mention of it in any work on American bibliography, or catalogues of books relating to America. R. C.

Cincinnati, Ohio, U. S.

PORTRAIT OF CHENEVIX, BISHOP OF WATERFORD.—May I inquire whether any of the correspondents of "N. & Q." could inform me of the existence of any portrait of the above ancestor of the writer, so well known as the friend of Lord Chesterfield and by his lordship's letters to him, chiefly on Irish affairs. I am not aware of any in existence, except a small one of about a foot square, lightly tinted, in my possession, and a miniature. I was reminded of the subject by seeing Gainsborough's fine portrait of Lord Chesterfield, from Lord Stanhope's collection, among the historical portraits now at Kensington.

Still more should I be obliged if anyone would bring to light for me any of the bishop's letters to the earl. They may have been destroyed at once, or may still exist in some family archives, and would be to me of no slight value.

FRANCIS TRENCH.

Islip Rectory.

"CONSPICUOUS FROM HIS ABSENCE."—Who can tell upon what occasion Lord Russell uttered this famous dictum? In all probability it was delivered as a quotation, for I have met with the following anecdote in a French periodical:—

"In 1815 the artist Isabey was commissioned to paint a picture representing all the members of the Congress in assembly. Lord Wellington desired to see the painter. 'Sir,' said he, 'for a thousand political reasons you must understand that mine ought to be the principal place on your canvas.' On his side, Prince Talleyrand managed to have an interview with the artist. 'My dear friend,' said he to him, 'for your interest as well as mine, I wish you to make me, the representative of France, the chief personage in your picture. If not, leave me out altogether; then my absence will be remarked'—'omettez-

moi tout à fait; alors mon absence sera remarquée.' Isabey was at a loss how to reconcile these two requirements. Behold how he cut the Gordian knot! He exhibited Wellington entering into the hall of conference, where all eyes were turned towards him. He was able then to say that he was the hero of the scene. As a Prince Talleyrand, he represented him sitting in an arm-chair ruling the members of the Congress, having, in fact, the place of honour. The two competitors were equally satisfied. At the same time one point dissatisfied the British Duke. M. de Talleyrand's was a full-face, and his only in profile. Consequently the French diplomatist occupied a greater space on the canvas. 'Sir,' cried Isabey, 'your profile resembles that of King Henry IV., the most popular monarch of France; so that I could not resist presenting it to the admiration of faithful royalists.' This flattery answered so well that the Duke of Wellington purchased a copy of the picture, and it is now carefully preserved by his noble family at Apsley House."

What a libel on our high-minded Duke, who was far above such paltry jealousy! C. P. T.

CUSTOM OF COMMENCING BUILDINGS AT THE NORTH-EAST CORNER.—The Rev. W. Ellis, in his recent work, *Madagascar Revisited*, states in a note to the account, by a native Christian, of the erection of the great palace of Queen Alakarabo—"a noble and wonderful building"—that "the customs of their ancestors require the Hovas to commence the building of a house by fixing, with many ceremonies, the post at the north-east corner."

It has been customary from time immemorial among the fraternity of Freemasons, when called upon formally to lay the foundation stone of churches and other public buildings, to place it, "with many ceremonies," at the north-east corner. The existence of the same practice amongst the natives of Madagascar is a curious coincidence.

Is anything known of its origin in that island, or if it prevails amongst the various tribes on the African continent? Which of our ancient chroniclers first notices the custom in England?

I remember to have somewhere read of instances where, at the commencement of erecting a cathedral or parish church, several stones were placed by various eminent personages, who deposited thereon their offerings towards the work.

WILLIAM KELLY.

Leicester.

FLORENTINE CUSTOM.—On the vigil of Good Friday, immediately after the singing of the Miserere, the seats and walls and altar-rails are struck with wands, and the noise is kept up till the altar-tapers are lit, and another service is commenced at the altar—for the Miserere is not chanted at the altar, but by the choir—at a desk in the middle of the church. The service is very solemn and interesting, but I could have dispensed with the noise, which was most horrible. What does it signify? The Jews have a similar custom in honour of Haman. Is the Catholic custom in

honour of the archtraitor Judas? Will F. C. H. oblige by an explanation? The Florentine wands are all cut or carved in corkscrew fashion, and the itinerant vendors make a good thing by the sale.

J. H. DIXON.

Florence.

THE FRENCH ARTICLE IN THE THIRTEENTH CENTURY.—In a recent number of *The Athenæum*, the reviewer of Wright's recently-published edition of Pierre de Langtoft's *Chronicle* quotes from the editor's preface as follows:—

"Curiously enough, the name of the Supreme Pontiff is always treated (either by Langtoft or by his copyists) as if he were a female, *la Pape*."

On this the reviewer remarks:—

"For our part we see nothing at all curious in this, so far as Langtoft or his copyists are concerned, or other French writers of the same or an earlier date. A like combination is not uncommonly found. Benoit, for example, speaks of *la Deus* (God); and *la rei* (the king), *la Mahom* (Mahomet), with many similar instances, are to be met with."

The question I wish to ask is, whether there is any authority for the assertion that *la* was ever used in old French as the masculine article? It appears from Fallot's *Langue Française au treizième Siècle*, that *le* was, in the dialect of Picardy, often used for both masculine and feminine, but that neither in that nor the Roman dialect was *la* used for *le*. He does, however, show that the combination *la rei* might occur, as "*Por la terre, la (celle de) rei, et la (celle de) Monsire Edward garder.*"

Here of course *la* is used for the demonstrative, and by ellipsis (*very* common at the time) of the preposition, has the appearance of a feminine article before a masculine noun. Perhaps some correspondent can refer to Benoit, and confirm or complete the reviewer's dictum on this curious point.

LETHREDIENSIS.

Kildare Gardens.

ABBÉ GRANT.—Can any of your correspondents favour me, through your columns, with particulars respecting an "Abbé Grant," whom I find mentioned, in a MS. Tour in Italy in 1772, as resident at Rome, and acting as a kind of friendly cicerone to two English travellers? From the language used respecting him, I conclude him to have been a Jacobite of some note. IERMAN MERIVALE.

GRIFFIN.—Of late years, most people have become aware that *griffin* is Anglo-Indian for a Johnny Raw or Freshman. But is its derivation ascertained? I ask because it was similarly used by Beaumont or Fletcher. In *The Honest Man's Fortune* (Act III. Sc. 1, vol. iii. p. 389, ed. Dyce), Veramour says, according to the folio:—

"Doves beget doves, and eagles eagles, Madam: a citizen's heir, though never so rich, seldom at the best proves a gentleman; the son of an advocate, though dubbed like his father, will show a relish of his descent, and the father's thriving practice," &c.

But Dyce's MS. copy, licensed by Sir Henry Herbert in 1624 (a copy which bears some marks of revision by the authors), instead of "proves a gentleman," reads "proves but a *griffin* gentleman."

Some might incline to the belief that it is a corruption of *griffe*, a graft, implying a new shoot set in an old stem. But not to dwell on the fact that the Anglo-Indian *griff* is known to be a contraction of griffin, and that this latter is at least of the age of James, the metaphor would be most inappropriate: for a *griff* is a good shoot impeded to a bad stem. Was there any newly established honour, in which a griffin or dragon was an heraldic device? Or can it be that it was a gird at the provincial and rustic Welsh armiger, rich in pedigree but poor in wealth, and low in social station? From various Elizabethan phrases and passages, the Welshman seems to have been common game. Compare also "Croggen," of which Drayton (quoted by Nares) says:—

"Nor that term *Croggen*, nickname of disgrace,

Used as a bye-word now in every place,

Shall blot our blood, or wrong a Welshman's name."

B. NICHOLSON.

West Australia.

LLANIDLOES CHARITIES.—Wanted some account of the persons—more especially the dates of their wills—who made the bequests contained in a particular of charities bequeathed to the poor of the parish of Llanidloes, Montgomeryshire. The individuals are—

(a.) David Lloyd, D.D., who by his last will and testament, &c.

One of the wardens thinks that this person is no other than Dean Lloyd of St. Asaph—rather inconsistent with the epitaph preserved in wood; also the title differs.

(b.) Evan Glyn of Glyn, Esq.

(c.) Jenkin Bowen of Milford in the co. of Gloucester, D.D.

(d.) Catherine, daughter of Sir John Witherong, Bart.

The churchwardens have applied to the Charity Commissioners, but the secretary could give them no information as to the time when the bequests were made. If you advise applying to Doctors' Commons, please indicate the usual method of application.

The date of the death of Commander Ingram (mentioned in O'Byrne's *Naval Biography*, p. 566.)—I think he was alive in 1800 or 1861—and what family did he leave?

E. H.

MICHAEL ANGELO'S "LAST JUDGMENT."—I have in my possession an old print of the above, of which I should be glad to ascertain the date. It measures only 12 inches by 9, but is singularly clear in all its details. At the bottom of the print, on a small label, is inscribed "Johan Wiring cœlavit," and at the top, in a plain

oval, is a three-quarter-face portrait of Michael Angelo, in a fur cap, circumscribed —

"MICHAEL ANGELVS BONATORVS PATRICIVS FLORENT.
AN. AGENS. LXXIII."

S. L.

COMMANDER OF THE "NIGHTINGALE." — *Mémoires d'un Protestant condamné aux Galères, pour Cause de Religion, &c. &c.*; republished by Michel Lévy, Frères, 1805. In this work (see from p. 169 to p. 186) is the account of a remarkable sea-fight, which took place off Harwich, September 5, 1708, between the British frigate *Nightingale* (convoy to a fleet of merchantmen from the Texel) and several French galleys from Dunkirk, under the command of the Chevalier de Langeron. The gallant resistance of the *Nightingale*, which held out against such very superior force till the safety of the merchantmen had been secured, is given with great spirit by Jean Marteilhe (the "Protestant condamné aux Galères"), then chained to the oar on the Chevalier de Langeron's own galley. He also relates the astonishment of the French officers on discovering—when at length the *Nightingale* had been boarded, and her commander taken—that their prisoner was "un petit bossu!" He was treated by the Chevalier de Langeron and his officers with all the courtesy and consideration his skill and courage deserved, but Jean Marteilhe regrets that the name of the brave English captain had escaped his memory. Are there any means, whether through the Admiralty records or memoirs of the day, of supplying the deficiency?

NOELL RADECLIFFE.

PARSONS FAMILY. — My attention has been accidentally drawn to some memoranda of a family of Parsons in an early number of the *New England Historical and Genealogical Register*, and as the article in question is a sad medley of various totally different families, some notice of the name may be of service to your Transatlantic colleague.

A Buckinghamshire family (baronets), now extinct, bore, azure, on a chevron argent, between three oak leaves or, as many crosses gules.

Distinct families of the name, with different coats of arms, were established in Herefordshire, Gloucestershire, and in Sussex; and at Milton, co. Oxford: from the latter a family in Barbadoes is said to descend. But the family referred to among the early settlers in New England (whose arms are correctly given in the *N. E. Register*) descends from the family of Parsons of Black Torrington, near Highampton, Devonshire, who appear to have been allied by marriage to the Giffords, Monks, Mathews, and other leading names of that county. Of this family was Sir John Parsons, Lord Mayor in 1704, and Sir Humphrey Parsons, who held the same office in 1730, and who both bore the same arms. A tombstone

(engraved with the same arms and crest) to the memory of John Parsons, Esq., of Bere, with the date 1675, was recently removed from the churchyard of Black Torrington to the adjacent school-house by the vicar.

The Irish family may possibly derive from the foregoing, but, according to the *Pearage*, they have borne within the last forty years two entirely different coats, and neither of them that of the Parsons of Black Torrington. A.

EFFIGY OF JOHN PORTER. — In the picturesque church of Claines, Worcestershire, there stood formerly a tomb, surmounted by a fine, recumbent, life-size figure, clad in legal robes of the time, and designated in the quaint inscription round it as "John Porter which was a lawyer. 1577." At some period this monument was ejected from the church, and placed against the outer wall at the east end. It is now immediately under the eaves, and is exposed to constant injury from damp and wet; not alone the drippings of the roof, but the draining of the soil, for the churchyard is situated on a slope, rising considerably near that end of the church, and the base of this rare old monument, in its degrading exile, is far below the level of the highest ground. The limited space allotted to it does not admit of the figure retaining its original position, so that instead of being recumbent horizontally it faces the spectator, and appears to be resting on the left side. When Nash compiled his history of the county, this venerable memorial was in its proper place, *within the church*, and in perfect condition, as shown by an engraving in the work. Since its removal (apparently) it has sustained the loss of an arm and a leg. Perhaps some of your Worcestershire readers may be able to say at what date, and by whose authority, this act of Vandalism was perpetrated. C. L.

QUOTATIONS. — Can any kind friend spot the following? —

"Be wise, discreet, of dangers take good heed;
Be cautious, and you cannot but succeed;
Shun all rash acts, let moderation mark
Each enterprise on which you may embark;
And from your minds ne'er let there be effaced
The old yet sterling proverb, 'Haste makes Waste.'"

"Whether old friend or new,
Shy friend or true,
This book is for you."

H. G. B.

THE REAL RIDE TO YORK. —

"Mr. Richard Turpin rode many miles from the time he left the cradle till he reached the gibbet, but he never rode from London to York, nor, in fact, did any one ever accomplish that extraordinary ride. The myth is, however, founded on a real incident. In 1676, one Nick, a robber haunting the road between Chatham and London to rob sailors returning to town with their pay, and Kentish traders on their way to London, plundered a traveller at four o'clock in the morning on the slope of Gadshill, the spot immortalised by Shakespeare, and for

ever associated with Falstaff's delightful poltroonery. Being on a blood mare, a splendid bay, Nicks determined to prove an *alibi* in case of danger. He rode off straight to Gravesend; there detained an hour for a boat, he prudently baited his horse; then crossing the water, he dashed across Essex, full tilt to Chelmsford, rested half an hour, and gave his horse some balls. Then he mounted and flashed on to Bramborough, Bocking, and Wetherfield, fast across the downs to Cambridge; quick by byeroads and across country, he slipped passed Godmanchester and Huntingdon to Fenny Stratford, where he baited the good mare, and took a quick half-hour's sleep. Then once more along the North-road till the cathedral grew up over the horizon larger—larger, and whiz—he darted through York gate. In a moment he had led the jaded mare into an inn stable, snapped up some food, tossed off some generous, life-giving wine, and in a fresh dress—say green velvet and gold lace—strolled out, gay and calm, to the Bowling-green, then full of company. The Lord Mayor of the city happening to be there, Nicks sauntered up to him and asked him the hour. 'A quarter to eight.' 'Your most obedient.' When Nicks was apprehended and tried for the Gadshill robbery, the prosecutor swore to the man, the place, and the hour; but Nicks brought the Lord Mayor of York to prove an *alibi*; and the jury, disbelieving in Sir Boyle Roach's bird anywhere out of Ireland, acquitted the resolute and sagacious thief. — Dickens's *All the Year Round*. — *Standard*, May 23, 1867.

A story told in *All the Year Round* and copied into *The Standard* is necessarily on its way to a place in newspaper history. Some parts of it look "unhistoric." Fenny Stratford is not in a short cut from Huntingdon to York; and though travellers in 1676 frequently rode with saddlebags, highwaymen did not; and a dress of "say green velvet and gold lace" would have been a serious impediment to fast riding. Did Nicks carry the change with him, or have it made by a fast tailor, or buy it ready made? When and where was he tried, and who was Mayor of York at the time? These and other questions occur to me; and as I wish to search the evidence, and separate the mythic from the historic, an answer to them, or any reference to original authorities, will oblige.

FITZHOPKINS.

Garrick Club.

[The same story has been told of William Nevison, alias "Swift Nick," who was executed at York on May 4, 1684. See "N. & Q." 2nd S. ix. 386, 433; x. 338; Gent's *History of York*, p. 227; and Macaulay's *History of England*, i. 381.—ED.]

BALLADS ON CAPTAIN JOHN SMITH.—A certain Captain John Smith, an officer in the army of the Parliament, was accused of negligence; and thus being indirectly the means of the murder of Lieutenant-Col. Rainborowe at Doncaster, in October, 1648. He says, in his *Vindication*, that his enemies "have caused Ballads and Songs to be made of me, and sung up and down London streets." I should much like to see some of these. Can anyone direct me to copies in print or manuscript?

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SONG.—I came across a song a few days ago, of which I append the words. I was told that it is a fragment of a song frequently sung by the Newcastle pitmen. The melody, as I heard it, is very quaint, and also good, and has an ancient ring about it. Perhaps you or some of your readers can give the rest of the song, or anything of its history, &c.

"I saw a ship sailing on the sea,
As deeply laden as she could be;
But not so deep as in love I am,
For I care not whether I sink or swim.

"I leaned my back against an oak,
Thinking it was some trusty tree;
But first it bent, and then it broke,
And so did my false love to me.

"I put my hand into a thorn,
Thinking the sweetest rose to find;
I pricked my finger to the bone,
And left the beauteous flower behind.

"I wish, I wish, but 'tis all in vain—
I wish I had my heart back again;
I'd lock it up in a silver box,
And fasten it with a golden chain."*

C. L. AGLAND.

"UT POTIAR PATIOR."—An oil-painting, kit-cat size, representing a divine, in costume of the first half of the seventeenth century, has the above motto painted in white letters above the head. Can anyone throw light upon the subject?

The picture was found, some years ago, in an old farm-house in the Vale of Berks, and is supposed to have some connection with the old family of Fettyplace. The person represented has the mustachios, pointed beard, and falling collars of the period; and his hands hold a copy of *Vincentius Lirinensis*.

Speen Vicarage.

T. W. W.

Queries with Answers.

DR. W. PERFECT.—A week or two since, when looking over the contents of a London book-stall, I chanced to light upon a number of quarto and folio volumes all in MS. On making inquiries of the master of the stall, he told me he knew nothing about them except that they were written by "a Mr. Perfect," and he said he would let me have the fifteen volumes for half a sovereign. I bargained him, on principle, down to half a crown less, and told him to send me the books. I have not had time to more than dip into the fifteen volumes here and there. Almost all are bound in parchment, and consist for the most part of poems of a considerable length, epigrams, "im-promptues," &c. &c. Most appear, from notes appended to them, to have been published in

[* This song appears to consist of verses made up from several others, e.g. the second verse is from the exquisite Scottish song "Waly, Waly."—ED.]

various magazines or newspapers, and "The Kentish Muse" (what is that?) seems to have been largely favoured. The writer, as far as I can gather, was a Dr. W. Perfect, and the volumes all date about 1790. Can any of your readers supply me with any information with regard to this gentleman?

F. G. W.

Exeter Coll. Oxon.

[William Perfect, M.D., resided at Town Malling in Kent, and was celebrated for his successful treatment of cases of insanity, while his social and moral virtues gained him a wide circle of friends, more especially the esteem of the Ancient and Honourable Society of Free and Accepted Masons in that county. In 1766 he published *The Laurel Wreath*, being a Collection of Original Miscellaneous Poems on subjects Moral, Comic, and Divine, Lond. 2 vols. 12mo. He contributed several poetical pieces to the *Gentleman's Magazine* and other periodicals of the time. He died at Malling, much lamented, in July, 1809. His daughter became the wife of Mr. Sylvester Harding, the eminent engraver in Pall Mall.]

EARL OF DUNFERMLINE (EXTINCT).—The fourth earl was last seen in Scotland, charging by the side of the Viscount Dundee (Claverhouse) at Killiecrankie. They entered the smoke of the enemy's fire together, and Dundee was found dying on the field. Dunfermline escaped to France, and died at St. Germain, *s. p.* The title was settled by special patent on Seton of Barns, in default of direct heirs; and in 1715, Seton of Barns, styling himself Earl of Dunfermline, joined the Chevalier and proclaimed him James VIII. Can anyone inform me if this family is extinct, or if there has been any assumption of the title since 1715?

LECTOR.

[When James, fourth earl, died in 1694, he was under attainder, and his estates in possession of the crown. As he had no issue, the title became extinct. Mr. Speaker Abercromby was created Lord Dunfermline in 1839. Any claim of Seton of Barns was barred by the forfeiture, and was never recognised except at the court of St. Germain.

This branch of the family is also extinct, as was proved in 1840, when the late Lord Eglintoun was served "nearest and lawful heir male general of provision to George, fourth Earl of Wintoun."

This service, which was before a jury of many eminent lawyers, proceeded on the principle that the right to the honours was only in abeyance during the existence of the attainted earl, and the heirs entitled to succeed under the same substitution as himself. Accordingly, the right to the honours, which was merely suspended for a time, revived in the collateral branch of Eglintoun in consequence of the failure of all the prior branches in the direct Wintoun line. The evidence laid before the jury was privately printed, and we have no doubt that a copy could be procured by inquiry in Edinburgh.]

PATRICK ADAMSON, Archbishop of St. Andrew's, was born in 1536, and died in 1591. In the early

part of his life (from 1566 to 1573) he resided for some years in France. While in that country he wrote *Herod*, a Latin tragedy, said to be printed (in France?) in 1572. It is not included in the collection of his poems, published in 1619. As the terms "tragedy" and "comedy" were, at the date named above, sometimes applied to *poems* as well as dramas, I wish to know whether *Herod* is really a dramatic piece or play? Is it named in the French dictionaries of the theatre, or any bibliography relating to French books, printed in the sixteenth century? I have been collecting materials for a Scotch Biographia Dramatica, and would be obliged by receiving the desired information.

R. INGLE.

[We doubt whether the tragedy of *Herod* was ever printed. Mr. Halliwell (*Dict. of Old Plays*, p. 118) says it was written about the year 1572; and Mackenzie, in the *Writers of the Scots Nation*, iii. 365, informs us, that "whilst Adamson and his pupil were at Bruges, the massacre of Paris happened, and they were for seven months confined to a tavern, expecting every day to be massacred, during which time he wrote his poetical *Paraphrase upon Job*, and his tragedy of *Herod*, of both which he sent copies to Lyons and Paris to be printed; but the civil wars of France hindered them from being printed at that time, 1572. And probably they had never been printed, had it not been for a very singular discovery of the manuscripts by Dr. Henry Blackwood, who sent them over to Scotland to our author." Only the *Paraphrase on Job*, we suspect, was ever printed.]

MS. PLAYS.—Would you oblige me by answering two or three queries relating to the MS. Plays in the British Museum Library presented by Mr. Patmore?—

1. "Conspiracy; or, The Wicklow Mountains," a Tragedy, by R. Pike, 1798.

2. Play without title (query, "Matilda," operatic drama), by Thomas Ingpen, 1801.

3. "Saturday Night," a Comedy, by T. Churchill.

4. "The Twins," a Comedy, by W. H. B. No date.

Could you give me any information regarding the respective authors which can be obtained from any letters accompanying the MSS.?

R. L.

[1. "The Conspiracy" consists of five acts. By R. Pike, Member of the Philomatic Society at Exeter, instituted April 4, 1798.

2. "Matilda?" in two acts. Thomas Ingpen, (of James Burrough's, Esq., 6, Fig Tree Court, Temple, & 5, Vale Place, Hammersmith. Received Oct. 19, 1801.

3. "Saturday Night," in two acts. A letter from T. Churchill, dated Jan. 17, 1800, requesting his Comedy may be perused.

4. "The Twins," in five acts. It is dated Dec. 1, 1792, but without name or initials.]

COUNT RUMFORD.—Where was Benjamin Thompson, better known as Count Rumford, born? Chalmers's *General Biographical Dictionary* (1816) says, in "New Hampshire, at the place formerly called Rumford, and now Concord." Maunder's *Biographical Treasury* (1866) says he was born at Woburn. Which is right?

JAYDEE.

[We find our statement (*anté*, page 288) that the title of Count Rumford was conferred on Sir Benjamin Thompson from his native place is not correct. We were misled by the notices of him in the *Gentleman's* and *European Magazines*, as well as by some of the biographical dictionaries. It appears that Benjamin Thompson was born at Woburn, Massachusetts, on March 28, 1752. At first he was a merchant's clerk, then turned to the study of medicine, and eventually became a schoolmaster at Rumford (now Concord) in New Hampshire, and capital of the state. Hence the title conferred on him by the Elector of Bavaria.]

STOURBRIDGE FAIR.—Where shall I find any account of Stourbridge Fair in mediæval and modern times? I know what is to be seen in Mr. J. E. Thorold Roger's *History of Agriculture*, vol. i. pp. 141-144.

CORNUB.

[There is an excellent historical account of Sturbridge Fair from the earliest time in the Appendix to the *History of Barnwell Abbey*, in Nichols's *Bibliotheca Topographica Britannica*, No. xxxviii. Consult also, *An Historical Account of Sturbridge, Bury, and the most Famous Fairs in Europe and America*, by Charles Caraccioli, Camb. 8vo; as well as *A Tour through Great Britain*, edit. 1769, i. 91-97, and "N. & Q." 2nd S. x. 41. There is much about this celebrated Fair in the *Addit. MSS.* (Brit. Mus.), Nos. 5813, 5821, 5822, 5843, 5845, 5847, 5852, 5881.]

Replies.

OBsolete PHRASES.

(3rd S. xi. 377.)

Taking these not in the order in which they are printed, but as the explanation of each occurred to me, I beg to offer the following suggestions as to their meaning:—

Babelards.—This, though an old, can scarcely be called an obsolete French word. In Boyer's *Royal Dictionary abridged, French and English*, London, 1728, you have—

"*Babil*, prating. *Babillard*, adj. talkative. *Chien babillard*, a hound that opens on a false scent (a babbling cur). *Babillard*, a babler, a blab; and in the case of a woman, a gossip. Lastly, the verb *Babiller*, to chatter."

To beat or pad the hoof, is also an old but not obsolete English expression, in the sense of walking. One of the minor punishments in our cavalry regiments is still called "pad drill"; where the

culprit for a certain time walks back and forwards on a limited portion of the barrack yard, carrying not only his own but also his horse's accoutrements.

Theudin, more properly *teutin*, is soft muslin. See Halliwell, *voce* "Tewed."

Pattacoon is an evident corruption of *petit coin*. *Champhire possel* would seem to be a corruption of *chamarre*, daubed, and *poussière*, dust.

Balatroon.—"Ballatron, a rascal, a thief." See Halliwell.

Pismire is an ant.—*Merry* has the sense of active, bustling, referring to the enjoyment derived from rapid motion or active occupation. You have the analogous phrase, "As merry as a grig" (cricket). *Jolly* is sometimes used in the same way, as for instance, "Jolly as a sand-boy," which is derived from similar movements of small insects found in sand.

"Come gentlemen, one bottle, and then we'll toss the stocking," means, one bottle more and then we break up. The allusion is to throwing the bride's stocking, at the close of a wedding feast.

Tickin shoes are slippers made of ticken, the stuff with which feather beds are covered. I have had a pair of cricketing shoes made of it. In France, slippers made of ticken are often worn under the wooden *sabot*; but such an article would be a luxury among the peasants and lower classes of the towns.

Crumpe-ring is a corruption of *cramp-ring*, a ring consecrated on Good Friday, and believed to be efficacious for curing the cramp. Similar rings, although unconsecrated, are still worn in many rural districts as a preservative against rheumatism.

"Constable with a back on his bill," is endorsement on his warrant. If this has been granted by the authorities of one county, a constable cannot execute it in an adjoining one until it has been backed by a magistrate thereof. The word *kill*, in the same quotation, appears to refer to the civil death of parties who are proclaimed outlaws.

Leva.—I have been unable to find any printed account of the rules of basset. But *levé* in French means a trick, and *lever* is "to turn a trick." An analogy may perhaps be found in cribbage: when either party makes thirty-one in the play, both turn down the cards they have used. RUSTICUS.

Pattacoon.—"Patacon, patacoon, a Spanish silver coin, worth 4s. 8d."—Meadows, *Spanish Dictionary*.

Balatroon.—"Baladron, a bragger, boaster, vaporor, bully."—*Id.*

Babelard.—"Babillard, a babler, tatler, prater, pratler, chatterer, jangler, word-monger; talkative companion; one whose tongue never lyes

[i. e. never is still], and yet he often lyes." — Cotgrave, *French Dictionary*.

I may add that I suppose the phrase, "Merry as a pismire," to be much the same as "Merry as a grig," i. e. as nimble as an ant or an eel, as the case may be. The force of *merry* used to be much the same as that of *lively* is now, as I have already stated in "N. & Q.," 3rd S. x. 516.

WALTER W. SKELAT.

Cambridge.

Ticken shoes = canvas slippers.

Crumpe-ring = *cramp-ring*: formerly a sovereign remedy for cramp and the falling sickness. Lord Berners, ambassador to Spain temp. Henry VIII., writes from Saragossa to Cardinal Wolsey: —

"If your Grace remember me with some crampe ryngs ye shall doo a thing muche looked for; and I trust to bestow thaym well, with Goddes grace."

As merry as a pismire. — In allusion to the bustling active motion of a swarm of ants.

Beat the hoof = "pad the hoof" of modern slang, i. e. to walk.

Champhire posset = samphire (*Crithmum maritimum*); grows on the sea-shore, has a piquant aromatic flavour, and is still in use as a favourite pickle.

Toss the stocken = stocking: an obsolete ceremonial at bridals. JOHN PAVIN PHILLIPS.

A backe on his bill. — Is not this (judging from the bull of the next line) a mere humorous inversion of "a bill on his back?" The bill being, of course, of that kind on which Rosalind quirks:

"With bills on their necks, 'Be it known unto all men by these presents.'" — *As You Like It*, Act I. Sc. 2, 108.

Crumpe-ring. — On the passage quoted, there is a long note in Dodsley's *Old Plays*, vol. x. p. 212 (ed. 1826). There the spelling is *cramp-ring*, which was a ring for curing the cramp. English kings consecrated these rings yearly. Sometimes, it seems, they were made out of old coffin-handles.

Merry as a pismire. — *Pismire* = ant: and the proverb is only another form of "Merry as a grig."

Beat the hoof = slang, "Pad the hoof," which Hotten explains, "to walk, not ride." Is the phrase equivalent here to "turn street-walker"? The context points that way.

Patacoon. — "A Spanish coin, worth 4s. 8d. sterling." See Nares under "Patacoon."

Babulards = French *babillards* = babblers.

Balatroon, from Latin *balatro*, a buffoon: Med. Latin. *balator*; Old French, *baladeur* and *baladin*. See *F. de*, *Satires* i. ii. : —

balatrium = *illegia*, pharmacopola,

balatrium, hoc genus omne," &c.

JOHN ADDIS, JUN.

lancx.

JUNIUS.

(3rd S. viii. 231.)

Mr. Phillips, of Cecil Street, Strand, extracted (December 4, 1767) a copy of the royal grant of Whittlebury Forest to the Duke of Grafton from the Rolls Chapel. Mr. BRUCE desired (3rd S. viii. 270) to know something about this Mr. Phillips. The following extracts from the *Grafton Papers* have considerable bearing on the subject:

"As Lord Temple was the owner of property closely adjoining the boundaries of the forest, and perhaps originally a part of it, it would be more likely that he was in possession of a copy of the grant, which may have been formerly procured for some purpose connected with the peculiar rights or privileges of the land in question, which had belonged, before the Reformation, to the monks of Suffield Abbey; and among the multitudinous contents of the Evidence-room at Stowe — the accumulation of nearly three centuries and several generations — it is not impossible but that such a document may still exist, although in my former researches I cannot now recollect having seen it there." — Vol. iii. p. cxxvii.

"Mr. Cotes only told me that I knew what I had received from your lordship before I left England; and that as to what had happened since, it was only what your lordship had supplied Mr. Phillips with from time to time, and he desired me not to write to Phillips, as he was very suspicious of his character." — Vol. iv. p. 16.

"Phillips was an attorney employed by Wilkes. He lived in Cecil Street, Strand." — Wilkes to Lord Temple, May 11, 1767. Note by Editor.

These extracts, joined with MR. HART's searches, prove that Lord Temple might have had occasion for a copy of the grant in question, and that a copy was extracted by an attorney with whom he had business relations. Might not Phillips have been Lord Temple's own man of business?

I perfectly agree with MR. HART (3rd S. xi. 101) that Junius will turn up one day in *proprid personâ*, and think that it will happen all the sooner if it be laid down as a canon that Sir Philip Francis was an unmitigated — when he claimed to have written the letters.

I believe that Guy Cooper was the Treasury employé who supplied Junius with information such as MR. HART suggests. Can any of your readers tell me where to find anything about his private life and connections?

JOHN WILKINS, B.C.L.

[Our correspondent should bear in mind that although the behaviour of Sir Philip Francis, when the authorship of Junius was mentioned before him was such as to leave the impression that he was not altogether displeased at "the soft impeachment," he never "claimed to have written the letters." Dr. Francis and his son Sir Philip owed everything to George III.; and the many well-informed students of the question who share the opinion of Mr. Taylor and Lord Macaulay that Francis was the writer of the *Letter to the King*, must admit that whatever be his merits as a political writer, his character as a man was thereby stamped with the basest ingratitude. — Ed. "N. & Q."]

FLINTOFT'S CHANT.

(3rd S. x. 206; xi. 267, 391.)

If I rightly understand the gist of the REV. HENRY PARR'S communication, it is to the effect that Flintoft's chant is *not old*, but that it is "from a harmony by Flintoft" by the late Dr. Crotch. MR. PARR says that he has "not met with an old copy," and he refers to several collections, of which Harrison's, in 1790, is the oldest with which he is acquainted. I am afraid that MR. PARR'S knowledge of our old Chant Books is very limited, if he has no earlier data to draw his conclusions from.

It is now popularly believed that the origin of our form of double chant was the result of accident; and the earliest authority for this belief, is the preface to a collection of chants by the Rev. W. H. Havergal, bearing date January, 1836. The writer's words are these:—

"It is stated that an apprentice to Mr. Hine, of Gloucester, was one day playing the chant in time of divine service, and, either from caprice or carelessness, struck into another chant in the same key. This incidental circumstance gave rise to the short-lived custom of linking two single chants together; from whence the regular composition of double chants naturally followed. Their introduction, however, was very gradual, as the older organists considered them an innovation. Without doubt they were rather uncommon before the middle of the last century, and did not come into general use till some time after that period. At the end of Dr. Boyce's first volume of cathedral music, published in 1760, is 'A Double Chant,' inserted apparently as somewhat of a rarity, and as one of the earliest and best of its kind. It is usually attributed to Mr. Robinson, who was organist of Westminster Abbey in 1740. In after years, it was a peculiar favourite with George the Third."

William Hine was organist of Gloucester Cathedral between the years 1711 and 1732, having succeeded Stephen Jeffreys to the post in the first named year; and I think it would not be a matter of very great difficulty to prove, that double chants existed at an earlier period than the date of his appointment. The story of the apprentice is so very clumsy and unlikely, that we may venture, without much deliberation, to place it among the many myths of a like kind that have crept into popular belief.

Double chants were more common at an early period than has hitherto been supposed. I have lately become possessed of a MS. volume of chants of the beginning of the eighteenth century (certainly before 1725), in which many double chants occur ("double tunes" they are called), by Mr. Nalson, Mr. Knight, Mr. Finch, Thomas Preston, William Lee, Mr. Goodson, and one by Mr. Flintoft—the identical chant, in four-part harmony, of which MR. PARR has seen no *early* copy! In the preface before mentioned, Mr. Havergal says—"There is no instance of a double chant in the Aldrichian MSS. at Oxford." Now I am well

acquainted with the noble collection at Christ Church referred to, and I beg to assure him that there are at least two old double chants in that repository, one by Dr. W. Turner, and the other by B. Isaack, both of whom died before the middle of the last century. MR. PARR has seen no *printed* collection of chants before 1790. I now beg to refer him to the following interesting books in my possession:—

"Fifty Double and Single Chants, as performed at St. Paul's, Westminster Abbey, &c." Small 4to. Thompson, n. d. [1740.]

"Vandernan's Divine Harmony, a Collection of Single and Double Chants in Score." Small 4to, oblong. 1770.

These collections show the early use of double chants, and both contain Flintoft's chant *as it is now known*, so that Dr. Crotch could not have adapted it "from a harmony by Flintoft."

Your correspondent W. L. D. is correct in asserting the great resemblance between this fine old chant and the metrical tune in Playford's Psalter of 1671. I feel certain that there is some mysterious connection between the two. It may be that Flintoft merely adapted the metrical tune. This practice was not uncommon, for in my MS. (before referred to) I find "A Double Tune by Mr. Finch made from the Air of St. James's Psalm Tune." At any rate, be the matter as it may, the strong resemblance in question is only another proof that the whole form of melody existed at an early date; thus bearing out my assertion that Flintoft's double chant is probably the *oldest* in existence. EDWARD F. RIMBAULT.

"THE LASS OF RICHMOND HILL" (3rd S. xi. 343, 362.)—The editorial note is correct in ascribing this song to Upton, the poet of Vauxhall and Ranelagh. His effusions were numerous, and in general were written in the mawkish pastoral style of the day. Upton wrote a good burlesque on "My Mother," or rather in ridicule of its numerous imitations, such as "My Grandmother," "My Donkey," "My Pony," &c. &c. Upton's burlesque was called "My Uncle!" and was a finisher of the My's. The first verse was—

"Who lives where hang three golden balls,
Where Dick's poor mother often calls,
And leaves her tippets, hats, and shawls?
My Uncle!"

So much for the bard of Richmond Hill.

MR. CRISP (p. 363) is altogether in error in transferring the locale to Richmond in Yorkshire, a place with which I am well acquainted, and where I never knew any "Richmond Hill." The abode of the "Lass" was most assuredly the metropolitan Richmond, in Surrey; and I cannot divest myself of the idea, that the song has reference to the legend (or history) of the King and the "fair Quakeress." It is a freak of imagina-

tion indeed, to think that poor Upton plagiarised from an old French song! *RUSTICS* (p. 383) cannot be serious.

J. H. D.

Florence.

THE BROTHERS BANDIERA (3rd S. xi. 160, 380.) In common with all persons who value historical accuracy, I am much obliged to *FIAT JUSTITIA* for his corrections of my mistakes on the above subject, and still more for his reference to the books where fuller information can be obtained. But my object in this letter is to point out an important truth not generally recognised. Whether the brothers Bandiera, and all such men, are remembered or forgotten is (or seems to me) a matter of little consequence; but what is of consequence is, first, that if their memory is preserved (as in the poetry of E. B. Browning and Landor), it should be known who they were, either by a historical note on the passage, or a reference such as your correspondent has given; and, secondly, that such account should be as accurate as possible, however brief. On both these accounts the public is much indebted to your correspondent. Still, my account being true in the main facts (except as regards Mazzini, as to whom I was misled by *The Times*) was better than none, and seems to have been the means of calling forth your correspondent's valuable reply. There is an omission of a sentence in my letter after the word "England" (p. 160, col. 2, line 8) which renders the expression "The fraud" unintelligible, or at least inappropriate. The fraud I mentioned was, forging the seals (on resealing the letters), and (still worse) altering the dates of the post-mark, so that the person who received the letters might have no suspicion of their having been opened. I referred to this again at the end of the paragraph in the words "either with or without the frauds," which require the omitted sentence to explain them.

MISAPATES.

MARCPANE (3rd S. iv. 476; xi. 345.)—This word is a corruption from the French *masse-pain*, whence the Ital. *marzapane*, Sp. *mazapán*. (Med. Lat. *massapanum*, arcula, Gall. petite boîte: *Masilienisibus*, *massepain*, see Dufresne). "Massepains royaux, massepains de Turin, massepains de marrons, massepains filés, massepains de pistaches."

R. S. CHARNOCK.

QUARTERMASTER, CARRIAGEMASTER, AND SERGEANT-MAJOR (3rd S. iv. 29.)—At the above reference I asked for information as to the rank and duties of these officers under the Tudor and Stuart sovereigns, but as yet without success. I see D'Alton's Army List of James II. gives several quartermasters as holding commissions in the same corps, contrary to the present practice.

In Royal Collections, sergeants major are in the same position as majors. Si given the command of

his important army as Sergeant-Major-General under the Lord General, the Earl of Essex; and Brown was entrusted with the army raised by the Parliament to drive the King from Oxford under a similar title. (Rushworth, v. 653, 673.)

S. P. V.

HANNAH LIGHTFOOT (3rd S. xi. *passim*.)—If any deputation of the Society of Friends waited upon George III. and rebuked him, the records of the society will furnish the evidence. The whole affair seems so inconsistent with the courtly relations of the society and with the prerogative notions of George III. that we may dismiss it, notwithstanding the ready belief of John Shackleton's provincial friend. It is strange that neither Friends nor the public should have openly known of this *rifacimento* of Beckford.

It is strange too the society continued its relations with the impenitent king and with his consort, the royal Charlotte. The scandal has been talked of among Friends, but not authenticated as it could have been, for one of the alleged actors was well enough known in the society.

R. K.

MONTZUMA'S CUP (3rd S. xi. 377.)—Through the reception of a note kindly sent to me by Mr. Beck, I am enabled to answer my own inquiry in reference to this very interesting relic.

"Montezuma's golden cup is in Lord Amherst's possession. He lent it to me for the special exhibition of plate at the Archaeological Institution Rooms, in Suffolk Street, in 1860, and again at the Loan Collection, South Kensington Museum, in 1862. You will find it in the last edition of the *Loan Collection Catalogue*, p. 694, No. 7857."

The information has enabled me to trace the descent of the cup, and to verify the statements of Robertson and Daines Barrington a century ago. I see by the *Peerage* that Lord Amherst's father married in July, 1800, "Sarah, daughter and co-heir of Andrew, second and last Lord Archer."

FRANCIS TREACE.

Islip Rectory, Oxford.

ROOM, GOOLD, ETC. (3rd S. xi. 22, 26.)—*Room* for *Rome* was the stage pronunciation here forty-five years ago. I never heard *gold* called *goold*, but one of my schoolmasters told us that some persons did so, and that one of them had this question put to him—"Sir, if I may be so bold, I should like to be *toold* why you call it *goold*."

To the examples of strange pronunciation given on p. 26, as common in England, may be added *Berrick* for *Berwick*, and *Beaver Castle* for *Belvoir Castle*.

The murder of a Col. Sharp by a man named Beauchamp in Kentucky, about the year 1822, created great excitement in the western country. It was committed at the instigation of Beauchamp's wife, who had been seduced by Sharp before her marriage. Here we call the name *Bo-shamp*, as a Frenchman would pronounce it.

It was mentioned as a Western peculiarity that there he was called *Beechum*; but I have been lately told that the name is thus pronounced in England.

Philadelphia.

UNEDA.

VOWEL CHANGES: A, AW (3rd S. xi. 94, 223, 326.)—Of MR. HYDE CLARKE's last communication (p. 326) I can really understand only the first and second sentences. His suggestion that the *onus probandi* now rests with me is indeed amusing. He began (p. 94) by making the startling assertion that "the substitution of *ah* for *aw* took place in France in a great degree towards the end of the last century and the beginning of this, when *a*, *pas*, &c., became *ah*, *pah*, &c., instead of *aw*, *par*," &c. I challenged him to bring forward proofs that previously to the time he mentions the French sounded their vowel *a* like the English *a* in *water*; and he retorts that it was for me to prove the French did *not* so sound it.

MR. AINGER's note (p. 94) "illustrative of what was the English, if not the French, pronunciation of the letter *a* in French words in the latter part of the last century," has no bearing on MR. CLARKE's assertion. To the ordinary true Briton the clear, broad, continental *a* was no doubt as much a stumbling-block in Sheridan's days as it is in our own.

J. DIXON.

CONTINGENT CLAIMANTS TO THE THRONE ON THE DEATH OF ELIZABETH (3rd S. xi. 246, 344.)—I made no confusion between the titles of Hertford and Hereford. J. G. N. will see the descent of the Earl of Hertford from Thomas, Duke of Gloucester, son of Edward III. (through females, as I stated,) by the following passage from Collins's *Peerage*, under the title "Somerset":—

"His Grace the Duke of Somerset (the Protector) by his second wife Anne, daughter to Sir Edward Stanhope, of Sudbury in Suffolk, and of Rampton in com. Nott. Knt. (and heir to her mother, Elizabeth, sister to Sir John Bourchier, Earl of Bath, and great-granddaughter of William Bourchier, Earl of Ewe, in Normandy, by Anne his wife, daughter and sole heir of Thomas of Woodstock, Duke of Gloucester, seventh and youngest son of Edward III.) had issue three sons, Edward, afterwards Earl of Hertford. . . ."

The high descent of the Protector's second wife appears to have been the reason that the patents creating him baron and duke (Feb. 1546-7) were with limitation to the heirs male of his body by Anne his second wife, and only in default of such issue to his son by Catherine his first wife, daughter and coheir of Sir William Fillol, of Fillol Hall in Essex, Knt.

H. P. D.

CARRION (3rd S. xi. 32.)—If carrion is used as an adjective in Shakespeare's *carrion kite*, it must be so in the name *carrion crow*, which is not yet obsolete. These names seem rather to be compound nouns, like fish-hawk and some others.

UNEDA.

Philadelphia.

AGUDEZA: FERNAN CABALLERO (3rd S. xi. 22.) There can be no "breach of confidence" in revealing the real name of the lady who shrouds her personality under the above *nom-de-plume*, as it is already given to the public in Wheeler's *Noted Names of Fiction*, p. 63, where it is stated to be Dona Cecilia Arrom.

ARCHIMEDES.

SONG (3rd S. xi. 332.)—The song your correspondent inquires after is called "Sir Andrew's Dream." It was written by Thomas Moore as a satire on Sir Andrew Agnew. It is too long to quote in "N. & Q." Your readers will find it in the one volume edition of Moore's *Poetical Works*, 1853, p. 532.

K. P. D. E.

QUOTATION WANTED (3rd S. xi. 373.)—

"It is not sleep,
But those tremendous forms which people night,
I dread,"

is given in Walker's *Historical Memoir on Italian Tragedy*, p. 97 (London, 1799), as a translation of

"Onde s'io temo il sonno,
E la quiete, anzi l'orribil guerra
De' notturni fantasmi a l'aria fosca."

Tasso, *Il Torrismondo*, Atto I. sc. 1.

The English is very fine, but as the *fantasmi* are seen by Alvida in dreams, it is hardly correct to say that it is not sleep which she fears. A few lines above she says,—

"Oimè! già mai non chiudo
Queste luci già stanche in breve sonno,
Ch' a me forme d' errore, e di spavento
Il sogno non presenti."

She then proceeds to tell her dreams.

Il Torrismondo is so moderately praised by Walker and Sismondi, that I should probably never have read it but for referring to the original to verify the quotation. I recommend it to those who have not. As a play it is undramatic, but as a poem extremely beautiful, though often tedious. Speeches of more than three hundred lines would be too much for the lungs of an actor or the patience of an audience; and incidents which would have been effective on the stage, are narrated by secondary persons. For example, Torrismondo having discovered that Alvida is his sister, tells her so, and advises her to marry Germondo. She believes that it is not true, and that he merely wishes to get rid of her; she kills herself, and Torrismondo follows her example. This is told by a chamberlain (*cameriero*).

Heavy as this play must have been on the stage, I presume it was acted; for at the end, in the *Teatro Italiano*, Verona, 1723, t. iii. p. 141, are copious and minute directions as to the passages which may be omitted.

"Ore non fosse in pronto tanto numero di recitanti, l'istesso attore può far da Messaggero primo e da Frontone: altro da Messaggero secondo, e da Indovino, e da Cameriero nella ultima scena. Togliendosi inoltre, come si

vedrà appresso, il Coro, e la Cameriera, nove solo recitanti suppliscono al bisogno. Essendo poi necessario accorciare alquanto oltre a' Cori, si anderà levando, come segue: e forse che molti, i quali si alienano in più luoghi da questa Tragedia, leggendola come sta, la gusteranno assai meglio udendola recitare in questa forma: non essendo per certo sempre uguale a se stessa; ma potendosi senza danno troncata appunto i luoghi più deboli."

Then follow the directions for abbreviating.

H. B. C.

U. U. Club.

"SHORE" FOR "SEWER" (3rd S. xi. 397).—In Oxon and Bucks, I believe, *shore* would be better understood than *sewer*, and I have often heard it in London.

Webster says: "*Shore*, the popular but corrupt pronunciation of *sewer*; a pronunciation which should be carefully avoided."

Halliwell gives an example to which I would rather refer than quote. Here is one from Scotland:—

"In Reikie sounds the town-guard's drum no more,
Nor cadie plies, nor 'wha wants me' is near;
Here luckenbooths now choke the common shore,
And 'gairlyloo' but seldom meets the ear."

("Fragment of a Fifth Canto of Childe Harold's Pilgrimage," *Blackwood's Magazine*, p. 202, May 1818.

FITZHOPE.

Garrick Club.

The English language, somebody has said, is much grander than Shakespeare, grand though he be. The idea is badly expressed, indeed absurd when thus stated; yet it contains a true observation, meaning that no one individual can exhaust all the resources of expression possessed by so copious a tongue as the English. But it seems, by the manner in which some men write about words, that you cannot get even a true list of the words of the language. Skinner and Angus, your correspondent tells us, say that "*Shore*, a sewer," is obsolete. I doubt if it has ever been obsolete; at any rate it is *not now*. In Todd's *Johnson* it is given as the third meaning, though without example. But the phrase, "*a smell of shores*," is in common use in London and elsewhere, and has been, I believe, ever since sewers were made and river sides were muddy.

C. A. W.

May Fair.

In Scotland, among the lower classes, "*shore*" is the uniform pronunciation. W. W. SKEAT.

DAB (3rd S. x. 431; xi. 46).—This word is sometimes used in this country to express an expert or skillful person, but usually the word *dabster* is employed. This seems to have been the original word, and *dab* an abbreviation of it.

UNEDA.

Philadelphia.

CATCHEM'S END (3rd S. xi. 294).—There is a place called "*Catchem's Corner*," in Staffordshire. It lies between Wolverhampton and Bilston. The

locality is well known to me; but I am unable to say whether it was ever connected with any "*city of refuge*." It now forms part of the densely peopled "*black country*," between Birmingham and Wolverhampton. F. C. H.

FELTON'S DAGGER (3rd S. vi. 208, 258, 519; xi. 320).—In *Annals of King James and King Charles I.* (folio, 1681), the weapon with which Lieut. John Felton committed the fatal deed is described as "*a coutel knife*"; and further, that "*passing out at the postern-gate upon Tower Hill he caught that fatal knife in a cutler's glass-case, which he bought for 16^d. It was the point end of a cut blade struck into a cross haft. The whole length, handle and all, not 12 inches.*"

ALBERT BUTTER.

ENDEAVOUR AS A REFLECTIVE VERB (3rd S. vi. 490; v. 50).—That the verb to *endeavour* was formerly used in an active sense, meaning to *enact*, is proved by the following passage in a letter from Margaret, Countess of Oxford, date May 19, 1688, and to be found in the *Paston Letters*, vol. ii. p. 341, edition of 1787:—

"I therefore heartily desire and pray you, and notwithstanding, in the king's name, straitly charge you, that ye in all goodly haste endeavour yourself, that such and other means be used," &c.

UNED.

Philadelphia.

DR. CYRIL JACKSON (3rd S. xi. 230, 253, 318). Drakard's *History of Stamford* contains memoirs of Dr. Cyril Jackson (p. 483) and his brother, Bishop William Jackson (p. 490). They were the sons of Cyril Jackson, M.D. of Stamford. Their parents were buried in St. Martin's church, Stamford; a tablet in the chancel bears this inscription—

"Cyrillus Jackson, M.D. ob. Dec. 17, 1797, æ. 82.—Juditha uxor Cyrilli, ob. Mar. 2, 1785, æ. 66.—Parvulus optimis filiis merentes p.p."

JOS. PHILLIPS.

Stamford.

"AS DEAD AS A DOOR-NAIL" (3rd S. xi. 173, 324).—The question raised by W. is whether this proverb refers to a *nail in a door* or to a *door nail*. If this, as regards the proverb, is not a distinction without a difference, it involves so nice a point that I shall not hazard an opinion upon it. Pending its decision, I shall not make an emendation in my Shakespeare, but content myself with the following reading, as though it "*hit the right nail on the head*":—

"Fal. What! is the old king dead?"

Pistol. As nail in door: the things I speak are just."

Second Part of King Henry IV.
Act V. Sc. 8.

CHARLES WILKINSON.

TEIGUE, AN IRISH NA (3rd S. xi. 296, 347.)
Teigue was used as a nickname for an Irishman.

during the last century, especially on the stage, as Paddy now is, but it is a real and historic name. The eldest son of Brian Boru, monarch of Ireland, left two sons, Teigue and Domnah. The son of Teigue called Turlough was said by an ancient chronicler "to have been the greatest and worthiest prince that ever reigned in Ireland." He was about cotemporary with William Rufus, and is said to have granted "oak from the woods of Oxmantown for the roof of Westminster Hall, where no English spider webbeth or breedeth to this day." Turlough, the son of Teigue, died at Kencorra, the palace of the O'Briens, in 1086, being in his seventy-seventh year and twenty-second of his reign. Archbishop Lanfranc addresses him as "the magnificent king of Hibernia." Gregory VII. styles him "the illustrious king of Ireland"; and the nobles of Man by deputation put that island under his sway during the minority of their king. We may suppose that the name of Teigue was of high consideration when this "illustrious king" so called his eldest son. There are several places in Ireland with which the name is connected; for instance, in the diocese of Sligo, Killmarteigue, "the grave or church of the son of Teigue."

NORMAN CELT.

Both SCHIN and G. M. are wrong in their explanation of this name. Teague, properly Tygue (*Tadhg*) is the Irish form of Thaddæus, Thady (pronounced Taydy), which being the name of an apostle, was of course given to their children by the Irish peasantry. I have frequently, in my younger days, heard the name Thady in Leinster, and Tygue in Munster. When a little boy, I often played at what was called "Thady bid me fuddle the corn,"—a proof, perhaps, that the name was common. I doubt if such is the case now.

K.

I am surprised at SCHIN deriving the *Irish* language from the *Spanish*. "Edward" is not Irish. How, then, did "Thady" come from "Edward"?

LIOM. F.

BUTTERFLY (3rd S. xi. 342).—MR. CAYLEY, when he speaks of the word *butterfly* being "a stumbling-block to our poets," seems to have forgotten Spenser's poem, "Muiopotmos; or, The Fate of the Butterfly," in which it is several times used. Surely no poet need be above using a word that was good enough for the author of the *Fairy Queen*. Haynes Bayly is a small name to mention after "our sage and serious Spenser," but I do not think this word has at all a bad effect in his little poem, "I'd be a Butterfly born in a Bower." In serious epic poetry, however, it might be inadmissible. The word *as* is used by Lord Macaulay in his Roman ballad entitled "The Prophecy of Cypariss."

JONATHAN BOUCHIER.

SIR JAMES WOOD'S REGIMENT (3rd S. xi. 314.) Sir James Wood commanded the 21st North British Fusiliers. The date of his commission is March 9, 1727. Consult Cannon's *Historical Records of the Regiment*. J. HARRIS GIBSON. Liverpool.

LUTHER'S DISTICH (3rd S. xi. 331).—This distich is attributed to Luther by the poet Uhland, who was no bad judge in such matters. See "Gedichte von L. Uhland—*Die Geisterkeller*." The passage runs thus in my translation:—

"At Weinsberg, town well known to fame,
That doth from *Wine* derive its name,
Where songs are heard of joy and youth,
Where stands the fort, hight 'Woman's Truth'—
Where Luther e'en, 'mid women, sang,
And wine, would find the time not long,
And might, perchance, find room to spare
For Satan and an inkhorn there,
(For there a host of spirits dwell):—
Hear what at Weinsberg once befel!"

Songs and Ballads of Uhland, translated by Skeat, p. 318.

There is a note on the passage by Mr. Platt, at p. 497 of his translation of Uhland's poems. He says:—

"The great Martin Luther was no ascetic. In one of his merry moments he is reported to have written the following couplet, which frequently adorns the margin of the wine-bills, drinking-cups, &c. in houses of glad resort in Germany:—

"Who loves not woman, wine, and song,
Remains a fool his whole life long."

The story of Luther's conflict with the devil, when he put the fiend to flight by throwing his inkstand at him, is well known."

This, by the way, is precisely how Mr. Pickwick vented his rage upon A. Jingle, Esq., of No-hall, Nowhere. WALTER W. SKEAT. Cambridge.

I cannot answer J. H. DIXON's questions respecting this, but in a collection of German songs printed in 1818, a song by Lichtenstein, called "Wein, Weib, und Gesang," has the following chorus:—

"Drum singt, wie Doctor Luther sang;
Wer nicht liebt Wein, Weib und Gesang,
Der bleibt ein Narr sein Leben lang."

F. H. H.

ALPHABETS ON TILES (3rd S. xi. 184).—At a time when perhaps not one person in a hundred could read, the alphabet probably possessed a mysterious interest, and as a curiosity was used for ornament. The druggist of the present day ornamenting his bottles with the alchemist's signs of the zodiac is a somewhat analogous case. It is not unlikely, however, the practice arose from, and was in commemoration of, the act of consecration as described by Durandus. In the translation of Durandus by the Revs. Neale and Webb these passages occur:—

"Ashes were sprinkled on the floor, and the Bishop with his pastoral staff wrote on them the Alphabet, sometimes in Latin alone, sometimes in Greek."

In the treatise of the Mart. Remigius, *De Dedicatione Ecclesie*, we have the following explanation of this singular custom:—

"A thing which might appear puerile unless it had been instituted by men great in dignity, spiritual in life, Apostolical in description. In all things of this kind, the Lord by His example hath gone before us, and what He hath done remaineth unchangeable in His successors. What is understood by the Alphabet, save the beginnings and Rudiments of Sacred Doctrine? Whence S. Paul: 'Ye have need that one teach you again which be the first principles of the Oracles of God.' Therefore, the Bishop writeth the Alphabet to signify that he teacheth the pure Doctrine of the Gospel."

The above allusion to the example of Christ has reference probably to His writing on the ground on one occasion. P. E. M.

QUOTATION: "HAIL, GENTLE SLEEP," ETC. (3rd S. xi. 354.)—In reply to your correspondent L., it may be stated that the lines in question, which should run—

"Come, gentle sleep, attend thy votary's prayer," &c.,

are Dr. Walcot's (Peter Pindar) translation of a Latin epigram by Thomas Warton, designed to be placed in the garden of Harris the philologist, under a statue of Somnus. The original runs thus:—

"Somne levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori;
Alma quies, optata, veni, nam sic sine vitâ
Vivere, quam suave est, sic sine morte mori."

Another, but less happy, version is given by Booth in his valuable second edition of *Epigrams Ancient and Modern*. J. B. DAVIES.

Moor Court, Kingston.

The lines on sleep, quoted by L. are the translation of the following Latin verses, which I remember to have seen in the *Morning Chronicle* about the year 1800, with a request for translations; in answer to which the one inquired after, I suppose, was sent:—

"Somne levis, quanquam certissima mortis imago,
Consortem cupio te tamen esse tori.
Alma quies, optata, veni, nam sic sine vitâ
Vivere, quam suave est, sic sine morte mori!"

The author of the Latin was not named, and I cannot supply the omission. I only remember that I complied with the editor's request, and sent the following paraphrase sixty-one years ago:—

"Come, gentle sleep, though picture of the dead,
Be still the constant partner of my bed;
For thus I die, yet do not lose my breath,
And thus, though living, I resemble death."

D. S.

[We have to thank many correspondents for similar replies.—ED.]

DERWENTWATER ESTATES (3rd S. x. 126.)—J. W. T. is referred to the 2nd Series of *Descriptive and Historical Notices of Northumbrian Churches and Castles*, by Wm. Sidney Gibson, Esq., 1850. In mentioning "Wilston," J. W. T. is incorrect, it should be Dilston—"in early records Dyvelston, a name of which D'Eivilston is not unlikely to have been the original form."

J. MANUEL

Newcastle-on-Tyne.

THOMAS SOUTHERNE (3rd S. xi. 216, 326.)—In Bliss's edition of Wood's *Athenae*, a letter is given from Southerne to Dr. Richard Rawlinson which, if authentic, sets at rest the question of the dramatist's University. The letter is dated from "Mr. White's, oylman, in Tothil Fields, against Dartmouth Street, 17th of Novr, 1737":—

"Sr.—I received your letter with Mr. Antis's enclosed. This is to assure you that I had no title to have my name in the *Athenae Oxonienses*, for I was born in Dublin, and bred up in the college of Dublin, and was never a servitor, but spent my own money there. Maay better men have been servitors, but I never was. . . ."

H. P. D.

MR. HYDE CLARKE I am sure will receive every information from the clerk of the Middle Temple, Mr. Thos. Purdue. At the present time the name and quality of the father are given.

C. J. D. INGLETON.

TOOTH-SEALING (3rd S. x. 390.)—For another example of tooth-sealing of deeds, see the pedigree of Hippiusley, of Lamborne, in Burke's *Commoners* (vol. i. p. 538, edit. 1835), in which the following line occurs in a grant from John a Gaunt:—

"And to confirm the truth, I seal it with my great tooth, the wax in doe."

CARYLPORE.

Cape Town, S. A.

GEORGE, EARL OF AUCKLAND (3rd S. xi. 394, 343.)—There is a good full-length portrait of this nobleman, by C. Grant, in Alfred Crowquill's style. It was taken in Calcutta in March, 1842.

CALCUTTA.

OCTAVE DAYS IN THE ENGLISH CHURCH (3rd S. xi. 243.)—In the interesting note on St. Hilary's Day, the learned F. C. H. makes, in my opinion, too sweeping a statement when he says "the observance of octave days was discontinued by the Established Church in England." They are certainly not discontinued at present, nor do I suppose they ever have been. In the English Eucharistic office a proper preface is appointed to be used upon Christmas Day, and seven days after; upon Easter Day, and seven days after; and upon Ascension Day, and seven days after.

W. H. S.

Yaxley.

HEATHEN SACRIFICES (3rd S. xi. p. 193.)—The belief that a sacrifice of an animal by fire averts a murrain appears to exist in Cornwall even at the present time. The inquirer should consult Hone's *Romances and Drolls of the West of England*, 1st Series, p. 237.
P. W. TREPOLDEN.

PAIN'S HILL (3rd S. xi. 314.)—If this inquiry relate to Paine's Hill, the elegant seat and celebrated gardens of Benjamin Bond Hopkins, Esq., ten miles from London, near Cobham, but in the parish of Walton-on-Thames, some account of it will be found in p. 171 of the *Ambulator, or a Tour round London*—a well-known work, but the date of which I cannot give, as my copy wants the title-page.
J. C. H.

The public are indebted to the Hon. Charles Hamilton for converting Pain's Hill from a barren heath into one of the most picturesque parks in England, and which was made still more enchanting when it was occupied by Benjamin Bond Hopkins, Esq., from whom it passed to the Right Hon. Henry Lawes Luttrell, second Earl of Carhampton, and subsequently to William Henry Cooper, Esq.

The celebrated Mrs. Payne, of whom Mr. Erskine ingeniously observed, that "he never knew pleasure who did not know Payne," once asked Mr. Burke the English of *Mons l'eneris*. He replied, with the utmost presence of mind, and in a fine strain of compliment and gallantry, "*Pain's Hill*, Madam. AN OLD BACHELOR.

VIRGIL AND THE SINGING OF BIRDS (3rd S. xi. 314.)—I have not Pegge's *Anonymiana* to refer to, and I can therefore only answer your correspondent S. W. P.'s inquiry, so far as it is intelligible, without consulting that work. There are several allusions in Virgil to the singing of birds in connection with a country life:—

" . . . hinc, ille avium concentus in agris,
Et læta pecudes, et ovantes gutture corvi.

Georg. i. 422.

" Vere tument terræ
Avia tum resonant avibus virgulta canoris."

Georg. ii. 328.

" Evandrum ex humili tecto lux suscitavit alma,
Et matutini volucrum sub culmine cantus."

Æn. viii. 455.

C. H.

Leeds.

DERIVATION OF SLADE (3rd S. xi. 77, 203, 346.) Your correspondent is right in regarding Slade as a local name, simple and Saxon: "*Slade, slædes*, (A.-S.), a plain, an open tract of country" (Bosworth's *Anglo-Sax. Dictionary*). There is a Slade or Slude Hall, occupied of old time by the Slades of Slade, within three miles of Manchester. The hall still exists, a half-timbered house; held for some centuries by the Syddalls of Slade. The

oldest name found in deeds was Milkwall or Mickle-well Slade, i. e. the large well plain.

CRUX.

OF NOBLE RACE WAS SHENKIN (3rd S. xi. 348.) The origin of this song has never been, I think, a vexed question among musical antiquaries; at any rate, I have known it for more than thirty years. It was written by Tom Durfey, and appears in his comedy of *The Richmond Heiress*, acted at the Theatre Royal in 1693, and printed in 4to in the same year. The music first appeared, together with the words (five stanzas) in the first book of the

"*Thesaurus Musicus*; being a Collection of the Newest Songs performed at Their Majesties Theatres, and at the Consorts in Viller-street in York Buildings, and in Charles-street Covent Garden." Folio, 1693.

The question may now be considered finally set at rest, if we accept Durfey as the composer of the tune; but I am rather inclined, from various circumstances, to believe it to be an old Welsh air, adapted by the versatile poet to suit his lyric. In conclusion I may remark, for the sake of my bibliographical friends, that the *Songs Complete, Pleasant and Divertive*, quoted in the editorial note, is only four volumes of the *Pills* of 1719, with a new title-page; copies of the same impression being used for both works.

EDWARD F. RIMBAULT.

This song is in D'Urfey's comedy, *The Richmond Heiress*; or, *A Woman once in the Right*, produced at the Theatre-royal in 1693. The tune was published, with the words (being described as a song in the above-named comedy), in the same year in the First Book of *Thesaurus Musicus* (p. 20), but without the name of either author or composer.

W. H. HUSK.

Miscellaneous.

NOTES ON BOOKS, ETC.

Traits and Stories of the Scottish People. By the Rev. Charles Rogers, LL.D., F.S.A. Scot., &c. (Houlston & Wright.)

There is more fun than truth in Sydney Smith's assertion, that it requires a surgical operation to get a joke into a Scotchman; but humour, rather than wit, is the national characteristic. This has been shown in many recent works devoted to the biography of Scottish worthies, or to the illustration of the social condition of our northern brethren. The work before us, which is a pleasant gathering of anecdotes of—The Old Scottish Clergy; The Poets; The Law and its Professors; Eccentric Characters; Scottish Adventurers; Unfortunate Men of Genius—contains fresh contributions on this point. These are varied by chapters on Inscriptions, Rhymes, and Popular Sayings; and, with the biographical gleanings, which conclude the volume, make up a very amusing little book—which will please our southern readers by its

novelty, and our Scottish friends by the reminiscences which it will call up of "Auld lang syne."

Handbook for Travellers in Yorkshire. With Maps and Plans. (Murray.)

This is an important addition to the valuable series of local guides destined to make the name of Murray famous in all times, and which "no tourist should be without." The labour of compiling a trustworthy travelling companion through the largest of our English shires—in itself half as large as Holland, very nearly half as large as modern Belgium, and which Drayton quaintly describes as—

"A kingdom that doth seem a province at the least,
To those that think themselves no simple shire to be,"—must have been very great, and have taxed at once the industry and care of the editor. Judging from the tests we have been able to apply to it, *The Handbook for Yorkshire* is accurate and complete; and the reader who learns that, in its preparation, the editor has had the benefit of the assistance of three such Yorkshire antiquaries as Canon Raine, Mr. Hailstone, and Mr. Walbran, may feel pretty sure that when found *red-handed* in Yorkshire he will not be found at fault.

*Meals for the Million. By Cree-Fydd, Authoress of "Family Fare." A Help to Strict Economy, containing One Hundred and Twenty-five Dinners arranged for the Season, Breakfast, or Supper Dishes, Delicacies for Invalids, and other useful Matters suited to Incomes varying from 100*l.* to 200*l.* a-year.* (Simpkin & Marshall.)

This is a very praiseworthy endeavour to show how economy and comfort may, with judicious management, go hand in hand; and many a small household, and many an inexperienced housewife, with but limited means at her disposal, will have good cause for rejoicing at the day when Cree-Fydd's *Meals for the Million* was added to their small list of domestic books.

The Illuminated Crest-Book, or Repertorium for Monograms, Crests, &c. (Day & Son.)

We are not of the number of those who look upon Postage-Stamp and Crest collecting as mere folly. We believe the former may be turned to good account with young persons by encouraging a taste for and increasing their knowledge of geography. In the same way, if the collecting of Crests, Arms, &c. be accompanied by an inquiry into the origin of such devices as the Stanley Eagle, the Pelham Buckle, the Cope of the Butlers, the Phoenix of the Fletchers, the Dynastic Sword, the Grosvenor Talbot, or the De La Warr Crampet, it is clear a large amount of useful historical and geographical knowledge will be thereby acquired. The work before us is an elegant volume for the reception of Crests. Much taste has been displayed in its arrangement, while it is so contrived as to leave opportunities for the exercise of taste on the part of those who use it; and all who collect Crests will do well to secure this handsome Repertorium for their preservation.

BOOKS AND ODD VOLUMES

WANTED IN PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the publishers to whom they are required, whose names and addresses are given in this notice.

The City of London and Liberties by John Gough Nichols.

Wanted by Mr. F. G. W. at The Park Hall.

Sketches of the History of the XIIIth Century.

Wanted by Mr. F. G. W. at The Park Hall.

The Lincolnshire Magazine. 2 Vols. Published by Albion about the year 1800.

Wanted by Rev. D. Harwood, 2, Cambridge Cottages, Denham, London, E.

Gibbon's Decline and Fall of the Roman Empire. Vol. don. 1789.

Wanted by Major Fiskwick, Cart Hill, near Roch.

Bonnycastle (John), An Introduction to Algebra, 800 edition published between 1788 and 1790.

The same, fifth English edition, published between 1796 and 1800. The same, tenth English edition, published between 1812 and 1813. Also, the first American edition, published before 1811; an fifth, sixth, and seventh American editions, published and 1837.

Cromwell (John), The Life and Times of Cromwell. 2 vols. 8vo.

Wanted by Molini & Green, 27, King William Street, W. London, W.C.

Cromwell, Foulis, 1750. Large paper.

Flaxman's Plates to Eschylus.

Perce's Salmon Fishing. First edition.

Mr. Benn's Plates. 4 Vols.

Hallucinations; or, Natural History of Apparitions, a Phila. 1833.

Brathwaite's A Strappado for the Devil. 1613.

Wanted by Mr. Thomas Rev. Bookseller, 13, Conduit Street, London, W.

NOTICES TO CORRESPONDENTS.

QUESTIONS are again requested not to mix up several Questions in one communication, but to confine each Query to one special point of our Correspondents who favour us with Replies are required to them the precise reference (page and volume) on which printed. All are requested to write plainly—especially on one side of the paper only.

THE PHILOLOGICAL SOCIETY'S TRANSACTIONS may, we be assured of, be sent to the Secretary, Mr. J. H. St. John, 10, St. John's Street, London, W.C.

CHAMBERLAIN'S PARLIAMENTARY STATE OF GREAT BRITAIN.

A notice of this work, which is, we think, S. V. 10.

W. C. BENTLEY. The date of your copy of the *Edinburgh* is the same edition as in the King's Library at the British Museum.

P. J. F. GAVELLIN. *Edinburgh.*

CONTRA. A notice of the Rev. Walter White will be given in the *Edinburgh* for August, 1853. p. 104; see also S. VI. 370.

F. G. W. The "Baker's Decree" has been explained in S. III. 379; S. VI. 47.

TRINITY. See our "Notice to Correspondents" and p. 1.

ERRATA.—The signature to the article at p. 123, vol. I. is W. C. B.

"Notes and Queries" is published at noon on Friday (except in November) at the Subscription Office, 10, St. John's Street, London, W.C. The subscription price is 1*l.* 1*s.* 6*d.* which may be paid by Post payable at the British Post Office, in favour of Mr. William Whittaker, Stationer, Strand, W.C. where also all Orders for Numbers should be addressed.

"Notes and Queries" is registered for transmission.

New yearly price 1*l.* 1*s.* 6*d.* in the FIVE Shillings.

THE MONTH.

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2. Protestantism and Disunion in the French Army.
3. A Hebraic Companion. From Rome.
4. A Secretary Letter to Queen Mary's Council. By John. Part II.
5. Chap. XXXV. The Queen's Lady in England. XXXV. Some Catholic Legends.
6. English Poetry.
7. Mr. Fox and Addison.
8. Mary Arden's in the Temple.
9. A Visit from King. From.
10. Notes in French.
11. Some Account of the Canadian.
12. The Library Table.
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14. The Library Table.
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18. The Library Table.
19. The Library Table.
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London: SICKEN, HARRISON, & C.

POUNCELS. See Notes and Queries. A very curious fact has been found in the Book.

JAMES WILKINSON, 10, Great Russell Street.

LONDON, SATURDAY, JUNE 8, 1867.

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Notes.

JAMES HAMILTON OF BOTHWELLHAUGH, THE ASSASSIN OF THE REGENT MORAY.

Before leaving the subject of Lanarkshire families, I should like to draw MR. IRVING's attention to this personage, who has been invested by Sir Walter Scott with romantic interest, as no "mercenary trader in blood," but the husband and father indulging in the wild justice of vengeance. In the notes to his fine ballad of "Cadyow Castle" (*Border Minstrelsy*), Sir Walter quoting from Thuanus, says, that when Bothwellhaugh, who had fled to France, was asked the heads of the Catholic League to undertake the assassination of the celebrated Coligni, he replied, "with contempt and indignation," on the ground that he would never commit murder for the quarrel of another. A noble sentiment for the age! But Mr. Froude, who has dispelled many of the illusions that hitherto clung to this odd of Scottish history, tells a different tale. vol. ix. p. 577 of his History, he says that Bothwellhaugh was the willing instrument of a scheme which had been concerted between Mary's owners and the sons of the Duke of Chatelherault. Farther, that John Hamilton, a notorious desperado, the brother or near relative of Chatelherault, had been employed to murder Coligni; and that Philip II. had his eye on

Bothwellhaugh, as a person who might be sent "to look after" the Prince of Orange;—that Bothwellhaugh would have taken kindly to the work, but his reputation for such atrocities was so bad, that Philip was advised to choose some one else against whom the Prince would be less likely to be on his guard; and, after poor Coligni had been disposed of, these two worthy Hamiltons are seen busy in their nefarious trade. On Sept. 23, 1573, Bothwellhaugh writes from Brussels to Alava about the business; and again, on May 16, 1575, the secretary of the Spanish embassy refers to the matter of the assassination of Orange as still on hand. (Froude, ix. p. 577, note.) The foul deed, however, was done by Balthazar Gerard, and the elastic consciences of Bothwellhaugh and his ally were spared this guilt. He is understood, I think, to have died in exile, and I am not aware that he left any descendants.

His precise relationship to the heads of the Hamilton family seems also obscure. Mr. Froude says that he was "the nephew of the Archbishop of St. Andrews, and of the Duke of Chatelherault," but is corrected by Mr. J. G. Nichols, in his recent very interesting article (*Herald and Genealogist*, No. XX. p. 98, note) on the "Duchy of Chatelherault," who says he was not their nephew, "but a remote cadet of their family." Sir Walter Scott and Dr. Mc'Cre (Life of Knox) agree in calling him "the nephew of the Archbishop," who, it is well known, was an illegitimate son of the first Earl of Arran (Chatelherault's father), who, besides marrying successively three wives, all alive at once, had numerous bastard children; among others, Sir James Hamilton of Fynnart, the notorious "Bastard of Arran." My idea, founded on a tolerably intimate knowledge of the district, has always been (though I cannot at present give the authority) that Bothwellhaugh was a cadet of the Hamiltons of Orbiston, an early branch of the house of Cadyow, and named in their entail of 1542. The situation of the little estate, which, as old Wishaw says, "lies in a low and pleasant ground," close to the Clyde, supports this view, being near the Manor Place of Orbiston, and therefore a suitable appanage for a younger son. It seems, after the assassin's day, to have reverted to the family of Orbiston, which rose to great importance and wealth in Charles I.'s reign, in the person of the Lord Justice Clerk, Sir John Hamilton, but afterwards merged in that of Dalziel; and the local tradition is, that Bothwellhaugh was lost at cards by one of the latter family, and sold by the winner to a Duke of Hamilton. It is now an outlying part of the ducal demesne.

In the notes to Wishaw's *Account of Lanarkshire*, where one might have expected good information as to Hamilton's parentage and descendants, there is nothing satisfactory; merely some

confused references to a David Hamilton of Bothwellhaugh and his sons (circ. 1500-1618) in the parish of Monkton or Monkland, which I cannot help thinking are erroneous, and that the editors have made some mistake in reading the Commissary Records of Glasgow. "Monkton" is undoubtedly in Ayrshire, and these supposed relatives of the murderer seem to have been resident there—one of them indeed being buried at Crosby Kirk in that county. Perhaps MR. IRVING, or some reader who has access to the original records in Edinburgh, will clear up the subject. There should be something in Anderson's *History of the House of Hamilton*, which I have not got.

ANGLO-SCOTUS.

DERBYSHIRE BALLADS.

I have just added Mr. Llewellynn Jewitt's book to my collection, simply because my shelves contain everything that has been printed in elucidation of our early popular ballad literature. But I very much fear that the recent books on the subject, perhaps with some very few exceptions, are a "bad lot," and a poor investment for the money laid out in their purchase. I intend shortly to devote a series of articles to these "ballad" books, in which I shall give ample reasons for the mean opinion I have formed of them. At present what I wish to point out relates more especially to one ballad concerning which Mr. Jewitt is much at fault. I allude to "The Gipsies' Song," which the editor calls "a curious old Derbyshire song," although I very much doubt if a line of it was ever known in that county. It is derived from the 1673 edition of Playford's *Musical Companion*. Now Mr. Jewitt was not aware that this scrap is only half—three stanzas out of six—of a well-known song in Ben Jonson's masque of *The Gipsies Metamorphosed*, performed before King James and his Court at three several places—Burleigh-on-the-Hill, Belvoir, and Windsor—in 1621. This is surely a strange oversight in one who pretends to edit old poetry. But this is not all. Mr. Jewitt gives us the "original music" (P) to some of the songs in his book. Accordingly we have the music of Ben Jonson's song transferred to his pages from the *Musical Companion*. But here again he has only given us one-half—the treble without the bass part. This is the more unfortunate because, for certain technical reasons, the one is not intelligible without the other. Again, because this song is taken from a book published by Playford, Mr. Jewitt ekes out his matter by a sort of biography of the old music-seller, which is full of statements calculated to mislead the unwary. But it is not my purpose now to go into this matter; I shall merely remark that when we are told that "the *Musical Companion* was first published in 1673," it is not

the truth. It was published in 1667, and then not for the first time, as it was substantially the same book as the *Catch that Catch Can* of 1653 and 1658.

I may remark in concluding, that Mr. Jewitt's want of knowledge respecting the author of the "Gipsies' Song" is the more remarkable since his volume contains another song from the same masque—"Cock Laurel would have the devil his guest"—which he gives to its true author by saying "it is introduced in Ben Jonson's masque of the *Gipsies Metamorphosed*," although he prefers taking an imperfect copy from a late broadside, "Printed by W. O. and A.M. for J. Deacon," at the end of the seventeenth century, to a copy of the poet's own time! "Verily," to use the words of an old writer, "the doings of some of our literary brethren are strange and uncouth."

EDWARD F. RIMBAULT.

DOGS.—Can any of your readers oblige me with unpublished anecdotes illustrative of the instinct of the domestic animals, especially dogs? My address is appended. I should make use of the information in a work now in the course of being prepared.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

"PAINT THINGS AS YOU SEE THEM."—This is supposed to be a modern dogma, but the following quotation from the works of Mengs the painter gives the very phrase, and an admirable commentary upon it:—

"Finally, there is almost no object in nature which a painter can copy as he sees, and if any were found who had the patience, like Mr. Denner of Hambourg, to make every wrinkle, and every hair with its shadow, and in the apple of an eye to represent the whole window of the apartment, with the clouds which are in the air; yet, although all that should be done, and even better than he did (who was unique, and admirable in this kind of painting), yet such a painting could never appear true, except with the condition of seeing it always at that distance in which the painter made it, &c."

A. A.

Poets' Corner.

ANATOLIAN FOLK-LORE: WARTS.—The Greeks and Armenians believe that it is unlucky to count warts, and that if counted they will increase in number.

HYDE CLARKE.

A TREASURY GRIEVANCE.—The following line may be worth preserving in "N. & Q." :—

"Written on y^e Wainscot in the Treasury, where Gentlemen are made to wait for some time before they can have admission to the Secretary of State :—

"In sore affliction tried by God's commands,
Of patience Job a great example stands;
But in these days a trial more severe
Had been Job's lot if God had sent him here.

May, 1789."

Copied from an old pocket-book of the above year.

M.

SUPERSTITIOUS CURES OF THE CHIN-COUGH.—

Hanging an empty glass bottle up the chimney is in some parts of Staffordshire considered a capital cure. I know of a woman in Brewood who only very recently tried it for her child, and with success.

According to the *Birmingham Gazette*, a child from Clent, in Worcestershire, suffering from the whooping-cough, was some few years ago taken to the finger-post at Broom; the parents placed it on the cross of a donkey's back, rode it round the post nine times, and, not to impede the donkey's progress, cut away a part of the hedge near the post. The child is reported not to have coughed again.

C. W. F. F.

ALLEN'S COUNTY HISTORIES.—I am surprised that any contributor to "N. & Q." should quote these compilations of a "bookseller's hack." Who Allen was I neither know nor care. I once took the trouble to examine the so-called *History of the County of York* (my county), and found it a tissue of mistakes and misinformation. It was perfectly clear that many of the described places had never been visited by the compiler. I found buildings, particularly churches, existing which had long ago been pulled down. In fact the book was a blunder from beginning to end. I trust that "Allen's Histories" will not be quoted again in "N. & Q." They may form good linings to a portmanteau, or serve for some other useful purpose, but pray let us keep them out of "N. & Q."

S. JACKSON.

SCOTTISH BURIALS AT GHENT.—In the church of the Capuchin Convent at Ghent, suppressed in 1796, and now used as a Protestant place of worship, on a stone slab incrusting in the wall on the right-hand side:—

"D. Margareta Gordon, filia Marchionis Huntlay, cujus regiam nobilitatem Maria Jacobi V. Scotorum regis filia, post reginæ et martyris, tutela illustravit, comitis Forbesii infelix conjux, thori ac principatus ob pietatem exul, felix duorum filiorum mater, quos in numerum Capucinatorum nomine Archangelus Seraphicus patriarcha adoptavit, perpetuis vitæ hujus miseris liberata
Kal. Januarii a^o 1606,
quam in anima æternam felicitatem cœlo leta obtinuit laudem in corpore cum duobus Archangelis, uno 21 Martii 1592, altero 2 Augusti 1606, defunctis, hic secura expectat."

In an obituary of the members of this convent, now preserved in the archives of the Capuchin Convent at Bruges, is the following entry:—

"1592. Forbes, Guilielmus, comes regia stirpe, filius heretici comitis et Margarethæ Gordon (Archangelus, Scotus), clericus, vestitus Bruxellis 13 Februarii 1589, obiit 21 Martii 1592, anno religionis 3, ætatis suæ 29."

W. II. JAMES WEALE.

Queries.

SAMUEL BLAIR.—Wanted, any information regarding him. He is author of *The Cottage among the Mountains*, published about 1839; also *Holiday Exercises*, 1840. There was a gentleman of this name (S. Blair) who was minister of a Scotch church, at Dudley, in 1841. Is he the author?

R. I.

BRIGNOLES.—I find this name on the tomb of a monk in the conventual church of San Paolino at Florence. It is certainly not Italian. The inscription says "died at Florence," which seems to imply that he was a stranger. The arms are argent, a Calvary cross gules. Is the name identical with our Brignal so common in the county of Durham, and which probably originates from Brignal near Rokeby?

J. H. DIXON.

Florence.

EARLY CANNON.—Where can I find the oldest engraving, or other delineation of early artillery? There is one in the Greininger Virgil, Strasbourg, 1502, representing the siege of Troy, in which, in addition to the usual armour, bows, &c., we have two cannon in the foreground lashed to planks instead of a carriage. Where I am I cannot get access to Sir S. Meyrick's book, but if my memory is correct, his examples are not dated, or at any rate the dates are uncertain.

A. A.

Poets' Corner.

CHRIST A YOKE-MAKER.—What foundation is there for the tradition that our Blessed Lord was a maker of yokes for cattle?

CARYLFORDE.

CONSTITUTION HILL.—The origin of this name? When was the arch built, and the road opened? Under what authority is the use of this road confined to those who receive a special permission to pass over it in carriages? Was it originally a part of the Green Park? If so, when was it severed from that park?

J. L. O'B.

DUNWICH RELIC.—In Gardner's *History of Dunwich*, p. 119, is an engraving of a circular piece of brass that was found on removing a mole that stood within the walls of the Grey Friars at Dunwich. It seems to be the ring of a buckle or brooch from which the pin has become detached. Will some one explain the inscription? Is this relic known to be still in existence?

CORNUB.

BISHOP GIFFARD, ETC.—I have in my possession three altar stones. No. 1 was consecrated Jan. 10, 1701-2, by Bonaventure Giffard, Bishop of Maudara. He was consecrated bishop in 1688 by Cardinal Dada, Papal Nuncio at St. James's; died in 1733, and was buried in St. Pancras churchyard, London.

No. 2 was consecrated Nov. 22, 1792, by the Bishop of Montpellier (Montepessutanus).

No. 3 was consecrated Feb. 11, 1798, by the

Bishop of Dijon. What were the family names of these two French bishops? When did they die, and where buried? Is there any published life of Dr. Giffard? Perhaps your learned correspondent F. C. H. would kindly assist me.

CHARLES PARFITT.

Cottles.

GREEK VERSES BY W. S. WALKER. — At page cxxxix. of the *Memoir* by Rev. J. Moultrie (J. W. Parker, 1852,) mention is made of a version of a passage of Ben Jonson by the above-named scholar. Will any gentleman, who may possess a copy, communicate with me?

P. J. F. GANTILLON.

The College, Cheltenham.

REV. MR. HILL. —

"And to the honour of our function (now become a scorn and derision to men who would be pitiable for their ignorance if they were not at the same time contemptible for their arrogance) this discerning prince (Wm. III.) did often declare that he had never employed two ministers of greater vigilance, capacity, and virtue than yourself, my lord (Bp. Robinson, sometime envoy in Sweden), and the Reverend Mr. Hill." — Dedication to Wheatly's *Rational Illustration of the Book of Common Prayer*, 1720.

Who was the Rev. Mr. Hill?

E. H. A.

HISTORICAL TRADITION: THE EMPEROR CLAUDIUS AND THE CHRISTIANS. —

"*Angeli non Angli, di Christiani*" was the remark made, according to historical tradition, by the Emperor Claudius, when he saw in Rome a group of children of the ancient Britons who, with their parents, had been carried captive to the imperial city." — *Art-Journal*, May, 1867, p. 136, col. i.

This "compliment of the Roman emperor" (as it is called a few lines below) suggests a few inquiries. Where is this "historical tradition" found? How came the Emperor Claudius to be so favourably impressed by Christianity? How could the ancient Britons be styled "*Angli*" four centuries before the Teutonic race had invaded Britain? What meaning are we to attach to "*di Christiani*" in the exclamation of the emperor? Perhaps the conductors of the *Art-Journal* can answer these historical inquiries. LÆLIUS.

"L'HOMME FOSSILE EN EUROPE," BY H. LE HON. — In a short notice of this work in *The Westminster Review*, April, 1867, it is said that—

"In the production of this (the second glacial) period of cold, the author attributes a great influence to those oscillations of the earth by which the precession of the equinoxes is caused."

I shall not be able to see the book, and shall feel extremely obliged if any reader interested in this matter will kindly inform me in what parts of the globe the poles of the axis concerned in these changes are supposed to be placed. I am not merely curious; H. le Hon's theory seems to agree with the result of my study during thirty years of lonely unassisted meditation. F. C. B. Norwich.

INDIA-RUBBER PRESERVATIVE FROM RUST. — I saw lately that a composition (a solution of India rubber, I believe) had been discovered which applied to metal, preserved it from rust. It was further stated that it could be applied so thin as to be scarcely perceptible. I have a quantity of arms of various kinds, and from various nations hanging up in my hall, and as this place is within the influence of the sea breeze, the keeping them free from rust causes much trouble, besides injury to the weapons from constant scrubbing. Unfortunately I have lost the note I made of this discovery, and would feel much obliged if any reader of "*N. & Q.*" would send me the exact account of it, and where the solution can be procured.

FRANCIS ROBERT DAVIES.

Hawthorn Black Rock, Dublin.

JAMIN FAMILIES. — Required, any information respecting the Jamin families in Great Britain, particularly genealogical and heraldic notices. Also, I should like to know if there is among these a family descending from a French refugee's family of this name. I should be very thankful for any information. M. L.

JEWS IN CORNWALL. — In *Cornwall, its Mines and Miners*, published by Longmans, 1857, we read—

"For a long time in the early history of tin-mining, the mines of Cornwall appear to have been in the hands of the Jews. They became possessors of them chiefly by taking them as securities for loans granted to the early Dukes of Cornwall, and at several periods when the Jews were hotly persecuted, those engaged in 'tinning' were particularly exempted."

Now, as Professor Max Müller, in his article in the April number of *Macmillan*, entitled "Are there Jews in Cornwall? A Riddle and its Solution," says there is no proof of their ever having had anything to do with the county and its mines, I would ask if there be any documentary or good historical evidence of their connection with the county in ancient times? Carew (*Survey*, p. 8) supposes they may have been sent here as slaves by one of the Flavian emperors; but he adduces no grounds for this but the discovery, in one of the old mines, of a coin of Domitian. Sir H. de la Beche gives proof of their being engaged in the tin trade prior to A.D. 1205, in the appendix to his *Survey of Devon and Cornwall*.

JOHN BARNIBY.

St. Day, Scorrier, Cornwall.

NAME OF A BOOK. — What is the name of a volume of tales published in England twenty-five or thirty years ago, among which was one called "The Separation," or "The Separate Maintenance"? In it is described a masked ball given by the Members of Wattier's Club to the distinguished personages in London after the battle of Waterloo. Lord Byron is mentioned as being one of the persons present at this ball. M. M. D. Philadelphia.

REV. R. M. PEAKE.—Will some of your Cambridge correspondents who have access to the Admission Books at Emmanuel College give me the entry of the admission of the Rev. Richard Mason Peake, B.A. 1781? My object is if possible to ascertain the names and places of abode of his father and mother. He was subsequently curate of High Ercall, co. Stafford, and died unmarried in 1801.

G. W. M.

"MORNING'S PRIDE."—On the morning preceding the late thunderstorm (the 11th ult.) I suggested to my milkman—a genuine red-cheeked countryman here at Hampstead—that the hazy, misty appearance of the atmosphere betokened rain or a quick change in the weather. "No, sir," he said, "it's only the morning's pride." The phrase seems to be a poetical provincialism. Can you tell me its origin?

JOHN CAMDEN HOTTEN.

Hampstead.

QUOTATIONS WANTED.—At page 80, vol. vii. of Lockhart's *Life of Scott*, Sir Walter quotes these lines in his Diary:—

"For treason, d'ye see,
Was to them a dish of tea,
And murder bread and butter."

Can any reader of "N. & Q." tell me from whence these lines are taken? LYDIARD.

"Morn, evening came, the sunset smiled,
The calm sea met in waves the shore,
As though it ne'er had man beguiled,
Nor ever would beguile him more."

H. I. T. M.

"Bands
Of reverend chanters filled the aisles;
Where'er I sought to pass, their wands
Motioned me back."

"You mistake too;
It was not this I meant, but that which bears
A diadem around it."

F. C. B.

RAINBOROWE FAMILY.—Thomas Rainborowe, mariner, of East Greenwich, had a lease, dated Sept. 20, 1619, of certain lands at Claverham-bury, co. Essex, under Edward, 1st Baron Denney [created Earl of Norwich 1626, died 1636]. I should be glad to know who were the paternal and maternal ancestors of this person, the date of his death, and the place of his burial. Any information about persons of the name of Rainborowe, or Rainsborough, will be interesting to me.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[There are numerous references to Colonel Thomas Rainsborough, A.D. 1643-1650, in the *General Indexes to the Commons Journals* (1547-1714), vols. i. to xvii. p. 953, fol. 1852.—ED.]

RELIEF OF THE POOR.—In Timbs's *Anecdote Biography*, p. 139, he says that Charles Butler relates that Mr. Pitt descanted, when on a visit to

Essex, on the prosperity of the country, and the comfort of the poor. His host so managed that on the next day Mr. Pitt (i. e. Earl of Chatham) should walk through Halstead—a spectacle of poverty. The statesman gazed on it with wonder and in silence. He then declared he had no conception England could furnish such a scene, subscribed liberally for the distressed on the spot, and soon after brought into Parliament a bill for the relief of the poor. It fell through, as Butler says, owing to "the unmanageable nature of the subject." Can any of your readers point out where this bill of Pitt's can be referred to? Recent bills may be obtained at Spottiswoode's, but not bills of last century I suppose. C. A. W.

SIR WALTER SCOTT.—I possess a print on which is the following letter-press. I shall feel obliged to any of the correspondents of "N. & Q." who will inform me who are the persons whose portraits appear upon it, or where a key to this print can be obtained:—

"Sir Walter Scott and his literary friends at Abbotsford. To Alexander Dennistoun, Esq. of Golfhill, proprietor of the original picture, this engraving is respectfully dedicated by his most obedient servant, James Keith. Painted by Thomas Faed, and engraved by James Faed. Published in 1864, in Edinburgh and New York."

B. L. H.

MS. TREATISE ON SILKWORMS.—The following is a copy of the title-page of an original MS. which I now possess:—

"A short Account of Silk-Worms: shewing—1. Their Antiquity. 2. Their Name and Nature. 3. Their Anatomy. 4. The Way of managing 'em. 5. Their Silk, and y^e Nature and Qualities of it. 6. The Way to know y^e Best Silk. 7. The Way to estimate it by Essay. 8. Figures of y^e several Changes y^e Silk-Worm undergoes. Publish'd on account of a Project lately on foot to encourage y^e Manufacture of Silk in our own Nation.

"Quæ Tinea ex Volucris fit, ab hac Tineaq: resumit mox speciem."

The word "lately" has originally stood "now," and the alteration has been made by the same hand, but in darker ink. Several additional pages have also been inserted, wherein the writer mentions the patent granted by "the late King George" in the year 1718; and further on says, "Thus it was hop'd that the Profit of this Undertaking wou'd be y^e most considerable that was ever yet known in Great Britain. But exitus acta probat." From these circumstances it would appear that this MS. was written at the time of the scheme of 1718, and was added to after its failure. Has any treatise answering this description ever been published? It cannot be the one said to have been written by Barham, a shareholder in the company.

W. C. B.

STOOL-BALL.—This game, so often mentioned in old writers, is still played in almost every village in Sussex, and is for ladies and girls exactly what cricket is to men. Two pieces of board 18

inches by 12 are fixed to two sticks from 3 to 4 feet high, according to the age of the players. These sticks are stuck in the ground sloping a little backwards, and from 10 to 15 yards apart. The players take sides, generally eight to ten each. The ball is the common white ball sold in the shops for trap-ball, and the bat very much like the same. The bowler pitches the ball at the board, which in fact is the wicket. If he hits it the player is out. The same is the case if the ball is caught; and the running out, stumping, &c. are exactly like cricket. It is a very cheerful game, and more exciting than croquet. Can any of your readers inform me whether it is played in any other parts of England? A. A. Poets' Corner.

STUARTS OF BUTE.—Can any of your correspondents inform me what arms and crests were borne by the following families, descended from the Stewarts, sheriffs of the county of Bute, and ancestors of the present Marquis of Bute; viz., the Stewarts of Kerrycro, of Largiezeau, of Roseland, of Mecknock, and of Ambrismore, all in Bute? J. S.

FAMILY OF WILLIAM VERTEGANS.—William Vertegans, an English Knight, married and settled in Flanders, where he died in 1495, leaving several children. He is said to be descended from Richard Vertegans, Knight of the county of Middlesex, and Humfreda, daughter of Edmund de Mortimer. Having nearly completed a genealogy of the Flemish branch of this family, I wish to know something of their English ancestors, and should feel much obliged if any of your readers would favour me with information concerning them. E. V. D. B.

ARCHBISHOP WHATELY'S PUZZLE.—Archbishop Whately says (*Miscellaneous Remains*, p. 237):—

"A man, who was well known to several persons now living, began life with a handsome fortune; he lived a life of extreme penury, denying himself everything beyond the barest necessities. He lived to a great age without having suffered any losses, or having ever given away anything; and at his death he did not leave enough to pay for his funeral, but was actually buried at the parish cost.

"It may amuse the reader to exercise his ingenuity in guessing how this was brought about."

Have any of your readers more ingenious and more diligent than I am found out the puzzle?

MALVERN WELLS.

MONACO.—Being engaged in writing the "History of Monaco, Past and Present," I should feel obliged to any of your readers who could give me any information of interest on the subject, especially in regard to her diplomatic relations and otherwise with England, that I may have been unable to obtain through the Archives of the Principality. All communications to be addressed, 26, Charles Street, Berkeley Square.

H. PEMBERTON.

Queries with Answers.

"MAN WHOLLY MORTAL."—Who is R. O. the author of the book with the subjoined full title:—

"Man wholly Mortal; or, a Treatise wherein 'Tis proved, both Theologically and Philosophically, that as whole Man sinned, so whole Man died; contrary to that common distinction of Soul and Body: And that the present going of the Soul into Heaven or Hell is a meer Fiction: And that at the Resurrection is the beginning of our Immortality; and then actual Condemnation and Salvation, and not before. With Doubts and Objections answered and resolved, both by Scripture and Reason, discovering the multitude of Blasphemies and Absurdities that arise from the fancy of the Soul. Also, divers other Mysteries; as of Heaven, Hell, the extent of the Resurrection, the New-creation, &c. opened and presented to the Trial of better Judgments. By R. O. The second edition, by the Author corrected and enlarged."

The treatise is written in a pedantic strain; men are called sublunars, the angels that fall not stative angels, an abortion an effluention; and advocates for an immortal soul soularies, soulary champions, the priests of the Church of England. There is an author Woolnor mentioned in this essay as having written on the soul. Who is he?

Has this essay any affinity with Aegill's book, which caused its author's expulsion from Parliament? It is noticed in Alger's big book on eschatology, an American work recently introduced to this country, which I have not seen. I find Woolnor in *Lowndes*: "Woolnor, Henry. Extraction of Man's Soul, proving that the Production of it is by Propagation and not by Creation. London, 1665. 12mo."

R. O.'s book (picked up out of Noble's Catalogue) is much to the same effect, and has no merit to entitle it to notice beyond the oddness of its subject matter. O. T. D.

[Our correspondent's copy of *Man Wholly Mortal* is properly the third edition of that work, although the words "Second Edition" are on the title-page. The first edition has the imprint "Amsterdam, Printed by John Canne, Anno Dom. 1643," pp. 57, 4to. The second, "Amsterdam, Printed by John Canne, Anno Dom. 1644," pp. 43, 4to. The author was Richard Overton, "a leveler," as Anthony à Wood styles him. A full account of his work is given in Archdeacon Francis Blackburne's *Historical View*, &c. second edition, pp. 77-91; or in his *Collected Works*, edit. 1805, iii. 124-189. The modern hypothesis which Overton attacks is that of Henry Woolnor and of Ambrose Parey. We have met with two replies to Overton's work: (1) "The Prerogative of Man: or, his Soules Immortality and High Perfection Defended and Explained, against the rash and rude conceptions of a late Authour, who hath inconsiderately adventured to impugne it. Printed in the year 1645," 4to. (2) "The Immortality of Man's Soule, proved both by Scripture and Reason, contrary to the Fancie of R. O. Lond. 1645," 4to.

On August 11, 1646, Overton was summoned to the

bar of the House of Lords for being concerned in printing *An Alarm to the Lords*, and was committed to Newgate. On Jan. 5, 1646-7, his house was searched, where was found another treasonable work, entitled *Regal Tyranny Discovered*, &c. On his wife refusing to give any account of its author, she was committed to Bridewell for contempt. (*Lords' Journals*, viii. 645-650, 657, 658.) The title of Overton's work, *Man Wholly Mortal*, appears in a list of the Literature of the Doctrine of a Future Life at the end of Alger's *History* on that subject. For Overton's other pieces consult Watt's *Bibliotheca Britannica*.]

CHANGE-RINGING SOCIETIES.—I shall be thankful for any information respecting the history of any change-ringing societies in the seventeenth century, especially concerning the actual origin of the Society of College Youths. Can any one refer me to the first user of the epithet "the ringing island" as applied to England? L. B. C.

[In 1637, the Society of College Youths was established by Lord Brereton, Sir Cliff Clifton, and several other gentlemen, for the practice of ringing. They used to ring at St. Martin's Vintry on College Hill, near Doctors' Commons, upon a peal of six bells. This church was burnt by the Great Fire of London, and never rebuilt; but the society still retains the name derived from College Hill. (W. T. Maunsell, *Church Bells and Ringing*, 1861, p. 7.) The names of the Society of College Youths between the years 1637 and 1754 are contained in the Additional MS. 19,368, pp. 188-200, British Museum. Mr. Osborne states "that the College Youths never rang a peal upon any number of bells prior to the year 1724. This presumption, coupled with the fact of there being no records extant, affords strong proof that the company never rang anything worthy of record before that year. I am strongly impressed with an idea that nothing was ever done in the way of peals before the year 1724, when on the 19th of January of that year, the College Youths rang the first peal on twelve bells that ever was completed in this kingdom. After this they rang peals of importance, and indeed very frequently, and these peals were all entered into a book with the names of the members." (Addit. MS. 19,370, p. 4.)

We may as well direct the attention of those interested in the subject of bell-ringing to a curious poetical work in manuscript deposited in the library of the Corporation of London, entitled "Remarks on a Rambling Club of Ringers and their Performances, giving an Account of all their Meetings from first to last, wherein may be seen the famous Exploits which have been done in the Art of Ringing by that worthy body of men. By William Laughton, 1734—

"Herein just fifty tales you'll find,
And each set down in prose and rhyme;
Not one I'm sure was writ in spite,
So read and judge 'em as you like."]

BISHOP NICOLSON.—

"A Plain, but Full, Exposition of the Catechism of the Church of England. Enjoyed to be Learned of every Child before he be brought to be Confirmed by the Bishop.

Collected out of the best Catechists. By the Right Reverend Father in God, William, Lord Bishop of Gloucester."

I possess the book of which the above is the full title, and presume the writer to be William Nicolson, Bishop of Gloucester. On the page opposite the title is a rude design of an oak tree, in the branches of which are tracings of three royal crowns, and at the foot of the tree the words "Royall Oake." The book is not named by Lowndes. Some one has written on a blank leaf "only 100 printed." Is this last statement according to fact? GEORGE LLOYD.

[The earliest edition of this excellent *Catechism* we have been able to trace is that of 1655, where it is stated on the title-page, "Collected out of the best Catechists, by William Nicolson, Minister of the Gospel." In the "Epistle Dedicatory to all his loving Parishioners of Llandilo-Vawr," he speaks of having been for three years prohibited making use of his talents for their benefit, being ejected and silenced. Our correspondent's copy was published after the Restoration, probably in 1661, as the Dedication to Gilbert Sheldon, Bishop of London, is dated June 20, 1661. The rude designs do not occur in the edition of 1663. It was again republished in 1671 and 1686, as well as in the Library of Anglo-Catholic Theology in 1842. His work is noticed in Bohn's *Lowndes*, art. "Nicolson."]

SIEVE AND RIDDLE.—Elisha Coles gives the following among the Cheshire proverbs—

"No more sib (related) than the sieve and the riddle, that grew both in a wood together."

It is generally supposed these words are synonymous. What is the real difference? A. A.

[The riddle and sieve may be considered one and the same article, except that there is a difference in their formation. A *riddle* is an instrument for cleaning grain, being a large coarse sieve with a perforated bottom, or texture of basket-work, which permits the grain to pass through, but retains the chaff; whereas a *sieve* is a utensil consisting of a hoop, with a hair or wire cloth, used in separating the fine part of any substance from the coarse.

"The same are shred and minced so small as they may pass through a *sieve* or *riddle*."—Holland, *Plinie*, book xvi. c. 11.]

THE MAID OF BREGENZ.—In a poem by Miss Proctor, entitled "A Legend of Bregenz," it is stated that at midnight the watchman of the town, instead of the hour, calls the name of the maiden who, by her information, saved her native town from being taken by surprise by the Swiss. What was her name? O. E.

[The origin of the story of "The Maid of Bregenz" may be thus briefly stated. In the year 1408 the town of Bregenz being then in the hands of the powerful Counts of Montfort, the inhabitants of Appenzell plotted to surprise the place. Their plans were however overheard by a poor woman named Gutha, who while begging

learnt the whole plot. She at once informed her fellow-townsmen, who were thus enabled to repulse the attack of the people of Appenzell with a splendid victory. The maiden's name has been ever since continued in affectionate remembrance by an official order, that from Martinmas to the Feast of the Purification, the watchman shall call out at nine o'clock each evening, "Ehre der Gutha!" that is, "Honour Gutha!"]

KNIGHTS AT THE FIELD OF THE CLOTH OF GOLD.—Is there a list extant of the knights selected by Henry VIII. as his companions to the field of the cloth of gold? G.

[The names of these knights are printed in the *Rutland Papers*, 1842, p. 31, as well as in *The Chronicle of Calais*, 1846, pp. 21-23, both published by the Camden Society.]

Replies.

LORD CARLYLE.

(3rd S. xi. 278.)

Perhaps the following extract from the manuscript account of old Dumfriesshire families, by the Rev. Peter Rae, last minister of Kirkbryde, towards the beginning of the last century, before it was annexed to Durrisdeer, may be sufficiently interesting to deserve a place in your columns. Rae left at his death a manuscript containing an account of the parishes of the Presbytery of Penpont, and many notes on old families. Those which I have before me are the following: "Lord Carlyle of Torthorwald"; "Queensberry"; "Grierson families of Capinoch and Barjarg"; "Waterside, in Keir"; "Maxwells of Dinwoody, in Applegarth"; "Kirkpatrick of Closeburn"; "Lauries of Maxwellton, in Glencairn"; and the four parishes of Morton, Durrisdeer, Glencairn, and Penpont. The late Robert M'Turk, Esq., of Hastings Hall, in Dumfriesshire, who was fond of antiquarian pursuits, and a gentleman of literary tastes, caused a copy of some of these notes to be made, and it is from his copy that I quote. It may be interesting to CAÇADORE to have Rae's account of the "Torthorwald family":—

"It appears by an extract of a manuscript history of Cumberland, dedicated to the late Lord Viscount Preston, that there were five generations of this family and surname of Carleile (which some write Carleisle or Carlyole), in Cumberland, before any of them came into Scotland. The first of them was Hildred de Carliel, a Knight in the time of King Henry the Second, who possessed Bampton, a township within Brough Barronie, in Cumberland: it contained Great Bampton, Little Bampton, Ughtredby, Studholm. The manor of Combquinton was also, at the Conquest, the lands of this Sir Hildred. He dwelt at Carliel, and was therefore called Hildredus de Carliel, and left that surname to the ancient family of Carliels, who were all Knights successively, until King Edward I.'s time: the second was Odard, the third Sir Robert, the fourth Adam, the fifth Eudo, and the sixth (who was the first of them that came to Scotland) was William. This William de Carliel, when King Ed-

ward first invaded Scotland, sold most of his lands in England, and seated himself at Kinmount—of him the Barons Carleils in Scotland are lineally descended. He married Margaret Bruce, daughter to Robert, Earl of Carrick, and sister to King Robert the First, who gave to the said William de Carlyole, and his said beloved sister a charter for the lands of Cronyauton and Mernigel, in the barony of Kirkmichael, which was afterward confirmed by K. David, his son, in 1369 or 1370. The chief house of the family was Killhead, or Kinmount, in Annandale; and thereafter Torthorwald, in Nithsdale, which they got by marrying Kirkpatrick heiress thereof. William Carliel, who must at least have been grandson of the foresaid William, was created a Lord of Parliament by K. James 3d, ann. 1476, according to a manuscript of an anonymous author mentioned by Mr. David Simson in a letter to a gentleman of the name and family of Carlyle; but this appears to have been a mistake, for the same manuscript, as Mr. Simson observes, bears that William Lord Carliel was one of the keepers of the marches and of the peace in the reign of K. James 3d. So that it appears that he has been created a Lord of Parliament before 1456. And it is clear, from a charter comprehending the whole barony, ann. 1461, that William de Carliel, proprietor thereof, is designed Lord Carleile. The eldest cadet of this family is Carlyle of Bridekirk, and the family of Limekilla is from that. Methinks it needless to detain my reader with a particular relation of all the other heirs of this noble family. 'Tis sufficient to my purpose to show that at length it terminated in an Heiress named Elizabeth Carlyle. The Douglasses of Parkhead, in the year 1576, had got some interest in this barony of Carlyle by a gift of ward; and in a few years after James Douglas, son of Sir George Douglas of Parkhead, married this heiress, Eliz. Carlyle; and in virtue of her, I find him in our histories (particularly in an Act of Council, 1590) styled Sir James Douglas of Torthorwald; and Mr. Hume, in his history of Douglas and Angus (vol. ii. pp. 186, 290), calls him Lord Torthorwald."

Rae then proceeds to give the later history of the family, much as you have narrated it. He extracts also a passage from the manuscript account of the county of Cumberland, but the information is nearly the same as I have given above. I may, however, quote the following:—

"He [Hildred] was likewise proprietor of the lands of Newby (or the Moor), which descended to his posterity, until they came to Richard, Fil. Richard, Fil. Truto, who gave it to his cousin Reginald de Carliel, and he gave it to the Abbey of Holm-Cultram."

This extract is attested by William Gilpin.

There is also an old charter respecting the fisheries of the Solway and some salt-pana. It runs thus, as far as I can make it out. The text is evidently corrupt in some parts:—

"Willielmus de Brus omnibus hominibus suis amicis francis et Anglis presentibus et futuris salutem. Sciatis me dedisse et concessisse et hac mea charta confirmasse Ade de Carleolo filio Roberti et hereditibus suis pro homagio suo et servitio de incremento sue quartie partis unius militis quam de me tenet in Kinnemid unam salinam liberam subtus de prestende (sic) et unam piscariam et unum rete in litore maris libere inter piscariam meam de Cummerataies, que fuit patris mei et Coche, ubi ipse melius voluerit, cum rationabilibus (sic) et sufficientibus necessariis libere sicut de Cessando (sic) de prestende et de more, ad salinam et piscariam sua quod

nullus poterit (pistura aut rete sicum?) vel piscariam suam, nisi per illum super forisfactorum meam, salvo tamen mihi et heredibus meis Strione et Craspeis. Testibus Willielmo de Heria tum senescaldo, Hudardo de Hodelmo, Hugone de Brus, Hugone de Corri, Gilberto filio Johannis, Hugone Mattwer, Willielmo de Hoyneville, Ade de Dunwithie, Ricardo Fleeming, Ricardo de Basso, Rogero filio Udarci et nonnullis aliis."

This charter seems to refer to Adam, the fourth in descent from Hildred; but who is this William Bruce? Kinmount and Cummertrees are well known in the south of Scotland. As to the witnesses, Willielmo de Heria may be the ancestor of Lord Herries, and Hudardo de Hodelmo probably "of Hoddam," and "Dunwithie" seems Dinwoody in Applegarth.

CRAUFURD TAIT RAMAGE.

THE WILLOW PATTERN.

(3rd S. xi. 152, 298, 405.)

If Sp. will turn to *The Second and Third Embassie to y^e Empire of Taysing or China*, A.D. 1671," published by John Ogilby, London, 1671, folio, he will find between pp. 570 and 571 a plate which may induce him to seriously believe that this pattern (the willow one) illustrated a Chinese story. The plate is marked No. 3, in the lower left-hand margin; and in the upper right-hand corner are two lines of Chinese characters, but they have no reference to the subject of the picture. In the centre is a bridge of one arch, on the middle of which is a man carrying a load, slung on a pole across his shoulder in Chinese fashion; about half way down the bridge before him is another man; and at the bottom stands a man near the door of a small house, behind which grow trees. In the extreme left corner is seated a goddess, and a little lower down before her is a table with two bottles and a plate on it; near which stands a female, to whom a devotee is approaching on his knees, up a flight of steps. At the top, near the centre, commences a river, narrow at first, but widening towards the bridge; in the middle, over the river, is a figure with a human head and arms, but from the waist down ending in two wavy long tails; and immediately in front of it is a something composed of black lines, which somewhat resembles one of the swallows with its wings expanded. Returning now to the right-hand side of the picture, the two lines of Chinese characters occupy the upper corner; below them is the entrance to a house; farther down is a solitary figure, and in the extreme right-hand corner a figure of a man carrying a glass; between him and the bridge is an island, with two tall trees, and higher up a something which might easily be transformed into a willow, but it is not. On the island is a man approaching

the bridge; and ascending the bridge by a flight of stairs is a tiger at full speed, with a man on his back; half-way up the bridge is a man, in the act of looking round; then the man on the centre of the arch, and the other figures on the right-hand side, as just described. Any person who has seen a willow-pattern piece of china must be struck with its remarkable similarity to this picture if they examine it. All persons whose attention I have called to the matter have acknowledged the great resemblance.

The story is related at p. 571. As it is long, I will condense it:—The figure in the top corner, at the right-hand side of the picture, is the goddess *Pussa* (*Cybele* of the Greeks, and *Isis* of the Egyptians,) sitting on the plant *lien* (the lotus); near the table stands one of her priestesses, whilst on his knees is a pilgrim praying. "If you would go as a pilgrim, you must pass through several bye-ways and chambers, and a long steep bridge, which at the bottom is guarded by a man sitting on a tiger. At the door stands a priest to keep guard, who will first be bribed before he will allow a pilgrim to pass." It can easily be conceived how this picture may have been adapted by the designer of the willow pattern, how the birds may have been substituted, and the willow inserted instead of the original objects; and subsequent designers may have added the boat and other variations to be found on different specimens.

J. P.

Some thirty years ago I wrote a piece of nonsense, and called it "A True History of the celebrated Wedgewood Hieroglyph, commonly called the Willow Pattern." It appeared in *Bentley's Magazine* at the time Mr. Charles Dickens was the editor. I presume this is the story to which your contributors allude, and which possibly was reprinted in the *Family Friend*.

M. L.

The china your correspondent F. C. H. mentions as having been introduced into this country by a French priest most of us must recollect, as in almost every house forty years ago. It was then known by the name of "The Bourbon Sprig," which would account for its origin as detailed by your correspondent.

C. H.

"THE MERRY WIVES OF WINDSOR."

(3rd S. xi. 349.)

The line—

"The luce is a fresh fish: the salt is an old coat,"—

has been a stumbling-block to many. In Knight's *Shakspeare* the editor has tackled it, turned it over, and left it as it was. Your correspondent's attempt at emendation appeared to me so unsatisfactory, that I set myself to study the subject.

Justice Shallow, as befitted "a gentleman born" under the Tudors, was well versed in the "gentle science of armorie"; and, as was natural in a shallow mind, proud of displaying this knowledge. The passage must, therefore, be regarded from an heraldic point of view. At first, I thought the word "salt" was an abbreviation of saltire, as fish are often borne saltirewise, as in the coats of Gedney and Swington: the observation being made by the Justice to get a play on the words salt and fresh; and this is a much more probable explanation, I think, than that suggested in Knight's *Shakspeare* in favour of saltant. But, on further consideration, I am sure the words should be taken in their plain and simple sense. Salt fish was formerly, even after the Reformation, an article of great consumption, and therefore held in greater respect than now. The fish used was the hake, or "luce of the sea," as it was called. This *salt* fish was borne on the arms of the Stockfishmongers: Azure, two sea luces in saltire with coronets over their mouths, or; which arms are retained in the coat of the present Fishmongers' Company. The fish likewise in the arms of Bawde are considered to be stockfish; being represented without heads: Gules, three fish without heads, or. A stockfish crowned is the royal arms of Iceland, and appears in that of Denmark—stockfish being a most important trade with these countries. It will be seen from these facts, that "the *salt* fish is an old coat"—a fact, though old, new probably to many now, as to Parson Evans, and for which I am indebted to Moule's interesting *Heraldry of Fish*.

I therefore say, the text should remain intact.

It is open to question whether Justice Shallow is intended to represent Sir Thomas Lucy. It is not the Lucy arms which are described, "the dozen white luces." PHILIP E. MASEY.

24, Old Bond Street.

Without raising any question as to the emendation proposed by CANON JACKSON for the line in *The Merry Wives of Windsor* which has hitherto baffled interpretation—

"Shallow. The luce is the fresh fish: the salt fish is an old coat"—

I would suggest that the passage as it stands may be accounted for as containing an allusion to some topic of the day now lost to us.

The passage does not appear in the first sketch of the play printed in 1602. We have it in the amended version which was first published in 1623, but which Mr. Halliwell supposes to have been the form in which the play was presented before King James I. in November 1604. This is mere matter of conjecture. If we suppose that the passage in question, at any rate, was not added till the year 1600, we may perhaps have a

clue to the allusion; for in this last-mentioned year the King of Denmark paid a visit to the English court—an occasion which caused great excitement in London and its neighbourhood. Contemporary records, quoted in Nichols's *Progresses of King James I.*, give elaborate accounts of the pomp and pageantry with which this visit was celebrated, particularly of the procession of the Danish monarch and his host through the city. Of course, among the heraldic displays there generally mentioned, the royal arms of Denmark would appear, which quarter those of Iceland: Gules, a stockfish argent, crowned or. The inhabitants of London would notice, and perhaps be amused by, this curious device; and would thus be ready to appreciate even a somewhat slovenly reference to one of the topics of the day. It might consort with Shallow's boastfulness on the subject of his escutcheon to make him say, "The salt fish of Denmark is an old coat: but my luce is a still more dignified badge, if the fresh fish is to be preferred to the salt."

Garrick Club.

C. G. PROWELL.

On looking over some books of heraldry, I find that the conger-eel was also called *luce*, or *lucy*. May we not therefore understand the whole obscurity as a mere play upon words, without altering Shakspeare's language at all? Shallow and Slender speak of the "dozen white luces" as "an old coat"; Evans plays on the word, and calls it "louse"; whereupon Shallow explains that his *luce* [*i. e.* his pike or Jack] is the fresh-water fish, but that the salt [water] fish [*i. e.* the conger-eel] is also an old coat.

A. H.

LUIGI ANGELONI (3rd S. xi. 437).—I was personally and intimately acquainted with Angeloni, Foscolo, and Santa Rosa, and had much correspondence with the three. Angeloni lived with his intimate friend Todini in a small hotel in an obscure street leading from Leicester Square. He was poor, but certainly not a pauper, and I am persuaded he did not die in a workhouse. My impression is that he went to Paris with Todini. Foscolo's cottage in Regent's Park was called the Digamma Cottage. I think he gave it the name in *memoriam* of an article on the Greek digamma, which he contributed to the *Quarterly Review*, and for which he obtained much praise. I have an autograph biographical epitaph on himself written in Italian with an English and French introduction, the French being—

"Qu'on me couvre de terre ou de pierre,
Ce m'est égal—ce m'est égal."

Santorre di Santa Rosa died in Greece, whence he wrote many letters to myself and others.

JOHN BOWRING.

Devon and Exeter Institution.

eply to the query in last "N. & Q." (7) I remember when a child frequently Luigi Angeloni, then quite an old man, in her's company, and that he was considered the few really notable Italians then in London believe, however, his temper and pecuniary eventually isolated him almost entirely. I recollect with painful distinctness, common him in the streets, grown blind, very old, crepid, led about by a rough hired boy. I can recall the shock caused by the news death among the London Italians. It occurs somewhat suddenly on the very night, on which he was sent to the workhouse (use of Soho) by one Olivieri, who kept a cast shop in Wardour Street, where he in his last days. Some respectable Italians, and known Angeloni, went down to Olivieri and called him to account for his conduct, forget with what result. This must have fancy, about 1840 or a little later, but I am on the point. Perhaps you will receive information than this, which comes from me was still a lad at the time of Angeloni's death. However, all the Italians I can call to who were then conversant with the facts, dead. D. G. ROSSETTI. eyne Walk, Chelsea.

OF GOD'S BLESSING INTO THE WARM SUN" (xi. 413).—A query from one of the Antiserves a promptly, so far as the press is ed in giving it: the rest must be left to ds and the waves.

an array of proverb-chroniclers at com- mon Polydore Vergil to Le Roux de Lincy, choose on this occasion master John Hey- The old versifier thus reports the sayings -matched pair:—

and God shall send (saith he) saith the olde * llet, sendth He (saie I) a staffe and a wallet. p gothe his staffe, to send me a loufe. t three words t vp in the house roufe. rein to grow (quothe she) to conclusion, your ayde, to auoid this confusion. r counsaile herein, I thought to haue gon, s cunning man, our curate sir John, s kept me backe, I haue herd now and then, attest clerkes be not the wysest men. : (quothe I) who euer that terme began, ither great clerke, nor the greatest wise man. r runnyng † from him to me, ye runne Gods blessing into the warme sunne."

John Heywoodes Woorkes, 1562, 4^o G 3 verso.

hunter refers to Steevens—but Tyrwhitt first who quoted the couplet which con- : common saw in question.

BOLTON CORNEY.

text of 1562 has "tholde," and edit. 1598 has

word 3," says the text. It must mean woordes. text has "renning." It may be an oversight.

"HISTOIRE DES DIABLES MODERNES," ETC., par A * * *, Londres, &c. [Paris?], 1763, sm. 12mo, pp. 221 (3rd S. x. 310.)—This satirical work is clearly not by J. Adolphus, as he was not born in 1763. Are there other editions? Is the book scarce? Can any of your readers conjecture how Watt attributed it to the above, or who "A * * *" was? This work is not mentioned by Quérard, Barbier, or De Manne.

OLPHAR HAMST, *Bibliophile*.

ABRAHAM THORNTON: WAGER OF BATTLE (2nd S. ii. 241; xi. 431; 3rd S. xi. 407.)—There is a good summary of the whole story of the last challenge to "wager of battle" in England, in the number of Mr. Charles Dickens's *All the Year Round* for May 18. It forms part of an interesting series entitled "Old Stories Re-told," and contains full particulars of the trial, the circumstances of the murder, and the lives and deaths of Abraham Thornton and William Ashford. X. C.

TO CRY "ROAST MEAT," ETC. (3rd S. xi. 378.)—This phrase means, I think, to boast of good cheer. It is used by Charles Lamb in this sense in his *Elia* essay on "Christ's Hospital five-and-thirty years ago." Lamb is telling, in his own inimitably humorous manner, a story of a Blue-coat boy who kept a young ass on the leads of the dormitory, which he fed upon bread exacted from forty of his schoolfellows!—

"This game went on for better than a week; till the foolish beast, not able to fare well but he must cry roast meat. . . . waxing fat and kicking, in the fulness of bread, one unlucky minute would needs proclaim his good fortune to the world below; and laying out his simple throat, blew such a ram's-horn blast as (toppling down the walls of his own Jericho) set concealment any longer at defiance. The client was dismissed, with certain attentions, to Smithfield; but I never understood that the patron underwent any censure on the occasion."

The phrase in the above passage is used in exactly the same sense as in the song of "The Country Wedding." Swatfal Hall (wherever situate) was evidently a mansion famed for old English hospitality, and those who had the good fortune to be entertained there might well cry "Roast meat!" JONATHAN BOUCHIER.

Nares (ed. 1859) explains (?) "To cry roast" by the following quotation:—

"If't be your happinesse a nymph to shrive,
Your anagramme is here imperative,
Or to yourselfe, or others, when they boast
Of dainty cates, and afterwards cry roast."

Lenton's *Innes of Court Anagrammatist*, 1634.

The use here seems parallel with that in JAYDEE's quotation; but I must confess I understand neither clearly.

In the next quotation from the same poem—

"Though in some things she was short of the fox,
It is said she had twenty good pounds in her box,"—

does not "short of the fox" mean "not very cunning"? Quoth Feste of himself—

"Sir Toby will be sworn that I am no fox."

Twelfth Night, Act I. Sc. 5, 74.

JOHN ADDIS, JUN.

"Though in some things she was *short of the fox*,
It is said she had twenty good pounds in her box."

To be "short of the fox" evidently means, to be wanting in cunning: for the fox is always described as an animal possessed of great cunning, and I think the woman referred to in the poem from which the above extract is taken is meant to be shown as shrewd enough to save up twenty pounds, though not generally remarkable for the cunning of the fox.

H. S. J. M.

JOHN SEARCH (3rd S. xi. 278, 423.)—There was a John Search controversy in the thirties of this century, the focus of which was the city of Worcester. The Rev. Dr. Redford, Independent minister, was falsely and maliciously charged with being John Search; but—though, I believe, not publicly acknowledged—the Rev. Mr. Mursell of Leicester, a Baptist minister, was the author of the pamphlet or pamphlets bearing that pseudonym. All the parties concerned are now dead, so that no painful feelings can be excited by this mention of names. Perhaps this note may be a clue to something more satisfactory. T. C. D.

The Great Gorham Case . . . By a Looker-on [G. C. Gorham?] with a preface by John Search [pseud. G. C. G.] Lond. 1850. Am I right in supposing the "Looker-on" to be G. C. G.?

Marriage with a deceased Wife's Sister proved to be forbidden in Scripture. By Sarah Search [pseud. F. Nolan]. By whom is added a reply to "Celebs [query who is this?]" and other eminent divines." Drogheda [1855], 8vo.

RALPH THOMAS.

"NONE BUT POETS REMEMBER THEIR YOUTH" (3rd S. xi. 194, 343.)—I hardly dared hope you would deem my *youthful* reminiscences worth inserting in "N. & Q.," and thinking with Polonius that "Brevity is the soul of wit," I made my story as short as I could. I regret, however, not to have added—speaking of the two grenadiers—that I perfectly recollect, the day the regiment left for the seat of war, my maid, who probably was on as good terms as I was with my friends, taking me to the review to see them off on the boulevard. As soon as I espied one of them in the front rank, running up to him fearlessly, he took me up in his arms, and kissed me (I dare say *un peu à l'intention de la bonne!* *), when the com-

manding officer, with a stern voice, ordered the kind-hearted fellow to set me down. That was more than half a century ago: so you see, *de*, "others but poets remember their youth."

P. A. L.

SIR WILLIAM ARNOTT (3rd S. iii. 348.)—This gentleman was a native of Fifeshire; entered the army in 1735, and sold out when lieutenant-colonel of the 2nd Dragoon Guards in 1779. In the interval he had succeeded his brother, Sir Robert, in the baronetcy. He married a Worcestershire lady, and was buried at Powick, as you have already been informed.

The estates at Orlton must have been his only in right of his wife, for by Lady Arnott's will, executed July 13, 1782, a fortnight before her husband's death (July 27, 1782), a copy of which is now before me, she devised her estate at Orlton to her brother, Dr. Treadway Nash.

His own patrimonial estate of Dalginch, in the county of Fife, Sir William left to Major Thomas Arnott, the eldest son of his deceased sister Ann and Thomas Arnott of Chapel Kettle. But the will not having been drawn up in accordance with the law of Scotland in regard to landed estate, was ineffectual to convey it to his nephew. It therefore descended to Sir William's heirs-at-law, the aforesaid Major Arnott and Mr. W. Glass, the eldest son of another sister, Elizabeth, also deceased. There were formerly various families of Arnott in the county of Fife. There was a Sir John Arnott of Arnott (a lieutenant-general), who died about 1750, and apparently it was on his death that the baronetcy came into the Dalginch family.

J. M. A.

Chapel Kettle, Ladybank, Fifeshire.

TENNYSON: ELAINE: CAMELOT (3rd S. xi. 214.) Referring to DENKMAL's query of March 16, it is very clear that "the place which now is this world's hugest" is London. It is almost equally clear that Glastonbury is the "shrine which then is all the realm was richest." The kind of country traversed by Sir Lancelot answers well to that lying between those places. The only difficulty is the distance, but in those heroic days what were a few miles? Now there is a little town not far from the Sparkford Junction on the Great Western line that commends itself for the honour of representing the ancient Camelot in more ways than one. In the first place its name is suggestive—Queen Camel; next, it is on a river that flows through it (an essential point) to the Severn Sea—viz. the Perrot; thirdly, the distance from Glastonbury is not too great for the funeral procession; fourthly, the Roman remains show that the district was in early times important.

Again, there is another coincidence with the poem. Queen Camel lies in the plain near which

* This ingenious medium of kissing one object for another has since been admirably demonstrated by the lamented J. Leech, in the nurserymaid apostrophising and kissing the Horse Guardsman's charger, he mounting guard, "Oh! you darling! I am so fond of you!"

the waves of the Dorset Hills are stopped abruptly. So we read of the hermit knight —

"Who had scooped himself
In the white rock a chapel and a hall,
On massive columns like a shorecliff cave.

The green light from the meadows underneath,
Struck up and lived along the milky roofs," &c.

There is a difficulty in fixing the locality of Astolat. For the castle must be near the river that runs up to Camelot, consequently to the west of Queen Camel. It is true Sir Lancelot "full often lost in fancy lost his way"; but he must have been very much out of his reckoning to have strayed round the other side of the "dim rich city" without knowing it. Could some of your readers offer a solution? S.

DANTE QUERY (3rd S. xi. 340.) — Amidst the many authorities quoted on this subject I do not observe that of Boccaccio. His commentary unfortunately extends no further than the 17th canto of the *Inferno*, but this includes the *esca sotto focile* of the 14th canto. And, as almost a contemporary, his decision is surely conclusive upon the meaning of the words, about which he has evidently not the slightest misgiving —

"Onde la rena s' accendea com' esca
Sotto fucile.

"D' assai 'cose, e diversamente, si compone quella materia, la quale noi chiamiamo esca, cetta ad accendersi da qualunque piccola favilla di fuoco; ed il fucile è uno strumento d' acciaio a dovere delle pietre, le quali noi chiamiamo focaje, fare, percotendole, uscire faville di fuoco; e l' accender di questa rena avveniva, a doppiar lo dolore de' miseri peccatori, che su stavano."

Cary can afford to make a mistake for once.

M. GATTY.

I fear you must think enough, and more than enough, has been said on this matter, but I should like to point out that Longfellow, in his recently-published translation of the *Inferno*, renders the words, *esca sotto il focile*, by like tinder beneath the steel. Mr. Longfellow, though perhaps no great poet, is certainly one of the most accomplished of living scholars, and moreover a thorough linguist. It is accordingly interesting to know how he renders this vexed passage.

JONATHAN BOUCHIER.

AUSTRALIAN BOOMERANG (3rd S. xi. 334.) — There is a concise account, with a sketch, of the above missile, at pp. 351-2 of Lubbock's *Prehistoric Times*, Williams & Norgate, 1865. The authorities there given are *The United States Explorer. Exped.* vol. i. p. 191; and *Trans. Ethnol. Soc.*, N. S. vol. iii. p. 264. ARCHIMEDES.

ENGLAND A NATION OF SHOPKEEPERS (3rd S. viii. 191.) — On May 31, 1817, Napoleon is reported to have said to Barry O'Meara —

"You were greatly offended with me for having called you a nation of shopkeepers. Had I meant by this that

you were a nation of cowards, you would have had reason to be displeased I meant that you were a nation of merchants, and that all your great riches arose from commerce Moreover, no man of sense ought to be ashamed of being called a shopkeeper." — *Voice from St. Helena*, vol. ii. p. 81.

JOHN WILKINS, B.C.L.

HEAD OF KING CHARLES I. (3rd S. viii. 263.) — MR. KENNEDY observes, "the State Trial report asserts that the head was sewn on, and the body wrapped in lead, whereas Sir H. Halford tells us that the head was found to be loose, and the body wrapped in cere-cloth." Neither Lord Clarendon in his history, nor Mr. Herbert in his narrative of the last days of the unfortunate king, make any allusion to the sewing on of the head.

Mr. Herbert's account may be found in Wood's *Athenæ Oxonienses*, vol. iii. p. i. p. 393, edition 1807; in the same work (vol. ii. p. 765, edition 1692), Thomas Trapham "put his hand to open and embalm the body of King Charles the First after his decollation; and when that was done, he sewed his head to his body; and that being done also, he said to the company then present that he had sewn on the head of a goose."

JOHN WILKINS, B.C.L.

HANDS ON OLD CLOCKS (3rd S. xi. 275.) — Your correspondent Q. Q. supposes the statement quoted by him, that "until nearly the close of the seventeenth century watches had only one hand," to be applicable also to clocks.

I can inform him that until about fifteen or twenty years ago there were several public clocks in London with but one hand each, and that even now, if he will go to Westminster Abbey, he may see in the north-western tower there a clock doing its work single-handed. The spaces between the hour-figures on the dials are divided into halves, but I remember some single-handed clocks which had them divided into quarters.

W. H. HUSK.

ORGAN (3rd S. xi. 295.) — The "ancient organ" was removed from Uley church about sixty years ago, to make room for one chosen by Doctor Crotch. There are no remains of it. It is said to have lasted from the time of Charles II., and is described by an old inhabitant as a "box of whistles." It was turned with a handle like a grinding organ, and was painted blue and buff.

HETTY PEGLER.

Uley, Gloucestershire.

OLYMPIA MORATA, ETC. (3rd S. xi. 297.) — Your correspondent may find both pleasure and further information in reference to this distinguished lady by consulting the following works: —

"Olympia Morata; her Times, Life, and Writings, arranged from contemporary and other authorities." 12mo. London: Smith, Elder, & Co., 1886.

"McCrie's (Dr.) History of the Reformation in Italy." 8vo. 1833.

And in the more recent and elaborate work intitled—

"The Life and Times of Aonio Paleario, by M. Young." 2 vols. 8vo. 1860. (Vol. ii.)

X. A. X.

There is an interesting notice of this learned and amiable lady in *Biographies of Good Women, chiefly by Contributors to the Monthly Packet*. Mozleys, 1862.

E. H. A.

PAIR OF STAIRS (3rd S. xi. 46, 327.)—Pair of beads was the usual name for a string of prayer beads. All the instances of this phrase that I have seen would fill a volume. As a specimen take the following:—

"Full fetise was her cloke, as I was ware:
Of small coral about her arm she bare
A paire of bedes, gauded all with grene,
And thereon hong a broch of gold full shene,
On which there was first writ a crowned A,
And after *Amor vincit omnia*."

Chaucer, *Prologue to Canterbury Tales, The Prioress*.

"1498 for a Peyvre of Bedys that were Marg. Medyltons, 4^s 4^d."—Walbersurch Churchwardens' Accounts in Gardner's *History of Dunwich*, p. 148.

"Roger de Kirkby, Vicar of Gainford, in the Bishoprick of Durham, who died A.D. 1412, left one pair of bedes of amber with an *agnus dei*, of the value of ten shillings." Walbran's *History of Gainford*, p. 72.

Other examples are quoted in Maskell's *Monumenta Rit. Eccl. Anglic.* vol. ii. p. xlviii.

EDWARD PEACOCK.

DEATH BY THE GUILLOTINE (3rd S. xi. 134.)—The following paragraph is going the round of the papers:—

"THE DISSEVERED HEAD.—Much has been written and many conflicting opinions expressed as to whether the head after decapitation retains any sensibility, and the question has been revived in Paris à propos of Le-maire's execution. M. Bonnafont gives the following account of an experiment on the dissevered heads of two Arabs, which will probably set the question at rest. He says:—'I was in Algiers in 1833, where I met with a military surgeon, M. de Fallois, who asked me what I thought of the assertion of Dr. Wilson of New York, that a dissevered head retains its sensibility for two or three minutes. I maintained the impossibility of the asserted fact on physiological grounds; but M. de Fallois remained unconvinced. I heard that on the following day two Arabs were to be beheaded, and obtained leave to make some conclusive experiments on the subject. For this purpose, I had placed on the execution ground a small low table, on which was placed a large shallow vase nearly filled with powdered plaster. I then went to the place of execution, provided with a small ear trumpet and a very sharp lancet. It had been agreed that the charus should place the head, immediately after it was cut off, upon the plaster of Paris, so as to stop the hæmorrhage. M. Fallois was to speak to the first head by name, placing the ear trumpet to the ear, whilst I examined what occurred in the eyes and on the other features. This was done, but notwithstanding all the shouts into the ear, I could not perceive the slightest sign of life. The eyes remained glassy and motionless; the face discoloured. The muscles gave scarcely any sign of con-

traction under the influence of the lancet. We changed places when experimenting with the second head, and M. de Fallois convinced himself that death was undoubted and instantaneous. It could not be otherwise, physiologically speaking, for immediately after the division of the large arteries which convey the blood to the encephalon, a sanguineous depletion takes place, which must necessarily bring on syncope."—*British Medical Journal*.

JOB J. B. WORKMAN.

JACK-A-BARNELL (3rd S. xi. 353.)—I never saw this word before, but have heard it these thirty years in North Warwickshire as the name of the small fish (minnows) which are found here. It was always pronounced *Jack Bannel*. ESTZ.

"AS CLEAN AS A WHISTLE" (3rd S. xi. 331, 360.)—The explanations of the phrase "As clean as a whistle" given in the last two numbers of "N. & Q." are a little far-fetched. The word *clean* has three meanings—purity, emptiness, and elegance of form. "As clean as a whistle" means as *empty* as a whistle. When whale ships arrive in port after an unsuccessful fishing, they are reported as *clean*—they have brought no oil; they are empty. The term may be seen in the Dundee or Hull newspapers almost every year.

The term *clean* is, or was lately, used by the Excise for *empty*. When an officer of that department made his visit to a soap factory, all the coppers were reported on. If numbers so-and-so were empty, they were entered as *clean*. When the manufacturer had to empty any of his coppers, when the soap was perfect, the Act specified that he must give twelve hours' notice to *cleanse*. This *cleansing* had no reference to purifying or washing. After the operation of cleansing the copper was dirty enough. The Scotch say "As toom's a whistle," thus proving that the term *clean* means *empty*. Burns says:—

"Paint Scotland greeting ow'r her thrissle,
Her muchkin stoup as toom's a whistle."

Clean, for elegance of form, need hardly be dwelt on. It is an everyday word in the mouths of common people.

W. M.

PUNNING MOTTOES (3rd S. xi. 32, &c.)—The motto of a surgeon of my acquaintance contains, through coincidence, a pun. "Perge" is the motto.

H. S. J. M.

Bull family—"Est in juvenis patrum virtus"

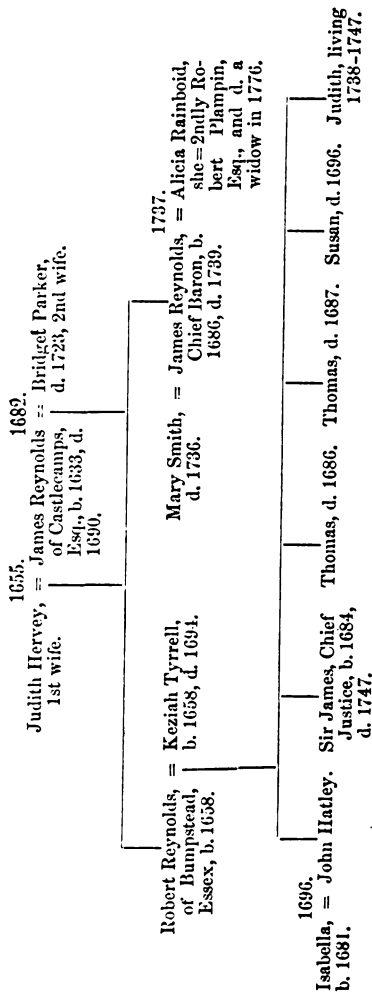
W.

II. P. D. refers to the motto of Trotter, "*Festus lente*." Allow me to remind your readers that this was taken from the *Onslow* by one Trotter, who had a grant of arms in the last century. The story told of the well-known Dr. Cox Macro is not bad. Walking up the street at Cambridge one day with a friend, he asked him to suggest him a motto. "Cocks may crow," was the ready reply.

G. W. M.

CHIEF BARON JAMES REYNOLDS, AND CHIEF JUSTICE SIR JAMES REYNOLDS (3rd S. ix. 463.)—

length I am able to settle the relationship between these judges. During a visit to London early, I referred again to the entries of their admission into Lincoln's Inn, and after some difficulty I discovered that Mr. Robert Reynolds, elder of Sir James, was of "Bumsted," Essex. A following abbreviated sketch may be useful:—



H. LOFTUS TOTTENHAM.

TON COLLEGE (3rd S. xi. 376.)—I remember the period your correspondent states, the acted at a house in High Street, Eton, principally, if not entirely, by the collegers, among in Dr. Badham, who has recently become a

professor in Sidney University, was a prominent personage; and it is possible, though I know not the fact, he may have written some of the occasional pieces.

THOMAS E. WINNINGTON.

CROMWELL FAMILY (3rd S. xi. 325.)—Let your correspondent, WILLIAM WICKHAM, satisfactorily establish the link between Bridget Cromwell and the wife of Captain Fennel,—that is to say, let him prove that Frances the wife of Captain Fennel was not the issue of Fleetwood's first marriage with Frances Smyth,—and many other persons besides the Markhams will be obliged to him. It is just here that the hitch occurs. All the rest is plain sailing. Mark Noble, it is true, mentions only one daughter of Fleetwood's first marriage (viz., Elizabeth); and it is somewhat remarkable, too, that the descendants of that daughter, the baronets Hartopp, long entertained the belief that they in like manner were descended from the Protector by Fleetwood's second marriage with Bridget Cromwell. Mr. Noble, however, disputes this, apparently on good grounds: first, because Miss Fleetwood, if the daughter of Bridget, could not have been more than thirteen at the time of her marriage with Sir John Hartopp; and, secondly, because the pedigree drawn up by the Miss Cromwells of Hackney took no notice of the issue of Fleetwood's second marriage. Without therefore absolutely contesting this point in the Markham pedigree, I shall, on the contrary, be happy to know that WILLIAM WICKHAM is able to verify it.

JAMES WAYLEN.

THOMSON'S "LIBERTY" (3rd S. xi. 257, 343.)—In the edition of A. Millar, 1757, Thomson states in the Preface to the Reader:—

"The Author was sensible of its being too long. It has been therefore considerably shortened, by reducing the five parts into three; the rather, because the matter of several verses now struck out here occurs in his other writings; and some, upon a revision, appeared not to be pertinent or proper to the subject."

We have, therefore, in this edition the author's matured thoughts upon the revision of his poem. The lines in question occur in the third part (lines 958-9), and are as follows:—

"Lo! swarming o'er the new discovered world,
Gay colonies extend."

The obscurity complained of by your correspondents vanishes at once, and the poet's expression becomes natural.

As I have no other early edition with which to compare the above, I am not in a position to state in what others the alteration occurs. Lowndes gives the edition in quarto, 1762, in 2 vols.: "With his last Corrections and Improvements. . . In this edition the dedications and prefaces are omitted." In the revised edition of *Liberty* mentioned above, the first part is entitled "Ancient and Modern Italy compared," containing 485 lines.

The second part, entitled "Greece," contains 443 lines. The third part, "Britain," contains 985 lines. JAMES BLADON.

"Lo! swarming southward, on rejoicing suns,
Gay colonies extend."

The obscurity in this passage arises from the bad pointing of the printer, and putting "suns" for *sons*. *On* is not a preposition, but an adverb connected with *swarming*. The lines should stand thus:—

"Lo! swarming southward on, rejoicing sons
Gay colonies extend."

A few lines before, Thomson had said—

"Despairing Gaul her *boiling youth restrains*,"—

and then in contrast, speaking of Britain, says that her *rejoicing sons*, swarming on southward, extend her gay colonies. The sense is thus sufficiently obvious.

The error in the pointing is found in all the editions of Thomson which I have seen. E. V. Cambridge.

I would propose to read:—

"Lo! swarming southward, *our* rejoicing sons
Gay colonies extend."

C. E. D.

"BUT WITH THE MORNING," ETC. (3rd S. xi. 354.)—The line inquired after,

"But with the morning cool reflection came,"

is from Rowe's *Fair Penitent*. D.

CHIEF JUSTICE SCROGGS (3rd S. xi. 378.)—It is not true "that the name of Scroggs has been unknown for the last 184 years," as the following notes from my collections will prove:—

Anne, daughter of Sir Edward Seymour, Bart. of Maiden-Bradley, co. Wilts, who died Dec. 29, 1741, married "to William Scroggs of Chute Lodge in the same county."—*Collins's Peerage*, 1779, i. 179.

The Sessions, Old Bailey, Jan. 19, 1782, sentenced to death "George Scroggs for robbing Mr. Bellinger, minister of Tottenham, on Sunday, Feb. 14 last, as going to preach, of about the value of 14s."—*Gent. Mag.* i. 584.

"One Scroggs was master of the sloop sent from Churchill in 1722 to enquire after Barlow. . . ."—*Ibid.* xiv. 82.

Jan. 19, 1755. Died "Hon. Mrs. Scroggs, sister to his Grace the Duke of Somerset."—*Ibid.* xxv. 92.

1766. Mr. Scroggs to the vicarage of Alne in Yorkshire.—*Ibid.* xxxvi. 48.

March 16, 1767. "Mr. Scroggs, Provost Marshall to his Majesty." [Died.]—*Ibid.* xxxvii. 192.

1793. "In an advanced age, Rev. James Scroggs, Vicar of Alne, co. York." [Died.]—*Ibid.* lxiii. pt. i. 481.

1801. "Sydney Scroggs of the 4th foot" to be a Lieutenant-Colonel.—*Ibid.* lxxi. pt. i. 178.

The name of the Rev. Sydney M. Scroggs occurs in the *Clergy List* for 1864.

EDWARD PEACOCK.

Bottesford Manor, near Brigg.

In Burke's *Commoners*, 1835, ii. 200, I find under the name of Alex. Popham of Littlecolt,

who was M.P. in 1654 and 1656, that his son George married Anna, daughter of Sir William Scroggs. I conclude this was the Chief Justice, and that he did not die an old bachelor. I find also in the index to the same volume a reference to the name Elizabeth Scroggs as at p. 651: but the reference seems incorrect, and I have not been able to find the name in the book. As to the continuance of the name of Scroggs, a valued friend of mine married, perhaps forty years ago, a Col. Sydney Scroggs, whom at the time I understood to be a lineal descendant of the judge; and there are issue of that marriage now living, one son, if not two, and three daughters. One of the sons is in holy orders, was curate to the celebrated John Keble, and is now resident in Devonshire. (See *Clergy List*.) The other is or was a captain in the army. One daughter married the Rev. George Dance, son of the late Sir Charles Dance, and is now his widow; and two others, unmarried, are living in Devonshire.

W. P. P.

This individual was a native of Deddingdon, Oxon, at which place I was on a visit last autumn, when a Mr. Scroggs, who resided there, was pointed out to me as a descendant of Chief Justice Scroggs.

W. H. W. T.

Lord Campbell is clearly incorrect in his assertions that this notorious Chief Justice left no descendants, and that since his death there have been no Scroggses in Great Britain. He was married to a daughter of Matthew Black, Esq., and left a son, who was knighted and made a King's Counsel on his father's retirement from the Bench; besides two daughters (see *Foss's Judges of England*, vol. vii. p. 171); and I myself entertained an officer of that name at my table within the last dozen years. D. S.

"JESU DULCIS MEMORIA" (3rd S. xi. 271, 436.) The article in *The Literary Workman* begins thus:—

"The hymn in *The Garden of the Soul* . . . is not now read as it was first written by its composer. He is said to have been the great poet—great as a poet, but greater as a convert to the Catholic Church—John Dryden."

The "Writer of the Article" appeared to me to suppose that our present translation was the one he alluded to, only changed, and read somewhat differently. But any one may see that it was never fashioned from that, but from a translation quite different, and even in a different metre. The "Writer" not only attributes thereby our present version to Dryden, but calls him "writer" and "composer," as if he had been the original author of the hymn, which is well known to have been written in Latin by St. Bernard. In my surprise at finding a translator called a "composer," which is surely most unusual, I own I overlooked the

fact that the "Writer" headed his English hymn with the first words of the Latin: "Jesu dulcis memoria." For that I can offer only the apology of inadvertency.

But the truth is, that the old translation given by the "Writer," and the one now found, though changed, in *The Garden of the Soul*, are by two different translators. Not to intrude too much upon the columns of "N. & Q.," I will confine myself to a single verse from each. First, from the old Primer of 1673, as quoted in *The Literary Workman*:—

"No eloquence of tongue can teach,
No art of pen this secret reach,
Only th' experienc't soul does prove
What sweets they taste who Jesus love."

Next, compare the corresponding verse by Pope—

"No eloquence nor art can reach
The joys of those above;
The blest can only know, not teach
What they in Jesus prove."

The "Writer" calls the version he gives "solemn and majestic lines"; but in my judgment they are very poor poetry indeed, quite unworthy of Dryden, and not to be compared to the translation by Pope. Though I am unable to "suggest any other name to supplant Dryden's," it by no means follows that the translation was his. The old primers and manuals contain versions of hymns in such variety, that we may well conclude that there were many translators employed, some of whom had evidently more piety in their souls than poetry. F. C. H.

PROVERBS (3rd S. xi. 360.)—I think "whistle" is a mistake for *whittle* or *whittal*, or *wittol*, for the word is spelt all these ways—a butcher's knife. Proverbs are often corrupted. The following are instances:—"As deep as *Garrick*." This ought to be as *Carrick*, and the allusion is to the depth of Carrick or Carric Sound in N. B. We also hear "*Hurry* no man's goods; you may have a horse of your own." It should be *harrie*, i. e. steal. I should like to know the meaning of "In the twinkling of a bed-post." (*Vide* Lord Dufferin, in *The Heir-at-Law*.) The saying is, however, not the invention of George Colman the younger. It existed long before his time. A late facetious auctioneer of Durham, the worthy and respected Mr. Jonathan Young, had the proverb always in his mouth. Mr. Young, speaking from his pulpit, would say, "Now, now! going in the twinkling of a bed-post!" Can M. A. LOWER enlighten me? I suspect some corruption. S. J.

THEOPHILUS ST. JOHN, LL.B. (3rd S. xi. 397.) MR. RALPH THOMAS'S "nut" was cracked many years ago. Theophilus St. John, LL.B. was the *nom de plume* of the Rev. Samuel Clapham, M.A.,

Vicar of Christ Church, Hampshire; of Great Ouseburn, Yorkshire; and Rector of Gussage St. Michael, Dorsetshire. He died at Sidmouth, June 1, 1830, and a memoir of him will be found in the supplement to the *Gentleman's Magazine* for June, 1830, p. 646. S. HALKETT.
Advocates' Library.

SCOTCH COLONY OF DARIEN (3rd S. xi. 398.)—X. will probably find some information on the subject of his inquiries in the following works:—

"The History of Caledonia; or, the Scots Colony of Darien, in the West Indies . . . by a Gentleman lately arrived. Lond. 1699."

"The History of Darien, by Rev. Francis Borland, sometime Minister of the Gospel at Glasford, and one of the ministers who went with the last colony to Darien. 2nd edit. Glasgow, 1779."

"A Defence of the Scots Settlement of Darien, with an Answer to the Spanish Memorial against it. Edinb. 1699."

"The Defence of the Scots Settlement at Darien answered. Lond. 1699."

"Information concernant l'Affaire de Darien. Lond. 1719."

K. P. D. E.

SHELLEY'S "SENSITIVE PLANT" (3rd S. xi. 397.)—The word *delight*, in the passage quoted, serves to express what I take to have been the meaning of the poet, namely, that during the lovely summer night, such as he describes, the feeling of joy was more intense, though less gay and perceptible, than it had been by day.

J. W. W.

ST. MATTHEW (3rd S. xi. 399.)—The expression "Matthä am letzten," about which MR. C. T. RAMAGE inquires, may be frequently heard in the southern parts of Germany, and is applied to anything coming to a close or an end. I very much doubt that it alludes in any way to the last chapter of St. Matthew, or that Luther was the first who used it.

If any of your correspondents could speak positively on these points, and trace the expression back to its origin, he would make himself beholden to many readers of "N. & Q." by enlightening them on the subject. HERMIT.

MEDIAEVAL SEAL (3rd S. xi. 398.)—The seal and mediæval distich inquired after by J. G. N. is in my possession. There is a notice of it in the *Archæologia Eliana*, vol. vi. p. 106.

It is the reverse of the seal of Dunfermline Abbey. The obverse is among the collection of matrices in the Bodleian Library at Oxford.

I obtained this seal from the late Mr. John Bell, a well-known local antiquary. He informed me that, some years before, he passed a man wheeling a barrow-load of earth in Gateshead, and observing a round piece of metal on the soil, he took it up, and found it to be this mediæval matrix. Mr. Bell did not, however, know to what district it belonged. The seal is of bronze or brass, three

[* See "N. & Q." 2nd S. vi. 347.]

inches in diameter, and very sharply cut. From the lettering and style I should judge it to be of about the year 1900. The inscription is not quite correctly given in the *Archeolog. Æliana*: 'It is—

"* Mortis vel Vite Brevis ~ Vox
Ite. Venite.
Dicetur reprobis Ite.
Venite Probis."

How this seal found its way to Newcastle-on-Tyne we know not; we can only give Mr. Bell's account of its discovery.

EDWARD CHARLTON, M.D.

7, Eldon Square, Newcastle-on-Tyne.

MULTROOSHILL (3rd S. x. 494; xi. 123, 303.)—With regard to the exception taken by J. to the term "Multursheaf" being cited as the name of a locality, I have only to state that the word was given as found in the *Index Locorum* appended to the third volume of the *Retours*.

It was while endeavouring, if possible, to identify the original locality, that the instances mentioned in illustration of the suggested etymology were selected.

This object being, however, entirely a subordinate one, it did not occur to me to collate them with the original. I certainly admit the error, but do so primarily on the part of those who compiled the Index.

It is matter of regret that so much should be said on a merely subsidiary question, while the main purport of the original query yet remains unanswered.

W. B. A. G.

QUOTATION WANTED (3rd S. xi. 354.)—The quotation is from a canzonet by Lope de Vega. The translator is the late Lord Holland. I give the whole. It is rather doggrel:—

"Let no one say that there is need
Of time for love to grow:
Ah no! the love that kills indeed,
Despatches at a blow.

"Love all at once should from the earth
Start up full grown and tall:
If not an Adam at his birth,
He is no love at all."

S. JACKSON.

GAMBRINUS AND NOAH (3rd S. xi. 331.)—Wine is the beverage of the South; beer that of the North. Homer's demigods quaffed rosy wine from golden cups. The heroes of Scandinavia drank beer and mead from gigantic flagons. Gambrinus, a king of Flanders, or of Gambrivium (Hamburg), is said to have invented beer, or, at any rate, to have allowed the general use of it. This is all we know of this monarch, whose history is involved in myths. But he has been celebrated by traditional legends, and also by the songs of German students, as the "inventor of beer." Vide *Collection of Student Songs*, Lahm, 1862, 12mo.

Noah, the pictured companion of Gambrinus, is said to be the "inventor of wine." Holy Wit clearly expresses him to have preserved the vine plant at the Deluge, and afterwards to have planted or formed vineyards (*vide* Genesis ix. 20); also the English "Mason's Hymn," in Dixon's Collection.

One word as to the rhyme—

"Who loves not," &c.

There is no doubt as to Martin Luther being the author; for the great reformer, besides being a profound theologian, was, when at table, a lively and witty fellow—what the French call a *bon enfant*. The verse, of which Mr. Dixon's rendering is quite correct, may be found in the collection of proverbs at the end of Luther's Works; and in *Tischreden u. Colloquia*, edited by Fürstmann u. Bindseil, Berlin, 1848, 8vo, and in other works where its authorship has never been questioned.

DR. NERENZ, Vice-Consul of Prussia.

Cairo, May 1867.

MERIDIAN RINGS (3rd S. xi. 381.)—The following note, from Mr. Charles Knight's *Pictorial Shakespeare*, on the dial which Touchstone drew "from his poke," may give your correspondent E. W. some further information on the above subject:—

"'There's no clock in the forest,' says Orlando; and it was not very likely that the fool would have a pocket-clock. What then was the dial that he took from his poke? We have lately become possessed of a rude instrument kindly presented us by a friend, which, as the Maid of Orleans found her sword, he picked 'out of a deal of old iron.' It is a brass circle of about two inches diameter. On the outer side are engraved letters, indicating the names of the months with graduated divisions; and on the inner side, the hours of the day. The brass circle itself is to be held in one position by a ring; but there is an inner alide, in which there is a small orifice. This slide being moved, so that the hole stands opposite the division of the month when the day falls of which we desire to know the time, the circle is held up opposite the sun. The inner side is, of course, then in shade; but the sunbeam shines through the little orifice, and forms a point of light upon the hour marked on the inner side. We have tried this dial, and found it give the hour with great exactness."

ALFRED ADGER.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Basilica; or Palatial Hall of Justice and Sacred Temple; its Nature, Origin, and Purport; and a Description and History of the Basilican Church of Brixworth. With Lithographic Illustrations. By the Rev. C. F. Watkins, &c. (Kivingtons.)

A pleasing little volume, written by the author in the belief that the early Basilican type exhibits the best and truest principles of legal and ecclesiastical buildings; and illustrating the history of the Basilican Church of Brixworth, which had its origin in the latter part of the seventh century, is the only one in the Kingdom.

and has its whole ground-plan ascertained, and the main parts of the building still entire.

The Worthies of Cumberland. John Christian Curwen, William Blamire. By Henry Lonsdale, M.D. (Routledge.)

Addressed especially to Cumberland readers, these two vigorous biographies will no doubt meet with very general acceptance—more especially among those who share the strong political feelings of the writer. John Christian Curwen and William Blamire have both left their mark upon the age in which they lived, and well deserved such a memorial of their services and merits, as Dr. Lonsdale has here so zealously and ably executed.

Adam Bede. By George Eliot. Stereotyped edition. (Blackwood.)

The Novels and Tales of George Eliot. Illustrated Edition, in Monthly Numbers. Numbers II. and III. (Blackwood.)

The good word which the appearance of the first Monthly Number of the works of the deservedly popular author, George Eliot, called forth from us, is more than justified by the appearance of *Adam Bede* in its complete form; and we cannot doubt that the present issue of George Eliot's works will add largely to the reputation of the author and the profit of all concerned.

Transactions of the Laggerville Literary Society. (Printed for Private Circulation by J. R. Smith.)

If it be permitted to raise a laugh at the expense of the many small literary and antiquarian societies now scattered over the country, we may recommend to the attentive perusal of those who think such a course allowable, this little bit of quaint and good-humoured banter on the fussiness and nothingness of the Transactions of such bodies.

BOOKS RECEIVED.—

Bibliomania; being Odds and Ends. No. 19. (Edmonston & Douglas.)

This little tractate, reprinted with additions from the *North British Review*, should be at once secured by all who love old books wisely, and who in such case cannot love too well.

Journal of the Royal Institution of Cornwall, with the Forty-ninth Annual Report. (Netherton, Truro.)

Full of interest, which is not purely local interest, but worthy the attention of all students of old times.

The Herald and Genealogist. Edited by John Gough Nichols. Part XXII. (Nichols & Son.)

Miscellanea Genealogica et Heraldica. Edited by J. I. Howard, LL.D. (J. E. Taylor & Co.)

These two useful companions to the genealogical and heraldic student continue their instructive course with undiminished energy on the part of their respective most able editors.

Lives of the Queens of England, from the Norman Conquest. By Agnes Strickland. *Abridged Edition.* (Bell & Daldy.)

From the popularity which Miss Strickland's work has already enjoyed, there can be little doubt that in this abridged form it will be largely used in schools and families.

The Rev. A. B. GROSART, editor of the first collective editions of the Works of Richard Sibbes, D.D., in 7 vols. 8vo, and of Thomas Brooks, in 6 vols. 8vo, is engaged in preparing a Memoir, and the Complete Works, of Dr. Richard Gilpin, Author of "*Dæmonologia Sacra*," or

A Treatise of Satan's Temptations. The estimated price is 15s. 6d. per volume, and the impression will be limited to 100 copies.

Notices to Correspondents.

S. B. C., who writes respecting Columbus and the Egg, is referred to "N. & Q." 2nd S. i. 71.

NAUTILUS should consult The Public School Calendar published by Messrs. Rivington.

LOOT, SHERRARD. Our Correspondent is referred to "N. & Q." 2nd S. ix. 491.

TOBATO. Twenty-four articles on Double Christian Names appeared in our First and Second Series.

O. E. must apply to the second-hand dealers in books for the work Little Book for Little Readers.

GEORGE FRIDEAUX. Consult Brook's Lives of the Puritans, 3 vols. 1815, and Calamy and Palmer's Nonconformists' Memorial, 3 vols. 1825.

ST. SWITHIN. On the simile of a piece of tapestry, see "N. & Q." 2nd S. ix. 120, 145.

EMERATA.—2nd S. xi. p. 426, col. i. line 30, for "Roman" read "Norman;" line 39, for "complete" read "confute."

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AUTHORS. ALDHELM (3rd S. xi. 249).*

elmi *Opera*, ed. J. A. Giles, 8vo, 1841.
ed in Migne, *Patrologiæ Cursus Completus*,
Vita Sancti Adhelmi, Scireburnensis Epis-
u Liber quintus Malmesburiensis de Pon-
Anglorum," ed. Wharton, *Anglia Sacra*,
[Gale, 337-381]; *Acta Sancti* (May 25),
Mabill. *Acta Sancti* iv. par. i. 683, ed.
iv. par. i. 726, ed. Paris.—"Alia Vita,
Faricio, monacho Malmesburiensi." *Acta*
(May 25), vi. 84, ed. Giles, 1854, for the
Society [Oxon. 1844, p. 354]; *Migne's*
giæ Cursus Completus, 89, 65.—De S. Ald-
Episcopo et Confessore. Capgrave's *Nova*
a, f. 10, ed. Giles, 1854, for the Caxton
[Oxon. 1844, p. 383]. "Vita S. Althelmi,
i Schireburnensis." Surius, May 25, ii. 305.
utive Catalogue of Materials relating to the
of Great Britain and Ireland, vol. i.
by Thomas Duffus Hardy.)

works, as is above stated, have recently
fitted, with several pieces hitherto unpub-
by the Rev. Dr. Giles, in his *Patres Ecclesiæ*
uæ, Oxon. 1844.

be laudibus Virginitatis, sive de Virginitate

Sanctorum. This was first edited by Jac. Faber,
4to, Davent., 1512.

2. *Epistola ad Geruntium*. Geraint was King
of Cornwall. In this long epistle, which is in
complete rhyme, he describes a journey through
Devonshire and Cornwall. Sir Alexander Croke
gives a specimen of it in his *Essay on the History*
of Rhyming Latin Verse. See also Sharon Tur-
ner's "Inquiry respecting the Early Use of
Rhyme," in the fourteenth volume of the *Archæo-*
logia:—

"Above all others, the British priests that dwelt in
west Wales abhorred the communion of these new dog-
matists above all measure, as Aldhelm, Abbot of Malmes-
bury declareth at large in his epistle sent to Geruntius,
King of Cornwall; where, among other particulars, he
sheweth that, if any of the Catholics (for so he calleth
those of his own side) did go to dwell among them, 'they
would not vouchsafe to admit them unto their company
and society, before they first put them to forty days'
penance.'—Ussher, *Of the Religion professed by the An-*
cient Irish, Works, iv. 352.

The purport of this epistle is the celebration of
Easter, against what Rome called the heresy of
the Britons, see Wright, *Biogr. Liter.* p. 217.

4. *Epistola ad Bahfridum ex Hibernia in Pa-*
triam reversum. It begins with "Primitus (pan-
torum procerum prætorumque," &c.); on the
second word Ussher has this note (*Works*, iv.
448):—

"Πάτριον, i. e. cunctorum; ubi præter putidam Græ-
cismi affectationem (quæ in hac epistola crebra est)
observa quinaecim voces a litera P incipientes; ac si a
pugna porcorum Porcii poetæ exemplum auctor trans-
tulisset."

"In the same letter," observes Turner, "we have after-
wards 'torrenda tetræ tortionis in tartara truit.' The
whole epistle exhibits a series of bombastic amplification."

5. *Epistola ad Heddam episcopum*. In this let-
ter he expresses his love of study, and mentions
the objects to which his attention was directed.
These were the Roman jurisprudence, the metres
of Latin poetry, arithmetic, astronomy, and its
superstitious child—astrology. Henry has given
almost the whole of it in his *History of Great*
Britain, vol. ii. 320-322, 8vo, ed. iv. 14.

The two following, 6 and 7, are Epistles ad-
dressed to Aldhelm.

5 [sic]. *Epistola ad Sororem Anonymam*. Con-
taining hymns, syllabled with alliteration and
rhyme. For the origin of alliteration, see Cony-
beare's *Illustrations of Anglo-Saxon Poetry*:—

"In four poems he forsakes hexameter for short-
rhymed alliterative lines, partly upon the Teutonic model.
These are inscribed, 'From an unknown brother to an
unknown sister.' One describes a storm and its passing,
while all show an enjoyment of nature, and a strain to
bring the sense and the alliteration into proper har-
mony."—Morley.

9. *Poema de Aris Beatæ Mariæ et duodecim*
Apostolis dedicatum. See Pref. by Giles, p. viii.

* Continued from p. 212.

10. *Versus in honorem Apostolorum, dum Auctor Ecclesiam eorum Romæ intraret.*

11. *Fragmentum, ut videtur, de Die Judicii.*

12. *De Laudibus Virginum.*

13. *De octo Principalibus Vitiis:—*

"Hæc duo poemata in Bibliotheca Patrum valde corrupta sunt; nec nunc quidem omnino mendis carent."

14. *Epistola ad Acircium, sive Liber de Septenario, et de Metris, Ænigmatibus, ac Pedum Regulis:—*

"Hic est Aldhelmi tractatus, de quo tot critici multa scripserunt. Exstabant olim Ænigmata edita a Delrio [12mo, Moguntia, 1601] postea in Bibliotheca Patrum recusa. Sed Ænigmata pars tantum est totius operis. Alteram partem edidit Maius in Classic. Auct. Tomo v. Nunc tandem hoc opus integrum vulgatur."—Giles.

Both the *Ænigmata* and the *Monosticha* have been attributed to other authors, by some to St. Columban, by others to Alcuin; see Fabricii *Bibl. Latina*, ii. 685. He begins this book by citing the numerous examples of the Scriptural use of the number Seven, and the honour done to it by the institution of the Seven Sacraments, the Seven Encyclical Arts, &c. (cf. "Sabbaths, an Inquiry into the Origin of Septenary Institutions," &c., in the *Westminster Review*, vol. liv.); adding to this, a small treatise on Latin Prosody, which passes into the form of a dialogue between pupil and teacher, and then presenting to the pupil in Latin hexameter a collection of enigmas, which he is asked to solve and scan. . . . After the enigmas, the dialogue is resumed; and in reply to the questions of Discipulus, Magister tells of the rules governing the feet of Latin metres, &c. (See Morley's *English Writers: the Writers before Chaucer*, 1864, p. 344 sq.)

PART II. AN INDEX OF COLLECTIONS.

"De Laude Virginum carmen heroicum," v. Canisius, i. 714-54; *Bibl. Patr.*, 1618, viii. 3-19; *Bibl. Maxima*, xiii. 3-19. His commendation of Virginity was first written in prose. . . . He afterwards amplified it, as he had promised, towards the close of the prose treatise. In reference to the "quadratum carmen," with which this poem commences, as so much has already appeared in "N. & Q." on artificial verses (1st S. vi. and vii., and 3rd S. xi. 249), I shall only observe that there is a long note on the subject in the learned notes of Raderus on Martial, p. 234 sq., and that the passage in Diomedes there referred to, will be found in f. 98.

"Aldhelm is also remarkable for having given us a direct testimony of the use of rime in England before the year 700."—Turner's *Hist. of England*, iii. 375.

"De Laudibus Virginitatis, liber prosa scriptus," v. *Bibl.*, 1618, viii. 33-52; *Bibl.*, 1624, iii. 275-318; Bedæ *Opera*, Whartoni, pp. 283-309; Grynci *Orthodoxogr.*, p. 167. — "De octo principalibus

vitiis," v. *Bibl.*, 1618, viii. 19-22; *Bibl. Maxima*, xiii. 19-22, which volume contains all these treatises. Canisius, i. pp. 755-762.

"Vide quæ Canisius in Præloquio ad hos libros scripserit, digna ejus eruditione."—*Posservinus*.

The eulogies of Adhelm by Bede, Trithemius, &c., are here collected.

"Poetica nonnulla (monosticha)," v. *Bibl. Patr.*, 1618, viii. 22-26. — "Ænigmata," *ibid.* f. 33; *Bibl. Maxima*, xiii. 23-30. Warton, in his *History of English Poetry* (Price's ed. p. cxxviii), observes that his book of Ænigmata is copied from a work of the same title under the name Symposius. This is a misinterpretation of William of Malmesbury, who says Adhelm was "poeta Symposii æmulus," and expresses his opinion of it as follows:—

"Ostendit in his vir veteris literaturæ ludam simul et artificium, dum res incuriosas comitaretur facundum et vigen eloquium."—P. 7.

The Ænigmata of Symposius will be found in Caussin's *Symbola*, 140-150, and Pithcei *Epigrammata*, pp. 404-417. Cf. Fabr., *Bibl. Lat.*, iii. 272.

"No class of popular literature was so general a favourite among the Anglo-Saxons as enigmas and riddles, and they form an important part of the literary remains of our forefathers. Collections of Anglo-Latin enigmas, such as those of Adhelm, were composed at a very early period."—Wright, p. 76.

"In the school of Adrian at Canterbury, all the varieties of classic metre were studied; and the man who had mastered the 'centena genera metrorum,' was naturally desirous to make the trial of his proficiency in his new acquirement. Read Adhelm's description of his studies, *Anglia Sacra*, ii. 6. . . . It should moreover be noticed that most of the Anglo-Saxon writers of Latin poetry appear to have admired and imitated the laborious trifles—the 'stultus labor ineptiarum'—which, during the decline of literary taste, had so frequently exercised the ingenuity of the continental scholars. Among them the first place was given to riddles: a species of composition attempted by Adhelm, Boniface, and Alcuin. The chief model appears to have been *Ænigmata Symposii*; but St. Adhelm aspired to the praise of originality; and, therefore, while his model confined each riddle within the narrow space of three lines, the Anglo-Saxon indulged his sportive muse in greater liberty, and composed one hundred enigmas, dividing them into several classes, beginning with one of four lines, and progressively adding to the number."—Lingard's *History, &c., of the Anglo-Saxon Church*, ii. p. 159.

His skill in the manipulation of acrostics appears also in the beginning of his Ænigmata.

"In the collection of Boniface's Letters [*Bibl. Maxima*, xiii. 95, 6] there is a singular Latin poem in rime, entitled the poem of Adhelm, Carmen Adhelmi. As the rimes of this composition are more remarkable than its poetry, I will cite the first few lines, with a prose translation in the notes, &c. (Turner),—

in whose *History* the reader will find copious extracts from his two poems "De Laude Virginum" and "De octo Principalibus Vitiis," iii. 362-76. He also gives specimens of his prose treatise on

virginity, which are full of violent metaphors and continued figures, like the swollen style of modern Persia; cf. Barthii *Adversaria*, p. 2625. In La Cerdà's *Adversaria Sacra* (pp. 430-32), there is a vindication of his phraseology, and the words which have been condemned as barbarous are indicated as existing in ancient classical writers.

"Epistolæ," v. Bonifacii *Epist.*, Giles; Usserii *Epistolarum Sylloge*, 1632, p. 35 (*Works*, vol. iv.); Whartoni *Auctarium ad Usserii Hist. Dogm.*, p. 350, 4to, London, 1690; *Anglia Sacra*, ii. 7; *Bibl. Maxima*, xiii. They are also found, says Mr. Wright, in the new edition of Boniface, published in 1789, and some of them were printed 4to, *Herborne Nassovicorum*, 1696. Cf. Bonifacii, *Opp.*, ed. Giles, pref. They are not inserted in this edition.

Of Aldhelm, Brucker observes, vol. iii. 578 —

"Hujus ideo hoc loco mentionem facimus, quod Beda testatur, fuisse virum undecumque doctissimum, et sermone nitidum, et scripturarum tam liberalium quam ecclesiasticarum eruditione mirandum. Quæ ejus eruditio philosophiam quæ attigit; scripsit enim *De octo Vitiis principalibus*, librumque *De Natura insensibilium*, itemque *De Arithmetica*, *De Astrologia*, *De Schematibus*, *De Philosophorum Disciplinis*,"—

and refers to Pitseus and Bale.

"Aldhelm exercised himself daily in playing upon the various musical instruments then in use, whether with strings, pipes, or any other variety by which melody could be produced."—Chappell's *Popular Music of the Olden Time*, p. 759.

BIBLIOTHECAR. CHETHAM.

PLINY ON THE BALLOT.—It appears to be among "things not generally known" that the younger Pliny wrote on the ballot. In the appointment of public officers, the practice had been for the candidates to present themselves in person before the senate, and undergo a *vivâ voce* examination, calling witnesses in support of their character, and subject to the objections of their competitors:—

"But corruption [he says] having abused this wise institution of our ancestors, we were obliged to have recourse to the way of balloting as the most probable remedy for the evil. The method being new, and immediately put in practice, it answered the present purpose very well; but I am afraid in process of time it will introduce new inconveniences, as this manner of balloting seems to afford a sort of screen to injustice and partiality. For how few are there who preserve the same delicacy of conduct in secret as when exposed to the view of the world? The truth is, the generality of mankind revere fame more than conscience. But this perhaps may be pronouncing too hastily on a future event."—*The Letters of Pliny the Consul*, by William Melmoth, Esq. Tenth edition, 1805. Book III., Letter xx., "To Maximus."

What followed from the adoption of this "new method" is given in a subsequent letter to the same, which your readers will no doubt prefer to see without abbreviation:—

"I mentioned to you, in a former letter, that I apprehended the method of voting by ballots would be attended with inconveniences; and so it has proved. At the last election of magistrates, upon some of the tablets were written several pieces of pleasantries, and even indecencies: in one particularly, instead of the name of the candidate, were inserted the names of those who espoused his interest. The senate was extremely exasperated at this insolence, and with one voice threatened the vengeance of the emperor upon the author; but he lay concealed, and possibly might be in the number of those who expressed the warmest indignation. What must one think of such a man's private conduct, who in public, upon so important an affair, and at so solemn a time, could indulge himself in such indecent liberties, and dare to act the droll in the face of the senate? *Who will know it?* is the argument that prompts little and base minds to commit these indecorums. Secure from being discovered by others, and unawed by any self-respect, they take their pencil and tablets; and hence arise these buffooneries, which are fit only for the stage. What method shall we take, what remedy apply against this abuse? Our disorders indeed, in general, have everywhere eluded all attempts to restrain them. But these are evils much too deeply rooted for our limited power to eradicate, and must be left to the care of that superior authority, who, by these low but daring insults, has daily fresh occasions for exerting all his pains and vigilance."—Book IV., Letter xxv. "To Maximus."

X.

DEATH OF A WORD: "JARVEY."—This was the time-honoured title of a hackney-coachman; but the drivers of cabs have not inherited this dignity. Such a person is a "Cabby." Who will inherit from him? As a near date for the demise of Jarvey, I should take 1840.

R. K.

J. M. QUÉRAD.—I am sure that many of your subscribers will be pleased to learn that M. Gustave Brunet (à Bordeaux à la Bourse) is beginning to publish such MSS. as this great French bibliography left complete. He commences with that extraordinary work, *Les Supercheries Littéraires Dévoilées*, to which he is going to publish two supplementary volumes, as he announces in the *Intermédiaire*, iv. 214.

RALPH THOMAS.

A PRECISE PROPHECY.—In 1790, a French writer, designating himself "N. T. Hugon, cidevant De Bassvill" (the aristocratic *De* being in those days a somewhat perilous prefix), published *Mémoires de la Révolution française*, wherein he transcribed a poetical prophecy by Regiomontanus, whose era he placed in the seventeenth century, whereas the vaticinator died Archbishop of Ratisbon in 1476.

Whether the prophecy preceded its fulfilment by nearly three centuries, or by Citizen Hugon's proportion of that time, it exhibits a close contemporaneity— $1000 + 700 + 80 + 8 = 1788$ —with that revolution which our fathers struck down, and which ourselves have unhappily permitted to rise again for the *sursum atque deorsum* of the archbishop's elegiacs.

Regiomontanus seems to have been remembered as a *savant* rather than as a vaticinator. The *Biographie Universelle*, which is beyond my immediate reach, perhaps records his predictions. Some learned correspondent of "N. & Q." has, I would hope, chanced upon them:—

"Post mille expletos à partu Virginis annos,
Et septingentos rursus abire datos,
Octuagesimus octavus, mirabilis annus,
Ingruet, et secum tristia fata feret.
Si non, hoc anno, totus malus occidat annus,
Si non in nihilum terra fretumque ruat,
Cuncta tamen mundi sursum ibunt atque deorsum
Imperia, et luctus undique grandis erit."

E. L. S.

RELIGIOUS MYSTERIES OF FRANCE.—

"Dans les mystères qu'on faisait autrefois, David et Salomon disaient leur 'Bénédicté' avant de se mettre à table. En vain la cour de Rennes avait-elle par arrêt du 12 juin 1704 défendu de jouer aucune tragédie contraire au respect dû à la religion, on ne continua pas moins d'en jouer dans l'évêché de Tréguier (Brittany), ce que prouve un arrêt du parlement du 12 juillet 1715, portant défense de représenter à Guingamp une manière de tragédie où l'on faisait voir S. Anne accouchante."—See *Notions Historiques des Côtes du Nord*. St. Brieux, 1834, ii. p. 130.

GEORGE TRAGETT.

Dinan, Brittany.

FIRST THEATRE: NEW SOUTH WALES.—Governor Hunter (after him was the Hunter River named) was the second governor of this settlement. He authorised the opening of a theatre at Sydney. The principal actors were convicts; the price of admission was meal or rum taken at the door. Many had performed the part of pick-pocket in a London playhouse, but at Sydney this was more difficult. They were not discouraged, for glancing at the benches they saw what houses had been left unprotected by their owners, and proceeded to rob them.

The first play was *The Revenge*, and the prologue characteristic of both actors and audience:—

Prologue.*

"From distant climes, o'er wide-spread seas we come,
Though not with much éclat or beat of drum;
True patriots we, for be it understood
We left our country for our country's good.
No private views disgraced our generous zeal;
What urged our travels, was our country's weal.
But you inquire, what could our breast inflame
With this new passion for theatric fame?
He who to midnight ladders is no stranger,
You'll own will make an admirable 'Ranger.'
To seek 'Macheath' you have not far to roam,
And sure in 'Filch' I shall be quite at home.
As oft on Gadshill we have ta'en our stand
When 'twas so dark you could not see your hand,

[* This characteristic Prologue consists of fourteen more lines, and was composed by the notorious pick-pocket, George Barrington, and printed in *extenso* in his *History of New South Wales*, p. 152, ed. 1802. Vide "N. & Q." 2nd S. viii. 294.—Ed.]

From durance vile our precious selves to keep,
We often had recourse to th' flying leap;
To a black face have sometimes ow'd escape,
And Hounslow Heath has prov'd the worth of crape.

But how, you ask, can we e'er hope to soar
Above these scenes and rise to tragic lore?
Too oft, alas! we've forced the unwilling tear,
And petrified the heart with real fear.

Macbeth a harvest of applause will reap,
For some of us, I fear, have murder'd sleep;
His lady, too, with grace will sleep and talk—
Our females have been used at night to walk.

Sometimes, indeed, so various is our art,
An actor may improve and mend his part:
'Give me a horse!' bawls Richard, like a drone;
We'll find a man would help himself to one.
Grant us your favour, put us to the test,
To gain your smiles we'll do our very best;
And without dread of future Turnkey Lockits,
Thus, in an honest way, still pick your pockets."

SETH WAIL.

BRIGET COKE.—It may perhaps be interesting to some of the readers of "N. & Q." to know that in recently looking over the registers of Heston, Middlesex, I found the following:—

"1596, Jan. 3. Brigitta Coke, filia Edwardi Coke, Attornati Generalis, baptizata fuit in capella de Amsterlie." [Osterley, in Heston Parish.]

Under the year 1648 there was an entry amongst the burials of "a souldier from Hounslowe," which testifies that even at that time Hounslow was one of the military stations of the kingdom.

TOSAM.

Queries.

AMAZON STONES.—According to Humboldt and other South-American travellers, these prepared stones are scarcely distinguishable from Psephopolitan cylinders or seals. They are reported to be longitudinally perforated and loaded with inscriptions and figures. Will any reader of "N. & Q." who may possess or have examined one of these curious relics kindly furnish me with a brief description of it? The British Museum is without a specimen.

W. W. W.

ANONYMOUS.—Who is author of *The Sacred Shepherd, or Divine Arcadiad*, a sacred idyl, 1821 (London?), Sabine, publisher? This is a paraphrase of part of the Canticles.

R. I.

In 1733 appeared a very clever satirical pamphlet, *The Magick Glass, or Visions of the Times*. I should be glad to learn who was the author of this curious little brochure.

W. E. A. A.

Who is the author of *The Aristocracy of England: a History for the People*. By John Hampden, Jun. London, 12mo, 1846?

J. Y.

THE LATE REV. R. H. BARHAM.—In an old volume of *Blackwood* which I lately came across, but do not happen to have by me to refer to, there appeared under the head of "Family Poetry" a

piece called, to the best of my recollection, "Dick and his long-tailed Coat." I presume all the "Family Poetry" was by the same author, and "Sir Rupert the Fearless," and others which appeared under the same heading, every one knows were written by the late R. H. Barham. I do not remember to have seen "Dick and his long-tailed Coat" in any edition of the *Ingoldsby Legends*. Why is it omitted?

R. C. S. W.

ELIZABETH BARRETT BROWNING, THE POETESS. The inquirer would feel greatly obliged to any reader of "N. & Q." who would inform him in what order of descent the above poetess traced her lineage from Francis Hodges, Treasurer of Jamaica temp. Charles II. She was related to families in Jamaica named Hodges, Blake, and I believe also Moulton and Houghton.

Sp.

"SUPPRESSED POEM OF LORD BYRON."—Under this head I observe an advertisement, in some of the penny papers, of "Don Leon." The publisher lives in a low locality, and I do not suppose that he is "first-rate"; but still he may have got hold of such a poem as is indicated by the above heading. Byron's "Waltz" was first brought out by the notorious Benbow, who by some means or other had got hold of that "suppressed poem." Is "Don Leon" genuine? I cannot form any opinion, not having seen a copy. "I pause for a reply."

S. JACKSON.

CLAYTON: BAYLY.—The Rev. John Clayton, Dean of Kildare, died in 1725. What was his wife's name? Their daughter and co-heir, Eleanor Clayton, married John, son of Joseph Bayly of Gowran, county Kilkenny, Esq., who died in 1708. Who was Joseph Bayly's wife? her Christian name was Charlotte.

H. LOFTUS TOTTEHAM.

. Lower Mount Street, Dublin.

DOB-FRERE.—Can any of your correspondents inform me of the derivation and meaning of the word *Dob-frere*, now nearly obsolete in this neighbourhood? It was formerly applied to a large tract of common land in the vicinity of Kendal belonging to the rate-payers of that borough. The common was enclosed by Act of Parliament about a century ago, and has ever since been called "Kendal Fell Lands."

H.

ETONIAN PERIODICAL.—There was published in 1820-1821, at Eton, *The Saltbearer*. Can any old Etonian inform me who is author of some clever imitations of Lucian's *Dialogues of the Dead*, in some of the numbers of this periodical?

R. I.

FIRST MEETING OF GEORGE IV. AND HIS QUEEN.—Your readers will remember the story of this scene as told by Lord Malmesbury, who narrates, when the Prince approached and saluted his future bride, that he staggered back and said,

"Harris, give me a glass of brandy!" Of course some very severe comments have been made on this. An old gentleman, long connected with the Court, was talking over this matter a short time back, and told this story, which is to some degree both explanation and apology. He says, that among those sent to escort the Princess to England, there was a lady of rank, between whom and the Prince something more than a strong *kaison* was suspected; that this lady persuaded the Princess, when they stopped for lunch or other refreshment, to partake of some salad in which she had mixed a quantity of green onions. The consequence was, that on approaching to kiss his bride, the Prince was saluted by a breath redolent of an odour which he detested beyond measure. Is there any truth in this tale? Whatever may have been the faults of George the gentle, he never has been accused of coarseness of behaviour.

A. A.

Poets' Corner.

HERB PUDDING.—I have very pleasing recollections of a herb pudding, of which I partook some sixty years since, eaten with calf's head. It was made by a cook of our's, who came from Cumberland or Westmoreland. I have in vain sought in later years to learn what were its ingredients. Perhaps some one of the numberless readers of "N. & Q." can give me the information.

SENESCENS.

BISHOP KIDDER.—In the fifth volume of your First Series (pp. 228-281) you were so good as to insert a query as to where a MS. autobiographical memoir of Bishop Kidder, quoted by the Rev. S. H. Cassan in the *Lives of the Bishops of Bath and Wells*, was then to be found. When Mr. Cassan wrote (1829) the Memoir of the Bishop was in the Episcopal Library at Wells, but in 1852 when I made some inquiries about it at Wells it was not there, and I could not succeed in tracing it. My inquiry in your pages had no success, and I would now beg, by your kindness, to renew it. From the extracts given by Mr. Cassan it is evident that the MS. is of considerable interest, and is well worth tracing and perhaps of being published. Mr. Bowles, who had had access to it, speaks of it in the introduction to his *Life of Bishop Ken* (London, 1830,) as "a very curious and valuable document."

J. C.

GEORGE LEE.—Wanted the printed account referred to in the following passage in Plot's *Oxfordshire*, p. 218, edit. 1705:—

"Add hereunto the wonderful accident that happened in the house of Mr. George Lee of North Aston, whereof is a printed account, An. 1592.—*Vide* Mr. Pit's *Catalogue*, p. 259."

This printed account is not in the Bodleian.

WILLIAM WING.

Steeple Aston, Oxford.

NIGHT A COUNSELLER.—To what ancient author or authors does Dryden refer when he writes—

"Well might the ancient poets then confer
On Night the honoured name of Counsellor?"

C. H.

PASSENGER LISTS.—I have heard that the State Paper Office contains lists of early emigrants to Barbadoes. Does it also contain those of voyagers to the American continent in the seventeenth and eighteenth centuries?

C. A. C.

"PHILISTINISM."—What is the history of this epithet, as applied by Mr. Matthew Arnold and others to our English vice of self-sufficiency? It seems to be equivalent to what Mr. Charles Dickens, in *Our Mutual Friend*, called "Podsnappery."

JOB J. B. WORKARD.

SANHEDRIM.—Can any of your readers inform me whether the resemblance between the words "Sanhedrim" and *συνέδριον* is accidental, or whether any derivation of the one from the other can be supposed?

SCRUTATOR.

"SEALING THE STONE" (St. Matt. xxvii. 66).—In what manner and with what substance is there reason to suppose this act was done?

M. Y. L.

SHARPENING RAZORS.—It has been stated that the best mode of sharpening razors was to dip them in a weak solution of some acid. Query: What is the acid, and what the strength of the solution?

F. R. D.

Hawthorn.

SKYNNER THE REGICIDE.—I shall be obliged for information about Augustine Skynner of Tutsham Hall, M.P. for Kent, and a commissioner for the trial of Charles I., or of his brother William Skynner, of Hawkhurst, who died in 1677, and his descendants, as I wish to know who were the parents, and where the birthplace of Lieut.-General William Skinner, Chief Engineer of Great Britain, who died in 1780 in his eighty-first year, and who was of the Tutsham family.

I should be thankful for any particulars about Sir Vincent Skynner, at one time secretary to Lord Burleigh.

A. M. G.

THE SOCIETY FOR CONSTITUTIONAL INFORMATION.—Is there any account of this society anywhere beyond what is to be gathered from their rules and list of members? Does a complete set, or a supposed complete set, of its publications exist? They were apparently all distributed gratis, though Rule xxv. (1780) makes this doubtful, as it provides that no pamphlet shall be printed by the society, the cost of which exceeds 3*d.* each, unless, &c. Capel Lofft, and A real Friend to the People (?) were frequent contributors, and it is well known that several persons of celebrity contributed. I only know of Sir W. Jones and Sir Samuel Romilly (3rd S. xi. 138) both anony-

mously. A Mr. Thomas Yeates, an attorney of New Inn, was the secretary, and many names of note appear in the short list of subscribers. The publications seem to have commenced in 1780-2.

RALPH THOMAS

SONNET.—Is the following original, or copied?

"SONNET.

"Had I been only led, since infancy,
By Nature's fostering hand, and been exil'd
To some far distant solitary wild,
Where never humankind was known to be,—
Alike to them unknown, and they to me,—
And there remain'd, untutor'd, unbeguil'd,
And Learning's rays had never on me smil'd
Which scatter far the clouds of mystery:
Still, as I'd wander'd rapt in wonderment,
To watch the workings of the mighty deep,
Or glorious sun and moon their order keep,
And all above with countless orbs besprent,—
The thought would like a flash have struck my soul,
That there must be a God to guide the whole."

This I recently found written on a scrap of paper, yellowish with age, in a book of mine. It has beneath it the initials "S. P., Carlton." The village of that name, two miles from Nottingham, is no doubt the one intended.

TRISTIA

"THE SUN'S DARLING" (Dekker & Ford).—What is the meaning of the date introduced in Act I. Sc. 1?—

"Farewell 1538! I might have said 5000," &c.

It cannot be the date of the earlier version of this morality, as is the date introduced in *The Old Law*, Act III. Sc. 1:—

"Born in ca. 1540, and now 'tis 99."

JOHN ADDER, JCR.

TROCADÉRO.—Is the trocadéro near Cadix alluded to or named by Ariosto in his *Orlando Furioso*?

G. C.

TRANSLATIONS.—I much wish to know if there exist in English *literal prose translations* of the religious books of the Hindoos, Buddhists, and other heathen nations whose literature is copious and religion elaborate. I do not mean descriptions of this religious literature in the shape of analyses or compends—these we have in abundance—but the full works themselves. All the Vedas, all the Puranas, all the religious poems, all the works of Confucius, to which I may add all the Talmud and Mishna and the most orthodox native commentary upon the Koran—all these would be a most valuable and interesting addition to our literature. The great Persian poem, moreover—does it exist in a plain prose version, exact and satisfying to the English student? I am aware of Champion's poetical version; but poetical versions are deceptive and untrue. I know the labours of Wilson, Müller, and the Oriental Translation Society. O. T. D.

Queries with Answers.

"ESSAY FOR CATHOLIC COMMUNION."

"*An Essay towards a Proposal for Catholic Communion*, &c., lately Publish'd by a (Pretended) Minister of the Church of England, Printed at large, and answered Chapter by Chapter, Whereby it appears that the Author's Method of Reconciling the Church of England with that of Rome is fallacious, and his Design impracticable." By N. Spinckes, a Presbyter of the Church of England. London, 1705.

Such is the title of a book in my possession. Neither the original essay nor Spinckes's name find a place in Lowndes, therefore query—who was the writer of the *Essay*?

Note.—Spinckes also published two pamphlets against *Restoring the Prayers and Directions of Edward VIth's Liturgy*, 1718; and taking all these publications together, I am led to conclude that the same ecclesiastical subjects which agitate our days must have occupied the attention of our predecessors 150 years ago. GEORGE LLOYD.

Darlington.

[An interesting bibliographical notice of the work entitled *An Essay towards a Proposal for Catholic Communion*, by a Minister of the Church of England, 8vo, 1704, appeared in "N. & Q." 1st S. v. 198. That article left the question of its authorship undecided, but the writer conjectured it was either by Thomas Dean or Joshua Bassett. We have every reason to believe it was the production of the latter clergyman; for a manuscript note by the late Rev. M. A. Tierney, prefixed to his copy of the *Essay*, annotated by Edward Stephens, 8vo, 1705, states that "Bishop Dicconson says that this *Essay* was written by Bassett, who afterwards became a Catholic under the direction of Gother, and he refers for proof to Michael Le Quien's Answer to Le Courayer. Le Quien (Preface, p. xxx.) mentions Bassett's conversion, and the circumstances that led to it, in the publication of this *Essay*, and his consequent expulsion from his benefice; but he makes no mention of Gother. He tells us moreover that the person who wrote the Reply to the *Essay* was Stephens."

The following commendatory notice by Dr. Fowler, Bishop of Gloucester, is prefixed to Stephens's *Observations*, 1705, in reply to the author of the *Essay*: "It is, in my opinion," says the Bishop, "very learnedly and judiciously demonstrated in these *Observations*, that the Romish Church has rendered it upon many accounts absolutely impossible for the Church of England to come into communion with her; as also, that the design of the *Essay*, on which the *Observations* are made, is in them abundantly detected of most shameful sophistry and prevarication.—EDWARD GLOUCESTER." The *Essay* was also attacked by two nonjuring clergymen, namely, Samuel Grascome and Nathaniel Spinckes.

Bound up in the same volume noticed above, we find the following manuscript letter from the Rev. John Kirk, one of the editors of *The Faith of Catholics*, 8vo, 1813, addressed to the Rev. M. A. Tierney:—

"MY DEAR SIR—I have lately been asked from Northampton, who was the author of the *Essay for Catholic Communion*? On looking into my biographical scraps, I do not find mention of what I found in Mr. Hearne's Journal, and also in the beginning of the *Essay* (Q. 19), and conclude that I forgot to send it to you. Mr. Hearne's note in the Bodleian is this: 'The following *Essay* was written by Mr. Bassett, a papist, and head of Sidney College in Cambridge in the time of the late King James II. The *Observations* upon it were written by Mr. Edward Stephens. This information I had from Dr. Grabe.' The note is dated August 3, 1705. You know that Mr. Hearne was the librarian of the Bodleian, who published several of our old Catholic historians, and was suspected of being half a Catholic, if he did not die one. He was a great friend of Mr. Charles Eyston, of East Hundred, Berks, of whom you have a short account, and whose *History of Glastonbury*, &c. he published. I hope you are quite well, and busily preparing another volume of Dodd. With my best wishes, my dear Sir,

"Yours very truly,

"JOHN KIRK.

"Lichfield, March 29, 1845."

As this *Essay* has been frequently a topic of discussion for more than a century and a half, its authorship may now be considered as finally settled. Some particulars of Joshua Bassett may be found in Cooper's *Annals of Cambridge*, iii. 614, 616, 636, 642, and Jones's *Chetham Popery Tracts*, pt. i. 148.]

CARDINAL WOLSEY'S BELL.—In 1865 the great bell of Sherborne Abbey (the gift of Cardinal Wolsey) was sent to the foundry of the Messrs. Warner, Cripplegate, to be recast. Would any campanologist inform me what inscription was on this bell, and any other particulars respecting it.

JOHN PIGGOT, JUN.

[The bell presented by Cardinal Wolsey to Sherborne Abbey was imported from Tournay, and we believe no record is preserved of the original legend on it. In 1670 it was recast by Thomas Purdue, who placed upon it the following inscription:—

"This bell was new cast by me, Thomas Purdue,
October the 20th, 1670.

Gustavus Horne, Walter Pride, Churchwardens.

By Wolsey's gift I measure time for all:

To mirth, to griefe, to church I serve to call."

Thomas Purdue lived at Closworth, co. Somerset, where he died on Sept. 1, 1711, aged ninety years. On his tomb is the following epitaph:

"Here lies

The Bell Founder,

Honest and true,

Till y^e resurrection,

Nam'd Purdue."

In 1858 the Wolsey bell was unfortunately cracked, and remained silent in the tower for nearly seven years. At length it was recast by Messrs. Warner of Cripplegate, and sent back to Sherborne on Dec. 27, 1865. The

ute the Northern barbarians for the re- of the signs, upon the subject of which some amusing particulars and banter, has no doubt been used up by the com- f *The History of Signs*, if the pamphlet heir way.

all these points—the pavement, the signs, posts—I dare say much may be gleaned ' caricatures of the day—*The Scots Scourge*, *ish Antidote to Caledonian Poison*, and the n the last named there is one exempli- he *double entendre* of the posts, where, he title of "The Laird of the Posts," is ted a race for their occupation, resulting uccess of the kilts and bonnets. J. O.

VI, ITS MEANING AND ETYMOLOGY.

(3rd S. xi. 331.)

ulgar rendering of the motto of the Order arter, "Evil be to him that evil thinks," y absurd. In fact there is no such word ni." *Honni*, as it ought to be written, noun, but the past participle of the verb to disgrace, revile, curse. The true ver- translation of "*Honni soit qui mal y as King Edward*—if he ever said it—must ant, would be "He be d—d that thinks ng of it."

ir is not of Latin extraction. It has been ortation from Germany, and is a relic of nkish tongue spoken by Clovis and his ired warriors. Thus in the Frankish me- erision of the Gospels by Otfrid in the entury, in St. John ix. 34, we read—

"Thu bist al *honer*,
In sunton giboraner."

art altogether cursed, born in sin." It is n old German under the forms *hôn*, *hōni*, *uohôn*; Anglo-Saxon, *hean*; modern Ger- *hū*, noun; *hōhnen*, verb.

word is found in Italian in the verb *onire*, e same sense of disgrace. Indeed our of the Garter is embodied verbatim in an proverb, "Onito sia chi mal pensa." occurs in *onta* (noun) and *ontare* (verb) e same radical meaning. The French o doubt a derivative from the same stock. er derived, it is undoubtedly of Teutonic ge.

ge, *sub voc.* "honte," suggests a singular or the word. He connects it with the *hund*, hound or dog, and proceeds—

enement quand on vouloit faire souffrir une e ignominie extraordinaire à un Gentilhomme u de sédition, de volerie et d'incendie; avant faire mourir on lui faisoit porter sur ses épaules à travers les champs, jusques aux limites du territoire."

The Emperor Frederick Barbarossa condemned Hermann Count Palatine with his accomplices to this punishment, which is thus described by Gunter, a poet of the period:—

"cujus dispensia poena
Ille Palatinæ custos celeberrimus aulae
Non potuit vitare comes; cunctisque videndus
Portavit scapulis, passus plus mille, latrantem.
Hanc quoque tunc alii, simili pro crimine poenam,
Sustinuere decem comites; totidemque coacti
Fœda tulere canes generoso pondera collo."

Unfortunately for this derivation, the old Ger- man word *hōna*, which is identical with French *honte*, was employed in the same sense many cen- turies before the time of Frederick Barbarossa. So in St. John xix. —

"Thurnina corona.
Gidan was thaz in *hona*."

"The crown of thorns. This was done for dis- grace."

The original root may possibly be Sans. हन्, *han*, pulsare, destruere; but Grimm's law would be better fulfilled in tracing it to कुह्, *kuh*, deriv. *kuhana*, deception, mocking. J. A. P.

This is a common enough word in Old French. Thus we find in Roquefort —

"HONIR (*honier*, *honmir*, *hontager*, *hontir*, *hounir*, *hounmir*); Mépriser, blâmer, déshonorer, maltraiter, dif- famer."

And in Cotgrave—

"HONNIR. To reproach, disgrace, dishonour, defame, shame; revile, curse, or outrage, in words; also, to spot, blemish, pollute, foule, file, defile."

It is clear from the various spellings given by the former, that he considers *hontir* the same word with *honir*: indeed, it is very probable that *hontir* is merely a strengthened form, from which *honte* would be a secondary formation. When we consider how many Teutonic words there are in French, and more especially in Old French, the derivation becomes not far to seek. I take it to be simply the Mæso-Gothic *hauus* (low), which was used as a contrasted word to *hauhs* (high). In Ulfilas's translation of St. Paul's Epistles, we have this well brought out in the following:—"Ni waiht bi haifstai aiththau lausai *hauheimai*, ak in allai *hauneinai* gahugda," &c.—i. e. "No whit by strife or empty *haughtiness*, but in all *lowliness* of mind," 2 Phil. ii. 3; and again, only five verses farther on, we read that Christ "*ga-haumida* sik silban," i. e. humbled himself, where the Greek is *ἐταπεινωσεν*, and the Latin *humiliavit*. Hence *haunjan* (Greek *ταπεινών*, Lat. *humiliare*), means "to make low," "to humiliate": whence the meanings given by Cotgrave, "to reproach, disgrace, dishonour," &c., follow easily enough.

Hence also, the German *hohn*, an affront. I cannot quite make out what *DEO DUCE* means, unless he considers it equivalent to the Latin *dannare*. This it certainly is *not*, and I do not see why we should quarrel with the commonly-received translation. *Literally*, the phrase means, "Disgraced be he who thinks evil thereof"; of which "Evil be to him who evil thinks" is no bad version. Its chief defect is, that it ignores the word *y*.

WALTER W. SKEAT.

Cambridge.

Participle (passive) of the old French verb *honir*, *honnir*, or *honnier*; to disgrace, dishonour, shame, tarnish, blame. (Iacombe, *Dictionnaire du vieux langage François*, 1770; Leroux, *Dictionnaire comique*, 1718; Gasc's *Pocket French Dictionary*, 1867.)

MARGARET GATTY.

In the *Dictionnaire des Proverbes François*, Paris, 1749, I find—

"HONNIR. Dishonorer, ternir, tacher.

"Quoi ne tient-il qu'à honnir des familles?"—*La Font*.

"La devise de l'Ordre de la Jarretière est, 'Honni soit qui mal y pense.'"

S. L.

RICHARD DEAN, THE REGICIDE.

(3rd S. xi. 417.)

No. 4022 of the Birch and Sloane MSS. in the British Museum, will satisfy A. E. W. that he was neither a "crestless yeoman" of Ipswich, nor the issue of a Yorkshire dyer. The epitaph therein preserved records his birth-place—

"Oritur ubi Isis in agro Gloucesteriensis (Cotsolli Montibus); moritur ubi Tamesis in Fretto Britannico: quo in fonte natus, eodem in fluvio denatus est"—

as does the registry of his baptism in the parish church of Lower Guiting, Gloucestershire—"Richard, the son of Edward and Anne Deane, bapt. 8 July, 1610, fell in battle off the North Foreland, June 3, 1653." Among the escutcheons of the herse at his interment in Westminster Abbey were the arms of the Denes (or Deanes) of Leicestershire, and those of Norwood in Devon; borne likewise by Sir Richard Deane, Lord Mayor of London in 1629, and by Henry Dene, Archbishop of Canterbury in 1500.

Should A. E. W. extend his perquisitions in the Museum, he will find (the King's Library) a brace of elegiac broadsides bewailing the Nelson of the seventeenth century, but much too lengthy for the allowance of "N. & Q."—the one signed "Sic fatur lacrymans, Δεανοφίλος, Th: Tw:" (?); the other, "by J. R., Merchant"—both printed in 1653.

Thus far I have been indebted to the researches of my friend the Rev. John Bathurst Deane,

rector of St. Martin's Outwich, by his kindness transmitted to me some years ago. More recently I met with one of the admiral's official autographs, bearing the final *e*. Would that it were not—

"... damned to everlasting fame"

in the regicidal death-warrant of his *legitimate* sovereign! His miniature, which has descended to me as an heirloom, is marked on its reverse "Admiral, 1649"; but no employment under the usurpation—not even the governorship of all Scotland ("totius Scotiæ Proconsul," as his epitaph designates him)—could in my eyes affirm his gentility, any more than that of the Drayman Pride or the Leatherman Barebones, duly considering the differences between the window of Whitehall and the floor of the Capitol, between Oliver Cromwell and Marcus Brutus.

Let me add, however, that my interest in Admiral Deane's gentility is justified by the fact, that I am the *fifth* in descent from his *only* child, Hannah, who was the wife of my great-great-grandfather, Godwin Swift (Swifts, Swyfts, Swyffts), the Attorney-General of the Palatinates of Tipperary; that their *only* son, Deane, married Elizabeth, granddaughter of the Speaker Lenthal; that the *prænomens* has never been omitted among us; and that on the decease of my brother *Deane* I became the representative, not of my own family only, but of the admiral's lineal race. My *own* will, I trust, transmit it unimpaired to his descendants.

EDMUND LENTHAL SWIFT.

NELSON: A RELIC OF TRAFALGAR

(3rd S. xi. 399.)

In reply to the query of your correspondent LIOM. F. as to the disappearance from among us of one of the last relics of Trafalgar, it may interest your readers to hear a few particulars of the old seaman William Sandilands, borne on the Victory's books as William Sanders. He was first introduced to my notice by the Rev. Francis Laing of this place, who had been chaplain and private secretary to Sir Alex. Ball, the Governor of Malta, and, as is well known, one of Nelson's favourite captains. Being myself the grandson of Nelson's public secretary, Scott, who was shot early in the day, I naturally took a great deal of interest in my grandfather's old shipmate, and exerted myself to obtain a comfortable support for the brave old man in his declining years. This, thanks to the Dowager Lady Nelson's long-continued kindness and to the liberal response made by the public to an appeal inserted in *The Times*, I was enabled to accomplish, and all his wants were supplied up to the day of his death. He was bedridden for years, but always seemed perfectly happy with his Bible

and Prayer-book, his pet cat and a little "baccy," spending most of his time in his little room above. His conversation was most amusing; he would now and then break in upon my exhortations with some story of the officers of the old war, including quarter-deck sayings, racy enough, but scarcely suited for the polite ears of your readers.

He was paid off from the "Annybul"* just before the Victory left Portsmouth with Nelson on board, and being transferred to the latter vessel before he had time to spend the pay received after a voyage or cruise of some length, he had, he said, ninety pounds in his possession on the day of the battle. He always considered it a wonderful proof of carefulness and forethought that, fearing lest in case of his death his money should come into the hands of "the officers," he tied it all up in his "neckercher," "so as," said he, "if so be as I were killed, it would be safe to go overboard along wi' me."

During the fight he was stationed at the aftermost gun on the starboard side of the quarter-deck, which he left three times: once to lash to the Victory by the rigging, another ship which was lying aboard her, but was beginning to drift astern, (this ship he called the Santissima Trinidad, but I fancy it must have been the Redoubtable); a second time, to carry down the heroic Lieutenant Rivers, who fell on the deck so severely wounded as to lose both legs; and a third time, to assist in carrying the admiral himself to the cock-pit. He said Nelson sent him up almost immediately to inquire of Captain Hardy what number of the enemy's ships had struck, bidding him make haste back, "if he didn't get killed by the way"; and he added, that Nelson seemed well pleased when he returned with the captain's reply. After the battle he obtained his discharge, and for many years lived an honest industrious life in this town, preserving with great pride his old blue jacket with its bright rows of mother-o'-pearl buttons, and latterly his Trafalgar medal.

He died a peaceful and, I trust, a Christian death, in humble reliance upon the merits of his Redeemer. He was escorted to his grave by the band and a firing party of our R. V. C., and two volleys over the coffin were fired as a last mark of respect to one of our country's gallant defenders in the old time of her greatest peril.

FRANCIS JOHN SCOTT,
Incumbent of Tredington.

Tewkesbury, June 10.

BATTLE OF BAUGÉ: THE CARMICHAELS OF THAT ILK.

(3rd S. xi. 120.)

I delayed replying to MR. VERE IRVING's remarks on the battle of Baugé until I had an

* Hannibal.

opportunity of reading the *History of the Upper Ward of Lanarkshire*, a copy of which interesting work I only lately obtained.

If the genealogy of the Carmichaels of that ilk, as stated by MR. VERE IRVING in his history of their parish, be correct, I doubtless am "totally wrong" in asserting that the family were represented at the period of the battle of Baugé by a William (not *Sir William*) de Carmichael. MR. IRVING has, however, I think, fallen into the same error as Douglas, to whose *Peerage* he refers, in supposing a Sir John de Carmichael of that ilk to flourish circa 1420; whereas not only is there no proof of his existence, but the following evidence will show that William was then living, and chief of his name:—

1. *William Carmichael of that ilk* is a witness of transactions affecting John Carmichael and the lands of Meadowflat in 1423. (Lee charter-chest.)

2. A notarial proceeding, dated July 6, 1434, affecting James Sandilands, Dominus de Calder, with respect to his lands in the regality of Douglas, is witnessed by *William Carmichael, Dominus ejusdem*.

John Carmichael could not, therefore, have succeeded to his father until after 1434, or about thirteen years subsequent to the battle of Baugé.

Both Douglas, in his *Peerage*, and MR. IRVING, concur in making the Carmichaels of Meadowflat and Greenhill, Captains of Castle Crawford, the issue of a Sir John Carmichael (grandson of the supposed Sir John of Baugé), who is said to have died in 1506. Such, however, is not the fact, as John Carmichael, who obtained charters of Greenhill from his kinsman Sir James Sandilands of Calder in 1417, and of Meadowflat from William Gilray and Sir John Lindsay of Covington in 1420 and 1427, was the second son of Sir John de Carmichael, the founder of the family in Douglas Dale, who obtained a charter of the lands of Carmichael from William Earl of Douglas and Mar, and a charter of other lands in the barony of Wiston, from his cousin Sir James Sandilands of Calder, son-in-law of Robert II.

The latter charter, by "Jacobus de Sandylands, miles, Dominus Baronie de Wiston, dilecto consanguineo nostro Johanni de Carmychell militi, &c." is dated at Calder, November 1, 1385, and confirmed by Robert II. on May 8, 1387. (Cleg-horn charter-chest.)

This Sir John de Carmichael had two sons—William, who succeeded him in the lands of Carmichael and Wiston, and John, who, as already mentioned, obtained charters of Meadowflat, &c., and was the founder of that branch of the family. His second son, also named John, married Elisabeth, Dowager Countess of Angus (mother of Archibald Bell the Cat), and through her became possessed of Balmedie and other lands in the

counties of Fife and Perth, together with the heritable baillieship of Abernethie: and it is from this marriage that the Balmedie family, the present heirs male of the Carmichaels of that ilk, are lineally descended. Their presumed descent from a Robert Carmichael, as alleged by Douglas and repeated by MR. IRVING, is utterly erroneous; indeed, the whole of the early portion of the Carmichael pedigree in Douglas's *Perrage* is loosely and incorrectly stated.

I fully agree with MR. VERE IRVING in believing that the crest and arms of the Carmichaels were assumed from the fact of a member of their house having attacked, and probably unhorsed, the Duke of Clarence at Baugé; in the accomplishment of which feat he broke his spear; but, as far as I have been able to ascertain, there were only two scions of the family bearing the name of John living at that period—John Carmichael of Meadowflat, designated in a notarial instrument in 1420 as "Nobilis vir Johannes de Carmychell Constabularius Sancte Andrie;" and John Carmichael, or de S^{nt} Michel, afterwards Bishop of Orleans; and there being no evidence of the former having served in the French wars, I am inclined to think that the soldier who distinguished himself at Baugé, and the warlike bishop who received such honourable mention from the pen of Symphorien Guyon, might have been one and the same individual.

MR. IRVING inquires where the charters, from which I quoted in a former communication to "N. & Q." are to be found, and I have now much pleasure in giving him this information.

The charters of the lands of Meadowflat to John Carmichael by William Gilray and Sir John Lindsay of Covington, dated respectively January 25, 1420, December 15, 1424, and November 25, 1427, are in the Lee and Carnwarth charter-chests. The latter charter of November, 1427, was confirmed on August 20, 1511, in the following terms:—"Johanni Carmichael filio quondam Domini Johannis Carmichael Militis et hereditibus suis." (Great Seal Register.)

A charter of half the lands of Greenhill was granted by "Jacobus de Sandilands, Dominus de Calder, dilecto consanguineo meo Johanni de Carmychell filio quondam Johannis de Carmychell militis," and dated at Calder, May 25, 1417; and a further charter of the remaining portion of Greenhill is dated October 16, 1421. These documents will be found in the Cleghorn charter-chest.

J. R. C.

Army and Navy Club.

HANNAH LIGHTFOOT.

(3rd S. xi. *passim*.)

Truth, not victory, should be the object of all literary and historical inquiries. It was to ascertain if there was any, and if so, what truth, in the

reported marriage or *liaison* between George III. and a fair Quaker, that I undertook those inquiries, the results of which I have so lately brought under the notice of the readers of "N. & Q."

Since those papers were published in a separate form, indeed within the last few days, some facts have come under my notice, to which those who differ from my views as to the truth of the story may possibly attach greater value than I do. Be that as it may, I feel bound to bring them forward at the very earliest opportunity.

In the first place, my attention has been called to a printed allusion to this scandal as early as the year 1779. It occurs in one of the many discreditable publications of the well-known William Combe, who contents himself, however, with speaking of the lady as the "mistress, previous to his marriage," of George III. The attention of the reader need scarcely be called to the palpable contradictions between the opening and the conclusion of the paragraph:—

"It is not believed, even at this time, by many persons who live in the world, that he had a mistress previous to his marriage. Such a circumstance was reported by many, believed by some, disputed by others, but proved by none; and with such a suitable caution was this intrigue conducted, that if the body of the people called *Quakers*, of which this young lady in question was a member, had not divulged the fact by the public proceedings of their meeting concerning it, it would, in all probability, have remained a matter of doubt to this day."

In the second place, however mythical the alleged connection between the fair Quaker and George III., I have discovered evidence that such persons as Hannah Lightfoot and Isaac Axford did really exist. I have before me a certificate of the birth of Hannah Lightfoot, the daughter of Matthew and Mary Lightfoot, of the parish of St. John's, Wapping, on the 12th day of October, 1730; and I have received evidence of the baptism of Isaac Axford, son of John and Elizabeth Axford, at East Stoke, in Wilts, in the year 1734.

One of the stories respecting Hannah Lightfoot tells us that she was married to Axford at Keith's Chapel, May Fair; left him at the door of the chapel, joined her royal lover, and was never seen afterwards by her desponding husband. There is thus much of truth in the story, as I have ascertained by an examination of the registers of marriage of the chapel in question—namely, that Isaac Axford and Hannah Lightfoot really were married there on December 11, 1753; at which time the Prince, "bigoted, young, and *chaste*," to whose arms she is said to have flown, was *fifteen years of age*! Is this a very probable story?

When I add that Isaac Axford married a second wife on December 3, 1750,—something less than six years after his marriage with Hannah Lightfoot, and that he then described himself as

a "widower," and that this was nearly a twelvemonth before George III. ascended the throne,—I have told my readers all that I have gathered upon the subject up to this time. I am still pursuing my inquiries, and they shall be made acquainted with the result. But I feel assured that those who fairly weigh all the evidence which already exists upon the subject, will be prepared to share the conviction which I have already avowed—that as far as George III. is concerned "the story of Hannah Lightfoot is a fiction, and nothing but a fiction, from beginning to end."

WILLIAM J. THOMS.

MARY QUEEN OF SCOTS (3rd S. xi. 400.)—I am obliged to you for publishing my former note with respect to Mary Queen of Scots' lodging at Lochleven. It is hardly necessary to point out that the two respectable authorities you quote are inconsistent with each other, and with those cited by me. The Queen was lodged in the main building of Lochleven, on the second story (W. Scott); on the fourth story (Chalmers); in the detached south turret in a circular room seven feet in diameter (Froude); fifteen feet in diameter (Strickland). Is there no original authority on the point? W.

MONASTIC SEAL (3rd S. xi. 194, 307.)—I am much obliged to MR. J. PIGGOT, JUN., but he very partially answers my question. My inquiry was whether, from the existing portion of Spalding Priory seal, any antiquarian artist would be able accurately to reproduce the whole. I should be glad to obtain this information. I may add that, by an error of the press, *prior* was printed *frior*. D. S. L.

PASTON LETTERS: CHARDEQWEYNS (3rd S. xi. 380.)—I think Our Lady's thistle, not the artichoke, is meant by *Chardeqweyn*. In Dodoens' *History of Plants* (Lyte's translation, 1587), the French name of the "prickly artichoke" is said to be *Chardonnerette*, while that of Our Lady's thistle is *Chardonnostre Dame*. May we not understand by *Chardeqweyn*, Queen thistle, i.e. Our Lady's thistle? It was said to be a remedy against blood-spitting, feeble stomachs, tooth-ache, and many other bodily ailments. J. M. COWPER.

DUNBAR'S "SOCIAL LIFE IN FORMER DAYS" (3rd S. xi. 192, 390.)—Will MR. DUNBAR kindly refer again to the original MSS. and see whether the date "Jajvic" has really been exactly copied by the printers? The characters are intended to express "one thousand six hundred." Now the *vi* is plain enough for the six, and the *c* for a hundred. On the same principle the initial *J* would represent one, and *m* following would stand for a thousand; and my belief is that the copyist, or

the printer, has turned the *m* of the MS. into *aj* in each case cited in my letter (xi. 192). *Jm* may stand for one thousand; *Jaj* makes mere nonsense. JAYDEE.

THE PALÆOLOGI.—The question is asked (3rd S. xi. 456), as to the settlement of *Jews* in Cornwall, as connected with the mines, &c. It may be worth placing on record that the late Sir Robert Inglis, M.P. for the University of Oxford and one of her worthiest sons, told the writer of this communication that there were in Cornwall descendants of the last emperors of the East. They were, he said, miners of very humble condition; but were fully aware of their imperial descent; to which an indirect testimony presented itself in the corrupted form of the name they bore, that of "Palligy." T. W. W.

"UT POTIAR POTIOR" (3rd S. xi. 441.)—The motto of the ancient family of Spottiswood of Spottiswood, in Lammermoor, is "*Potiar ut Potiar*." A younger son of that family was in the English Church in the reign of James VI. He was at one time Rector of Wells, in Norfolk; and afterwards Bishop of Clogher, in Ireland. James Spottiswood was his name. If this portrait is to be sold, L. M. M. R. would be glad to be told of it. L. M. M. R.

CHARLES II. (3rd S. xi. 421.)—I had consulted the diaries of Pepys and Evelyn; I have also referred to Miss Strickland's *Lives of the Queens*. All these lead the reader to infer that the King escorted the Queen from Dover to London, Miss Strickland expressly saying that on the 2nd of November they went from Gravesend to London by water. Did Charles leave his mother on the 1st? because there appears good evidence that he dined with the mayor of Faversham on that day. The following, apparently copied from the Wardmote Book, is among some manuscript notes of a gentleman deceased:—"1660. King Charles II. dined with the mayor, John Trouts, 1st November, the expenses, fees, and dues, £56 6s., paid by the chamber." Another account of this dinner is extant in manuscript. It enters into very minute details of the King's behaviour; how he would have the mayoress out of the kitchen, where she was cooking, to kiss her; and how she "wiped her mouth" before she was kissed, and so on, all tallying very well with Pepys's account (*Diary*, Nov. 2, 1660) of the King's progress from Dover to London; but there seems to be no hint whatever respecting the presence of Henrietta Maria. J. M. COWPER.

COLONIAL TITLES: "HONORARY," "ESQUIRE." (3rd S. x. 352.)—There appears to be no actual authority for the use of the prefix and affix, but it is well established by "colonial official practice" that both are properly used, and that the

omission of the last is incorrect. The principle seems to be that the person intended to be elevated by the prefix is already an Esquire, and that upon receiving the additional title, he uses that as a sign of the post he holds or once held. It is probable that the judges first used the prefix Honourable and the affix Esquire, and an inquiry into their privileges might settle the authority for the use of both.

The Hon. Arthur (Alfred) K—, Esq. is well understood; but in some cases, as the Hon. Capt. L—, or the Hon. Dr. O—, there is no means of distinguishing the official prefix from the courtesy one adopted by the sons of noblemen. In Tasmania the prefix Honourable is allowed to members of the Executive Council, of the Legislative Council, and to the Speaker of the House of Assembly by a despatch from the Secretary of State for the Colonies, and is notified in *The Gazette* for 1857, p. 57, Government Notice No. 19, January 17, 1857.

At present the title is occasionally conferred for life by patent, and is then restricted to those who were three years members of a ministry, or one year premiers. (See Duke of Newcastle's Despatch, December 28, 1863, in *Gazette*, 1864, pp. 1030, 1031; Government Notice No. 81, May 16, 1864). This patent was suggested by Governor Daly of South Australia, April 25 and October 21, 1863; and was approved by the Duke of Newcastle, August 6 and December 28, 1863.

The Colonial Office refuses to recognise the use of the grant under patent in all places other than the colony in which it is issued. Some of the donees have desired to use it generally even in England.

J. Mc C. B.

Hobart Town.

SAMUEL LEE *versus* CHRISTOPHER KELLY, FREEMASON, *in re* "THE TEMPLE OF SOLOMON" (3rd S. xi. 375.)—I possess a copy of Kelly's book, printed by subscription in the United States, where he had probably emigrated, like his fellow-countryman, John Seanson, whose productions have been already noticed in "N. & Q." 1st S. vii. 131; viii. 176. This volume has two title-pages; the first of which is as follows:—

"Solomon's Temple Spiritualized, with an Account of its Destruction. By Christopher Kelly. [After this a woodcut of the two pillars of the Temple and other devices.] Philadelphia: Published by Robert Desilver, No. 110, Walnut Street, 1820."

The second page gives the more extended title quoted by EDITIONS, but without Kelly's name, and with the addition of the twenty-seven heads of the work; concluding with six passages from the Bible. Then follows the "Address to all Free and Accepted Masons," succeeded by that "To the Reader." A list of subscribers occupies three pages at the end of the book, which consists of 1 pages, and which was evidently reprinted in

America as a genuine production by Christopher Kelly. Is anything further known of this worthy and his literary conveyings? WILLIAM KELLY, Leicester.

"COLLINS" (3rd S. xi. 406.)—Your correspondent claims to derive this common English patronymic from—(1) a foreign family, (2) a village in Suffolk, (3) a river in Scotland, (4) an Irish sept or clan. These may certainly, where clearly identified, account for a moderate percentage of Collinses; but surely the great majority must be derived from the homely baptismal name of *Colin*, so dear to the readers of Spenser.

There are three columns of them in the *Post Office London Directory*, and they would for the most part be surprised to hear about a griffin segment. The word *Collins* is no corruption. It is the genuine *Colin* or his son, familiarly *Collie*, from which we have Collinson, Collison, and finally Collins. The prefix *Col*, from which we have our word *collar*, is found in many languages, and means variously—head, knob, butt, the summit of a hill, a defile running round a hill, or neck of a hill generally. Might we expand it into *dorm*? With the terminal *ing* (as *Colling*) it means an inhabitant, the person who lives at or by a *col*, as *Wellington* means one who lives at or by a well; *Wooding*, one who lives at or by a wood. The appellation is of great antiquity with us. It would not depend for its increase upon the spread or growth of a family, but would spring up wherever the formation of the country favoured its appearance. We have now plenty of *Collings*, *Collingwoods*, &c.; and it must have existed in England prior to the general introduction of Christianity, when it took as a baptismal name the form of *Colin* in pastoral life. H.

PAIR OF BEADS (3rd S. xi. 327.)—A rosary is very properly called so, as it consists of two strings of beads exactly alike, connected together in the middle by a cross. We have yet to find mention of "a pair of" anything which does not imply duality in some way. A. A.

Poets' Corner.

"WHEN ADAM DELVED," ETC. (3rd S. xi. 122, 321, 429.)—Adam may have been lame after his expulsion from Paradise, but MR. BLADON will, I hope, excuse me if I say that he makes a very lame case in favour of the supposition. A very slight alteration will make sense of the line he quotes. Instead of

"Of erthe and lame as was Adam,"

read

"Of erthe and loam as was Adam,"

and we have, I think, the true meaning of the old writer. It is to be regretted that MR. BLADON should forget where he has seen some other allusions to the lameness of Adam, as one would be

glad to know whether any evidence on the subject could be produced that had really a "leg to stand upon."

C. WYLIE.

MOTTOES OF SAINTS (3rd S. xi. 331.) — Thanks to F. C. H. I trust he will continue the list; but in one instance he is in error. St. Carlo Barromeo did not assume the motto "Humilitas." It is the old motto of the family of Barromeo, and was used ages before the saint was born. I have seen it beneath stone carvings of the family escutcheon in mediæval castellos, the property of that noble and distinguished race. It is not improbable that some of the other mottoes are also family ones.

J. H. DIXON.

Florence.

BRITAIN'S BURSE (3rd S. xi. 416.) — In Fairholt's *Satirical Songs on Costume* (Percy Soc.), pp. 160-169, is a poem relating to the New Exchange in the Strand. It is reprinted from *Wit Restored, in severall select Poems not formerly publish'd* (1658): —

"We will go no more to the Old Exchange,
There's no good ware at all;
Their bodkins, and their thimbles too,
Went long since to Guildhall.

"But we will go to the New Exchange,
Where all things are in fashion;
And we will have it henceforth called
The Burse of Reformation."

And so on for fifteen verses.

K. P. D. E.

"CALEDONIAN HUNT'S DELIGHT" (3rd S. xi. 321.) Allow me space to thank MR. CHAPPELL for the trouble he has taken to expose the falseness of the information given to Burns relative to the composition of the air in question. It is evident that Burns must have been imposed upon. MR. CHAPPELL's able disquisition does not touch a question which I ventured to put, — Whether the same musical sound, or musical idea, ever occurs spontaneously and independently to different minds? I venture further to ask, although the fact is one difficult either to prove or disprove, — whether it be not possible, and even probable, with regard to some of those airs the nationality of which has been disputed, that the germ of them existed with the original stock, and was retained by more than one of its branches after the separation and dispersion of its tribes? C. M. Q.

CALLIGRAPHY (3rd S. xi. 291, 401.) — From a recent bookseller's catalogue —

"Hugo (H.) de Prima Scribendi Origine et universa Rei litterariæ Antiquitate, cui Notas, opusculum de scribis adjecit Trotz, thick 8vo, Plates containing specimens of the different styles of Penmanship, Ancient Bookbinding, &c. Trajectii ad Rhenum, 1738."

The same catalogue contains Wright's *Court-hand Restored*, 1776. I have a folio of eight plates (preceded by a list of subscribers), being portraits of the royal family "struck with the pen by J. P.

Hemm." There does not appear to have been a title-page. The subscription list, however, is entitled "A List of the Subscribers to J. P. Hemm's Portraits in Penmanship of the Royal Family," and at the foot, "Published by Hemm, Oliver, & Co. Nottingham, January 3, 1831. S. Bennett, Printer, Long Row, Nottingham." The subscribers are chiefly in Lincolnshire, Peterborough, Birmingham, Hull, and the neighbourhood. The portraits are those of—(1) George IV. (to whom the work is dedicated, his portrait serving also for a dedication page); (2) William IV.; (3) Duke of York; (4) Duke of Kent; (5) Duke of Cumberland; (6) Duke of Sussex; (7) Duke of Cambridge; (8) Duke of Gloucester. Some of these plates are dedicated to the admirers of "Fine Writing," or of the "Fine Arts," or of "Ornamental Penmanship." Nos. 1, 3, 6, were engraved by "Alexander & Co., 1, York St, Cov^t Garden, London"; 2, 5, 7, by "Goodwill and Lawson, Hull"; 4, by "J. H. Whiteman, Bartlett's Place, Fetter Lane," and on the 8th is no engraver's name. The heads (and hands and feet where represented) are lithographed; the clothes and outlines of the bodies are done in ornamental scrolls, &c.

I have two old "family" writing-books, both minus several leaves, and in a tattered condition. The first is one by Cocker, beginning with D, "Diligence winnes experience," &c. The second is one of nine leaves, beginning with the secretary alphabet—all "Champion, scr., Bickham, sculp." What editions are they? W. C. B.

I possess the following, which has not, I think, been noticed in your pages: —

"Natural Writing in all the Hands, with Variety of Ornament, by George Shelley, Master of the Writing School in Christ's Hospital. G. Bickham, London, Sculp-sit." 30 folios.

"The Second Part of Natural Writing, containing the Breakes of Letters, and their Dependance on each other; likewise various forms of business written in the most proper hands, and also variety of ornament in several Delightful Fancies and Designs . . . by G. Shelley . . ." 34 folios.

Both parts were "Printed and sold by Thomas Bowles in St. Paul's Church Yard, and John Bowles at Mercers' Hall in Cheap Side." No date. Probably about 1712. K. P. D. E.

NAMES WANTED (3rd S. xi. 313, 430.) — Not having had an opportunity of correcting the press, my manuscript has led the printer into a mistake. The sentence which I wish to correct should stand thus (p. 430): —

"3. . . . The plate shows, per pale, baron, 1 and 4, the bugle coat; 2 and 3 Sandys of Ombersley. Femme, azure a fesse argent between three masles or, on the fesse three cinquefoils of the field. Purnell.

"The name has been carefully rubbed out."

I now add to No. 4, that, besides Liptrap, both Sherwood and Willis bear this coat. "Henry

Sherwood," husband of the authoress Mrs. Sherwood, showed it on his book-plate. A book-plate of "Willis," the design of which places it in the last half of the last century, shows it. "John Lemon" gave the coat, with the chevron gules; and "Sherlock Willis, 1756," varying from the other coat of the name, gave his chevron gules also.

D. P.

Stuarts Lodge, Malvern Wells.

DE QUINCEY (3rd S. xi. 397.)—MR. YOUNG will find a description of De Quincey in *Macmillan's Magazine* for May, 1895, under the heading "Dead Men whom I have known." Professor Wilson makes him take part in some of the conversations in "Noctes Ambrosianæ," in which papers there are also many allusions to him.

YADOS.

LEVESELL (3rd S. x. 508; xi. 65.)—This word stands marked in my *Prompt. Parv.* for further inquiry. As yet, however, I have held the opinion that it signifies a pent; whether that be over a window, or attached to the house-wall like a verandah, or detached as a shed. The same explanation is given, I find, in the glossary to Bell's edition of Chaucer. From a scene in, I think, *The Merry Devil of Edminton*, we learn that taverns had sheds or booths erected in front, probably gaily painted, like the striped awnings in front of *cafés*; and used as resting and drinking rooms by the commonalty, or by the retainers of those who occupied the Dolphin or Lamb within. Speght's glossary is of no more authority in this matter than are the guesses by others. I forbear guessing at the etymology, and doubt the derivations yet suggested.

B. NICHOLSON.

CHESS (3rd S. xi. 234, 389.)—The opinion expressed by MR. PARFITT, that the game represented on the Egyptian monuments as being played by two players may be chess and not draughts, is, in my judgment, untenable. MR. PARFITT supports his hypothesis by a quotation from Lane's *Modern Egyptians*, which says:—"Their chessmen are of very simple forms, as the Moos'lin is forbidden by his religion to make an image of anything that has life." Your correspondent then asks—"Now, may not this religious scruple have pervaded the 'ancient' Egyptians as well as the 'modern'?" I answer unhesitatingly that it did not, and refer him simply, as one proof among many, to their hieroglyphical language, the figurative signs of which are expressed in the delineation of man, bird, and beast, in endless variety. It is no doubt quite possible that, with a simple form, you may still combine a characteristic difference in certain of the chess pieces; such distinction in fact is indispensable, that is to say, the King, Queen, Rook, Bishop and Knight must all be capable of separate identification, otherwise

you cannot have the game of chess at all. Now the pieces of the Egyptian game are thus described by Sir Gardner Wilkinson, as quoted by Professor Forbes in his *History of Chess*, p. 247:—"The pieces were all of the same size and form, though they varied in different boards, some being small, others large with round summits." This uniformity in the pieces is utterly fatal to the idea that these ancient Egyptian drawings represent chess play. Again, it is acknowledged as an indisputable fact, that chess was invented in India at an almost fabulously remote period, and that it was not until the sixth century of our era that it found its way to Persia, from which country its progress westward is minutely traced by Professor Forbes in his admirable history of the game. How is it possible, then, that the ancient Egyptians could have been acquainted with chess, unless, indeed, we are to believe that it was an invention of their own, as well as of the Hindostanees?

H. A. KENNEDY.

Gay Street, Bath.

A BOLD PREACHER (3rd S. ix. 350.)—A similar story is told of Robert Bruce, minister at Edinburgh, when preaching before James VI., and is probably the one which FITZROPERKINS has elsewhere seen. It is as follows:—

"One day he was preaching before his Majesty at Edinburgh, and the King was sitting in his own seat, with several of the nobility waiting on him. The King had a custom very frequently of talking with those about him in time of sermon. This he fell into that day. Mr. Bruce soon noticed it, and stopped, upon which the King gave over. The King fell a talking to those next him a second time, and Mr. Bruce stopped a second time, and, if I remember, sat down in his seat. When the King noticed this he gave over, and Mr. Bruce went on in his subject. A third time the King fell a talking. Mr. Bruce was very much grieved that the King should continue in this practice, after the modest reproofs he had already upon the matter given him; and so a third time he stopped, and directing himself to the King, he expressed himself to this purpose: 'It's said to have been an expression of the wisest of kings (I suppose he meant an apocryphal saying of Solomon's): When the lion roareth, all the beasts of the field are at ease; the Lion of the Tribe of Judah is now roaring, in the voice of his Gospel, and it becomes all the petty kings of the earth to be silent.'—Wodrow's *Life of Bruce*, p. 184, Wodrow Society.

W. R. C.

Glasgow.

TOPOGRAPHICAL QUERIES (3rd S. xi. 314.)—MR. PHILIP S. KING will find the localities of the places he mentions, or most of them, in the 18th (the last) edition of *Paterson's Roads*, by Moss, which was published I should suppose in 1822, although not so stated.

W. H. W. T.

Somerset House.

Will you allow me to say I believe the mansion of the Farringtons, at Chiselhurst, was never called Bertie Place. When the last Farrington died, it passed to his elder sister, Mrs. Selwyn;

and through her daughter to the Townsends, Viscount Sydney. Thus his younger sister, married to the first Duke of Ancaster, never owned it at all, though there are monuments of various Berties in Chiselhurst church. A CONNECTION.

GRAPES (3rd S. xi. 376.)—The Romans were fond of grapes, and, like the Greeks, they had recourse to several means in order to preserve them during almost the whole year. See Plin. (Har- duini) *H. N.* xv. 18; Varro, *De R. R.* i. 58; Columell. *De R. R.* xii. 43. They were served to the guests with the second course—

" . . . tum pensilis uva secundas

Et nux ornat mensas "

Rorat. *Sat.* ii. ii. 121, 122.

" Mensæ munera si voles secundæ,
Marcentes tibi porrigentur uvæ."

Martial, v. 79.

A. D. F.

"THE LASS OF RICHMOND HILL" (3rd S. xi. 343, 362, 445.)—I can assure J. H. D. that I was perfectly serious in my supposition that the idea to which I referred had a French origin. I may, however, have misled him by calling the chansonette to which I referred *old*. I found it in some French author of the last century, and copied it into a commonplace book. J. H. D. will hardly, I think, maintain that the habit of borrowing from French sources was less rare then than it confessedly is now.

J. H. D. will, however, observe that I *most carefully* guarded myself against making any charge of deliberate plagiarism. I did this from my firm conviction that in many cases an expression may have so struck a person that he unconsciously uses it without the smallest recollection of whence he derived it, or the least intention to put it forward as an original idea; nay, even without the smallest suspicion that the idea had been used before.

Many years ago I made a collection of these similar passages as they occurred to me, which, now that my attention has been called to the subject, I may send from time to time to "N. & Q." I now give one, in which any idea of plagiarism is entirely out of the question. In Ockley's *History of the Saracens* we have this passage—A. N. Hegira 54, A. D. 673:—

"This year Moawiyah deposed Samrah, deputy over Basorah. As soon as Samrah heard this news, he said—'God curse Moawiyah. If I had served God so well as I have served him, he would never have dunned me to all eternity.'"

Compare this with Wolsey's

"Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to my enemies."

RUSTICUS.

OCTAVE DAYS IN THE ENGLISH CHURCH (3rd S. xi. 243, 450.)—In the opinion of W. H. S. I

have made too sweeping an assertion in saying that "the observance of octave days was discontinued by the Established Church in England." It is true that, as he observes, a proper preface is appointed to be used upon certain feasts, and for seven days after; but this does not controvert my assertion. I spoke not of days within octaves, but of the *octave day*, that is, of the observance of the *dies octava* of such a feast. For instance, in the old English calendars, before the change of religion, we find the *Utas*, or *Octave Day*, always marked for especial observance. Thus at the beginning of January we have, on the 2nd, *Utas* of St. Steven; on the 3rd, *Utas* of St. John Evangelist; on the 4th, *Utas* of Childremasse Day; and on the 13th, *Utas* of Twelfth Day. S. Illari bishop. Now certainly the observance of the *Octave Day* has disappeared from the calendar of the Established Church of England; and of the several days within an octave there remains but the mere skeleton of a particular preface on those days. I cannot therefore admit that my assertion was too sweeping. F. C. H.

FARRAN OR FARRAN FAMILY (2nd S. vii. 279, 443.)—A former query as to the descent of the Farran family has elicited so little information, that I venture to answer it in part, and request further particulars. The Farrans are traditionally said to be a refugee family who came over to England on the revocation of the Edict of Nantes. Your correspondent F. G. describes their arms as—Argent, a fess gules between three horse-shoes; but does not give a reference to the source whence his information is derived, further than that this was the coat impaled by Edward, twelfth Earl of Derby, who married Elizabeth Farran, the celebrated actress. Burke's *Peerage* calls her Eliza; but this is, I believe, an error. She was the sole survivor of seven children, the issue of George Farran of Cork, surgeon, by his wife, a daughter of one Wright, a brewer in Liverpool. This George was probably the son or grandson of a Farran who lived in Yorkshire, who was the son of Richard Farran, a silversmith, who lived in Dublin. Besides the son who is presumed to be the ancestor of the Countess of Derby, he had another who was father of Joseph Farran, who held some appointment in the Exchequer in Dublin, who had issue; from whence come the present representatives of the Farrans, and whom I am desirous of tracing. One of these, John Farran of Moorfields, London, married an illegitimate daughter of Sir John Hinde Cotton, Bart., and had issue John and Robert.

In Burn's *History of Fleet Registers*, it is stated that John Farran, surgeon, of St. Matthew's, Friday Street, and Sarah Lupton of the same, were married at the Fleet, July 14, 1742. Can his connection with the above persons be ascertained? G. W. M.

ST. MICHAEL AND HABERDASHERY (3rd S. xi. 418).—My best thanks to MR. JOHN ADDIS, and to all who will point out difficulties or inaccuracies in our Early English Text Society's books. The last three lines of the stanza quoted, mean:

"Be entire master to them of good conveying (i. e. of good purveyance); let them have linen and wool for vesture without fail: I beseech thee, be not strange (averse) to counsel them."

As to the last of these lines, Mrs. Jameson, in her *Sacred and Legendary Art*, has a passage which is much to the point. She says:—

"I must not omit that St. Michael is considered as the angel of good counsel,—that 'le vrai office de Monseigneur Saint Michel est de faire grandes révélations aux hommes en bas, en leur donnant moult saints conseils,' and in particular, 'sur le bon nourrissement que le père et la mère donnent à leurs enfans.'"

If the word *nourissement* is intended to include bodily nourishment, it would seem but natural that a saint so solicitous about food should have some regard to raiment. But I should be glad of further information.

WALTER W. SKEAT.

(Editor of the *Romans of Partenay*.)

Cambridge.

JOHN PASLEW, ABBOT OF WHALLEY (3rd S. xi. 417).—DK. will find a considerable amount of information anent this individual in the first volume of Roby's *Traditions of Lancashire*.

WM. PICKARD.

28, Meadow Street, Sheffield.

DK. will find a good deal of information concerning John Paslew, the last Abbot of Whalley, who was executed for his share in the Pilgrimage of Grace, in Mr. Harrison Ainsworth's novel, *The Lancashire Witches*. He is there styled the "Earl of Poverty," but the reason for the application of this singular title to him I am unable to assign. A slab is still pointed out in the interesting old church at Whalley, said traditionally to cover the remains of the unfortunate abbot, and bearing the brief epitaph—"Miserere Mei." He is reported to have been executed within sight of his own monastery; but the other north-country abbots concerned in this formidable insurrection suffered in London. There is still to be seen in the Tower, on the wall of his prison, the carving of Adam Sedbergh, or Sedbury, the last Prior of Jerveaux Abbey, in Wensleydale, who took a prominent part amongst the insurgents. The insurrection, as is well known, ensued on the suppression of the monasteries, and ended in the total defeat of the rebels.

OXONIENSIS.

Horsmonden, co. Kent.

THE HYMN, "AH, LOVELY APPEARANCE OF DEATH" (3rd S. xi. 414).—I am strongly inclined to doubt the truth of the statement that the above hymn was written by John, and not Charles, Wesley. The style of the hymn is much like Charles'

fervent and impulsive utterance, severer taste of his more sober. There is one piece of evidence which, if it may be relied upon, settles the question. Adam Clarke, in his *Wesley Family*, one of the sisters of the Wesleys, believe, says she never liked her brother's death-hymn, "Ah, lovely appearance of her favourite hymn was 'Rejoice for a brother deceased.'" These are not the exact words, as I quote from memory only.

SCOTTISH HIGHLANDERS IN AMERICA (3rd S. xi. 307).—

"'Twas thus when to Quebec's proud heights star Wolfe's chivalry roll'd on the surge of war; The hardy Highlander, so fierce before, Languidly lifted up the huge claymore: To him the bugle's mellow note was dumb, And ev'n the rousing thunders of the drum, Till the loud pibroch sounded in the van, And led to battle forth each dauntless clan. On rush the brave—the plaided chiefs advance, The line resounds, 'Lochiel's awa' to France': With vig'rous arm the faulchion lift on high, Fight as their fathers fought, and like their fathers die!"

From "Fragments on the Association of Ideas" in *Wallace, or the Vale of Ellerslie*, with other Poems, by John Finlay. 3rd edit. Glasgow, 1817.

Mr. Finlay, the author of the above lines, was the editor of a much-esteemed *Collection of Scottish Historical and Romantic Ballads*, with Explanatory Notes and a Glossary (2 vols. 8vo. Edinb. 1808), and gave promise of eminence as a poet and critic, but died in early life. J. MACRAE.

SPANISH SAYING (3rd S. ix. 37).—In your explanation of this proverb, you have quoted it as ending with the word *carreras*. In the *Spanish Dictionary* by Capt. John Stevens (4to, Lond. 1726) at the word *adivino*, the proverb is as follows:—

"Adivino de Valderas, quando corren las canales, que se mojan las carreras."

"The fortune-teller of Valderas can foretell that when the spouts run, the streets are wet."

"A proverb to ridicule those who tell what is obvious and known to all the world, as a matter of great discovery or knowledge."

Valderas may be an abbreviation (to rhyme with *carreras*) of *Val-del-arenas*, a market town of Spain, in the province of Guadalajara.

H. J. FENELL.

Dublin.

SEAFORD (3rd S. xi. 379).—In 1863 I spent several months at Seaford for my health's sake, and during that time I made many inquiries and a few discoveries. I have been at many other places in my life, but I was never at one where the spirit of Vandalism more prevailed. It is not at all wonderful that when they professed to "restore" the church just before my visit, they sold the bones of their "rude forefathers" to be ground

I know that the natives carted and lesser bones of their ancestors sh and as rubbish. The materials he church floor was lowered were meadow before the rectory, and r the surface for the double purn and manuring the ground. I often o over this mingled mass of outnd consecrated ground, and my e assisted by many a memento in nents of human bones, coffin orna- will not wonder to learn that the monuments were some of them : most scandalous manner, broken

I will not say more, but I wish azement that such mischief should almost under the nose of Mr. orian, and a freeman of Seaford. ntication I append my name.

B. H. COWPER.

HUMPHREY CLINKER" (3rd S. xi. r to the query, who was the Mr. rferred to in *Humphrey Clinker*, as the whimsical commission from Mr. Robert Cullen, advocate, son : Cullen, and who finally became ourt of Session under the name of s may be judged from Smollett's nan of wit and pleasure; but his ularity (see Henry Cockburn's *is Own Time*) was a wonderful ion, enabling him to assume the style of mental effusion of any n.

R. C.

. xi. 417.)—But is this word ever 3," except when so transformed o make a name for a Scotch X. C.

opularly Explained, Messrs. Gul- state that the preparation which was named after its inventor.

ST. SWITHIN.

AND THEIR INSCRIPTIONS (3rd S. ugh one will be glad to welcome thecoming record of the epitaphs s Churchyard in Edinburgh, it o mention that all those of his- e are to be found in Maitland's ity, and also that a collection of l in a thin octavo, if I remember ed in 1817. I suspect, how- reulation of the latter was very fined to families who, like my nd dear relatives buried therein. r, rather afraid that the "ela- ntroduction" will go far to e affair; for who can be bored at

the present day with lamentations over Argyle, or the unfortunate rebels who were confined in the said churchyard?

GEORGE VERE IRVING.

TERMINATION "ROYD" (3rd S. xi. 414.)—References might be repeated to Whitaker's *Whalley*, 3rd edit., 384; Lower's *Patronymics*, 3rd edit.; Hulton's *Whalley Coucher Book*, &c. &c.; but the shortest is to "N. & Q." itself (1st S. v. 571), where the whole subject is discussed and explained.

LANCASTRIENSIS.

LINKUMDODDIE (3rd S. xi. 77.)—The following remarks are appended to the song, "Sic a wife as Willie had," by Burns, in Cunningham's *Songs of Scotland, Ancient and Modern* (vol. iv. p. 148), London 1825:—

"Who the unhappy Willie Wastle of Burns was, is of no importance to know, and it is vain to inquire: for perhaps 'Linkumdoddie' and 'Tinkler Madgie' never had a name and local habitation except in song."

J. MANUEL.

Newcastle-on-Tyne.

PORTRAIT OF SIR ROBERT AYTOUN (3rd S. xi. 437.)—In answer to SCOTUS, I beg to state that at the period when I edited the Poems of Sir Robert Aytoun (not Aiton, which is a corrupt form of the name), twenty-three years ago, I made every inquiry as to a portrait of the poet, among the members of the Aytoun family and otherwise, but without any satisfactory result. But his statue in Westminster Abbey, which has been thrice engraved, represents what may be regarded as a correct likeness of the bard. SCOTUS may find some particulars respecting Aytoun which may be new to him, in my edition of his Poems, and in my *Traits and Stories of the Scottish People*.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

"SHORE" FOR "SEWER" (3rd S. xi. 397, 448.) May I ask you to correct a misprint on p. 448? My name, as appended to what seems to be a postscript to the letter of C. A. W., ought to be *struck out*, as I did not send the information that *shore* is still in use in Scotland, though I dare say it is true enough. Of course, *shore* is no more obsolete than is the Great Eastern Terminus at *Shoreditch*. Perhaps some travellers by that line wish it was.

WALTER W. SKRAT.

TOOTH-SEALING (3rd S. x. 390; xi. 450.)—

Ancient deed-writers, to confirm the truth,
Would seal their weighty parchments with a *tooth*;
Of such a signature, 'twould scarce surprise one
To know it did not always prove a *wise* one:
Why, who that's once been *bit*, would ever venture
To speculate on such a rude in-*dent*-ture!

F. PHILLOTT.

THOMAS COOPER (3rd S. xi. 417.)—E. H. C. is referred to a statement in Burke's *Armory*, from whence it appears that Thomas Cooper, Colonel in

Cromwell's army, called to the Protector's Upper House in 1658, is now represented by the family of Thomas Beale Cooper, M.D., of Mansion House, Bengeworth, Esq., whose pedigree may probably be found in that author's *Landed Gentry*.

PINGATORIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

Egypt's Place in Universal History: an Historical Investigation in Five Books. By C. C. J. Baron Bunsen, D.Ph. D.C.L. and D.D. [In Five Volumes.] Vol. I. Second Edition, with Notes and Additions, by Samuel Birch, LL.D., 1867. Vols. II. III. and IV. Vol. V. (completion) translated from the German by C. H. Cottrell, M.A., with Additions by S. Birch, LL.D. With upwards of 7,500 Original Hieroglyphical Illustrations reduced from Ancient Egyptian Remains. (Longman & Co.)

It would be as presumptuous as it certainly would be impossible for us, in the limited space which we can devote to such purpose, to attempt to do justice to the learning and importance of this great storehouse of Egyptological learning. We must content ourselves, therefore, with calling the attention of our readers to the present issue of this great work; and briefly noting, for their information, the nature of the five goodly volumes in which the labours of the learned author and his scarcely less learned translator and illustrators are comprised. Of the first volume, the original edition was published some sixteen years since—a period during which immense strides have been made in the knowledge of the Egyptian language and literature, both by Continental and English students. The necessary task of pruning some parts, and enlarging other parts of the volume, so as to bring it up to the present standard of Egyptology, has been entrusted to Dr. Birch, than whom there exists no scholar in Europe to whom the task could be more fitly or safely entrusted. The second, third, and fourth volumes have undergone no alterations; and the fifth, which completes this great work, is now published for the first time, and is copiously illustrated from remains of ancient Egyptian art, comprising the Epilogue, or Problems and Key—next, “The Funeral Ritual, or Book of the Dead”—the difficulty of translating which, especially of certain chapters and sentences, is too well known to Egyptologists to make any apology for doubts or corrections necessary. The present is the first attempt to give the whole as it is seen in the Turin copy, and to convey any correct idea of this mystical, or, as it may be called, magical work. This is followed by the Dictionary, which occupies some two hundred and fifty pages, and is the only Dictionary printed in this country. Indeed, the only Hieroglyphical Dictionary which has appeared elsewhere is that of Champollion, published in 1841, which contained only a few of the principal words. The dictionary is phonetic in its arrangement, the words being placed under the phonetic value of the signs at the time of compilation. A reference to the place where it may be found is given with each word, but it was not possible, without exceeding the limits of this work, to give in every instance the name of the discoverer of its meaning. The hieroglyphic type used in this volume has been made by the direction of the publishers, and cast by Mr. R. Bravston from designs drawn by Mr. Joseph Bonomi. It is the sole hieroglyphical font in this country. In the Egyptian Grammar, a scarcely less important addition, the student will find a much fuller account of the structure of the language than in that of

Champollion, published in 1836, since whose time remarkable and valuable discoveries have been made in this branch of the subject, and which are essential study of the language. The Chrestomathy of the interlinear transcriptions and translations, halting with a view to their historical importance, most essential for history and chronology has been taken in preference to more extended texts. The reduction of these texts, accompanied by their translation, shows the method of interpretation, and adds a gloss to the present volume not attainable without the use of hieroglyphical type. A general Index to the volumes concludes the work, and converts it into what may well be denominated an Encyclopædia of Egyptology.

The Posthumous Papers of the Pickwick Club. 13 vols. Dickens. With Eight Illustrations. (The Dickens Edition.) (Chapman & Hall.)

This, the Author's edition of his works, is as precious and affectionately dedicated by him to “John Pickwick” of whom it may be truly said that one of his characteristics is the steadfastness of his friendship. Stimulus were needed to induce readers to take fresh perusal any of Mr. Dickens's admirable English life and character, he has certainly furnished them with such an excuse in this new issue which is at once handsome, readable, and made cheap.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent to the gentlemen by whom they are required, whose addresses are given for that purpose:—

HEARNES'S *ISLAND'S TRINITY*. 9 Vols. First edition. Paper.

ROMAN WARWICKSHIRE. First edition. Large paper. 1848. Foulis, 1720. Large paper.

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THE *BLOODY TRENCH OF PERSECUTION*, by Williams. 1644

Wanted by Mr. Maurice Burton, Ashton-under-L.

Notices to Correspondents.

“CLEANLINESS IS NEXT UNTO GOODLINESS.” See on this 1st S. iv. 491.

F. M. F. (1) *Stansfield v. Smith* is safe, but its length delays. (2) *These bonds* are not uncommon. We have seen one. (3) *Has not this appeared?*

SIR T. BROWNE. “RELIGIO MEDICI.” Will the Correspondent offer the loan of a copy, kindly say how a letter may be sent him?

A. WANDERER. We cannot help you. You should have the name of the church when on the spot.

L. Bak-r's Northamptonshire does not afford evidence that his Goodfellow ever had estates at Cranford.

T. F. *The Holy Bible* of 1620-1 is not considered rare.

A Reading Case for holding the weekly Nos. of “N. & Q.” ready, and may be had of all Booksellers and Newsmen, or, free by post, direct from the publisher, for 1s. 6d.

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Notes.

M'S CORNER, SODOM, AND HELL LANE,
BILSTON;

TH THEIR LEGENDS AND SUPERSTITIONS.

Catchem's Corner, between Bilston and
 ampton, is mentioned by your correspon-
 C. II. (p. 448.) The following account
 ether with other places in the neighbour-
 us given by a correspondent of *The Birm-
 Daily Gazette* in an article printed in the
 of that paper for Nov. 12, 1866. As the
 occupies two columns and a half of the
 is manifestly too lengthy for full quota-
 "N. & Q.," but perhaps space may be
 r some extracts from it.

writer first mentions the origin of the
 f many places in that locality, such as
 ield and Wednesbury, from Woden ;
 , from Sweyn; Cannock, from Canute ;
 ak and Gospel End; Hungary Hill, near
 lge, from the Hungarian refugees, who
 heir tents there, and introduced the pot-
 e trade; Bull Stake and High Bullen,
 bull-baiting; Gibbet Lane, and other
 ch as Throttle-goose Lane and Bug Hole,
 n of whose names is lost in obscurity.

comes to speak of Catchem's Corner,
 and Hell Lane. The last-named spot is
 he Bilston turnpike road, towards Sedge-
 on, and near to Ettingshall New Village:—

"Had we pursued our way a little further, we should
 have reached Sodom and Catchem's Corner, at the ex-
 tremity of Hell Lane, and then have entered Gospel End.
 It is an old saying in that neighbourhood, 'Hell begins
 where Gospel ends.'"

The writer calls on an old cottager, and asks for
 an explanation of the names of these places. The
 old man replies as follows:—

"Well, as for Hell Lane an' Sodom, it was the villany
 o' the people thereabout as caused such like names to be
 given 'em; but Catchem's Corner, there's a bit of a story
 about which whether true or fause I canna tell ye, for I
 was awa' at the time. It mun be aboon fifty year sin'
 now, an' there were few housen thereabout, though bein'
 four cross roads, there were pretty well o' people passing
 by the 'corner.' One dark winter's night, as a gentle-
 man was walking by, a man wi' a mask on sprang out o'
 the next leasow, jumped over the hedge, and robbed the
 gentleman o' every thing worth carryin' off. On the
 next night another was served i' the same way, an' on the
 next night another, so there began to be no little stir.
 After a while a lot o' men determined to drop on the thief,
 an' so one night, just after sunset, they hid themselves up
 the trees an' under the hedges, an' at the right time one
 got up an' walked along the road; an' presently the man
 with the mask sprang at him an' collared him; but no
 sooner had he done it than all the men who lay hid
 rushed to him an' caught him; an' when they tore off
 his mask they found it was Old Catchem, a daring thief
 who lived down at Sodom, whom they sent to gaol, an'
 ever after the place was called 'Catchem's Corner.'"

"And what sort of a place was Hell Lane at that
 time?" I asked.

"Well, sir," he resumed, "it was a queerish place I do
 assure you. Nobody durst venture down it after night-
 fall; and even in broad daylight it was hardly safe.
 There were certain public-houses where the gangs of high-
 waymen used to meet. There was the Old Duke o' York,
 an' the Barley Mow, as stood near by each other; two
 fearsome places were these for all sorts o' plots an' mis-
 chief. Then there was old Trilly Riley's place, the 'Bull's
 Head,' where they used to get up bull baitin' an' such like
 sports; an' Billy Moore's, by the brook. But the worst
 placed o' the lot was called 'Hell House,' kept by old
 Evans, a buttty collier. This was the great fightin' place
 for the colliers, an' there used to be a pitched battle every
 night. Evans's daughter, a big, strapping wench, used
 to be seconds to one o' the men, an' when the fight was
 on she would jump on the screen and shout, 'Wind him,
 Jack lad,' 'Tap his wine bottle,'† or 'Gie him a red shirt,
 my bonny boy.' There was also Sammon Harry, who
 followed the devil down a coalpit. This Sammon Harry
 was a colliery engineer, an' one day he had been to Wol-
 verhampton on the spree—you know, sir! Well, as he
 came back at night, when it was quite dark, a man met
 him in the Lane, and took him to the pit, an' began to
 swarm down the chain, tellin' Sammon Harry to follow.
 He followed, and as the chain did not reach to the bottom
 of the shaft the man dropped the remaining distance, tel-
 ling Sammon to do the same. 'I can't,' said Sammon
 Harry, 'it's too far.' 'Drop! I tell you,' shouted the
 man at the bottom, 'I'll take care of you.' But Harry
 would na' drop, knowing he would be killed if he did so,
 an' he began to shout and bawl for help till somebody
 came and wound him up again."

* A more prosaic theory is that the place was so called
 from a turnpike placed there which "caught" every
 way.

† i. e. "make his nose bleed."

"And who was the other man?" I asked.

"Why the devil to be sure, who else?" replied our aged friend; "he thought o' makin' sure o' Harry, but he failed that time, altho' I fear he's got him safe enow by this."

"Then there was Nelly Nicholls, may be you'n heered of her?"

"No," I answered, "who and what was she?"

"O!" was the answer, "she was a witch, an' lived not far away from the brook. She was a little wiry-looking woman, with ferret-eyes, and long bony fingers. Everybody bore fear of her, for she had marvellous power wi' spirits an' sich, an' could tell what was to happen, as well as what had happened in the Lane, no matter how dark things were kept. An' she used to turn herself into a white rabbit, and go about the Lane after dark pryin' into men's houses, so much that it used to be a regular thing when I was a lad to ask 'Have you seen the white rabbit to night?'"

"But surely you're only joking now?" I remarked.

"Not at all, sir," replied he.

"And do you really believe she assumed such shapes?"

"Aye, aye," replied the "oldest inhabitant," "an' wiser heads than mine believe it likewise."

"Then we had a wizard, as well as a witch," continued our informant, "an' him I remember well. His name was Kat Rhodes. He went about with his hair hanging down in a sort o' pig-tail, an' was dressed in very queer coloured clothes. He was a fearsome fellow, an' if anybody offended him he would swear a great oath, an' forthwith some misfortune would fall upon them: either they would be hurt in the pit, or some of their ill deeds would come to daylight, an' they get punished, so Kat Rhodes was always feared an' respected by every thief in the Lane. There was Devil Lees, too, and his imps, a great big rodney fellow, as hard as a grounsell toad. He was a fearsome chap was Lees, an' his imps in their younger days weren't much better."

"What were his imps?" I inquired.

"O," replied the old man, laughing at my ignorance, "his sons to be sure; an' they were a queer lot a'together. I remember once they had a meetin' down at Tommy Bill's, to get up a spree. There was Lees and two of his imps, and Billy Moore, and Old Huss, with two or three others whose names I forget for the moment. Well, these started off all jolly drunk to Wolverhampton, an' Devil Lees pointed to a watchman, an' said, 'Come on, lads, let's finish him for a bit of a lark,' so they all set on him, an' in a very few minutes they laid him dead on the pavement, weltering in blood. They were found out, but nobody proving which of 'em struck the death blow, they got off with a short imprisonment."

"Dick Ormes was another strange chap in Hell Lane," continued the "oldest inhabitant," "who was by this time getting excited by his narrations. 'Dick had only one leg, an' he lived in a cot, with his dog, pig, and cow, an' led a happy life. One night Dick found out a mystery. He was walking out late, an' he saw a strange-looking being walking about, an' as he got close to it, he found it was a woman without a head! He looked at it in horror, but in a moment it passed away. Dick roused the people, an' they used to watch, an' in a few nights they saw this headless woman again, an' they found out from Nelly Nicholls that it was the ghost of a woman who had been robbed and murdered by the Hell Lane gang."

"Were the robberies so serious as that?" I asked.

"Aye, aye, sir," replied the patriarch, "yon little brook has been reddened with men's blood mony's the

time. The robbers used to lie by the brook sid travellers passed along the road, they used from their hiding place after the manner of Ol an' fell them at a blow. When they had ro they tossed them over the little bridge into leavin' them to crawl away as best they could.

"But yet we had a preacher, though he was one, sure enow. They called him Jack the l being a hair-cutter all the week, an' a preach days. While he was hair-cuttin' or shavin' he b thoughts on his sermons an' such like, and h spoke 'a word in season' to his customers. Or stranger called to be shaved, so Jack lathered held back his head, an', just as he was beginnin' him wi' the razor, he said to the man, 'My good are you prepared to die?' The man looked Jack, then at the razor, an', bein' half terrified, he all lathered as he was, out of the shop, and ran Lane, shoutin' at the top of his voice 'Murder! m Jack followed at his heels, but could not catch h never saw his new customer again. Once as h Jack preachin' in the Lane, he told us as how Go the white men and Satan the black, an' when work was finished, an' he saw it was so much wa t'other, he grew savage, and struck the black Ada his fist, flattening his nose an' thickening his lips the poor nigger has remained ever sin'. An' once the puddlers were gettin' low wages, he preached the iron-maisters, takin' for his text like the verse: 'E rule them with a rod o' iron.' One day Jack told he had faith enow to walk on the water, an' h down to the Hell Lane Canal, which had just l and stepped in under the bridge, an' bein' no sw an' the water deep, poor Jack got drowned."

"There used to be a notion among the colliers o times that it was ill-luck to work on New Year but when the Shropshire colliers began to settle Lane aboon fifty years sin' they laughed at the H folk for havin' such a notion, an' for two New Days they would work. On the first, a Shrop fell down the shaft, an' was knocked all to bits; the second, there was a fire i' the pit, and all but three got burnt. So the Shropshire folk believed i an' never worked again on New Year's Day. A good friends, my tale is ended."

The Hell Lane folk became an altered though the agency of Methodism. A cele Irish missionary, Gideon Ousley, establi mission-station at Hell Lane, and soon aft a Methodist chapel was erected. It has n appeared, but the reforming influences o it was the outward sign are still visible improved state of the locality and its inha

CUTBERT

THE O'SHEE COAT ARMORIAL.

The following being a very curious in a mistake remaining undetected for up two centuries will excuse my noticing it, led to the discovery by the quarterings, at once recognised to be those of other mentioned elsewhere. It will be appar glance that no deception was intended by cestors of the family in question, but d erred in preserving a *reversed* copy of the rial achievement.

* The "white rabbit" is commonly talked about by the old people in the "village" to this day.

of O'Shee, with three quarterings be-
(*quasi*) O'Shee, as they appear on the
ments at St. Mary's, Kilkenny, &c.,
ly been sculptured by a bungling
rom the wrong side of a copy on
r (?) of what was probably the col-
lled coat armorial. At a later period
ong being perceived, but not clearly
lently led to still farther confusion.
Shee coat, as at present, is said to
e in the first four quarters; whereas,
t, the following will be the order:—
2) Archer, (3) O'Shee, (4) Berming-
nce, at any rate, the erection of those
arly in the seventeenth century, the
has taken the place of Bermingham,
ter, with a slight erroneous altera-
1 believed to be the true paternal
we reverse the first quartering as
rs, we shall discover that the per
with a fleur-de-lys in *sinister* chief
ase (an unusual arrangement) be-
ear-heads of Bermingham in *dexter*
ister base. And when it is borne
the Archers and Berminghams*
arly period intermarried in Ireland,
O'Shee married an heiress of the
; the reconciliation of difficulties is
l.

from a spear-head to a fleur-de-lys
not singular in this instance, while
er of the seventh quartering of the
vement, and which has been cor-
rections of the coat, is very striking.
dented, now substituted for per *pale*
evidently a variation made *bonâ fide*;
icularity is even more remarkable
in connection with the non-percep-
aver error.

e glad to restore the correct coat of
on amore, if agreeable to its mem-
must explain, in conclusion, that my
to a *technical readjustment* of a fine
ms, and not to any abatement of its
hich are virtually just. SP.

A FRENCH PROVERB.—Perhaps this
ne interest for the students of pro-

189.—Beaucoup de personnes moururent
. qui consumait les parties intérieures du
t pourrir, et devenir noires comme du
95, car ce fleau dura jusque-là, un gentil-
phiné nommé Gaston, institua l'ordre de
r soulager les affligés. Le pourceaux du
it le privilège d'aller le 17 Janvier jour de

ther and his wife Elizabeth Bermingham
mentioned. Vide *Kilkenny Arch. Journal*

S. Antoine, avec une clochette au cou, dans les maisons ;
où, loin de les chasser, on les régalaient en l'honneur du
bienheureux. De-là le proverbe, en parlant d'un parasite
qui cherche de bons diners, 'Qu'il va de porte en porte,
comme les cochons de Saint Antoine.'—From M. Manet,
Hist. de Petite Bretagne, vol. ii. p. 253. St. Malo, 1884,
8vo.

GEORGE TRAGETT.

Dinan, Brittany.

THE ROYAL CHRISTENING.—In *The Times* of
May 22, 1867, I read that, "At the commence-
ment of the service, the following hymn, composed
by his Royal Highness the Prince Consort, was
sung :"—

"In life's gay morn, ere sprightly youth
By vice and folly is enslaved," &c.

This is a mere alteration of Dr. Blackwell's well-
known hymn :—

"In life's gay morn, when sprightly youth
With vital ardour glows,
And shines in all the fairest charms
Which beauty can disclose.

"Deep on thy soul, before its powers
Are yet by vice enslaved,
Be thy Creator's glorious name
And character engraved."

This hymn is in the Scotch "Paraphrases" for
public worship, and has been in use for a century.

A. B.

ROMAN ALPHABET.—The Roman alphabet has
been applied to the Gueg branch of the Albanian
or Skipetar, in a translation of the Four Gospels
and Acts, published at Constantinople at the end
of 1866. The letters are dotted and marked, and
the two modern Greek equivalents for *th* are intro-
duced. I doubt if any Gueg in the country can
read it, but it will be of use to philologists. The
previous publications were in the Tosk. There
are specimens, and a grammar of Gueg, in Von
Hahn's work. The work of Hecquard on *La*
Haute Albanie ou Guégarie only contains transla-
tions of Gueg songs. A Roman Catholic version
was published in Gueg in peculiar characters.

HYDE CLARKE.

WALSH OF CASTLE HOEL.—At an early period
of feudal history, before surnames became general,
younger sons abroad may often have been sur-
named after the country from whence they came,
rather than from the less-known paternal acres.
Such younger sons amongst the followers of the
Clare family, in their warlike expeditions to Wales
and Ireland, may have borne originally the pater-
nal coat—say sable, three pheons argent; but, as
was often the practice, desiring to incorporate
some portion of his leader's arms—the chevronel
gules of Clare—he yet could not correctly place
colour upon colour, consequently he reversed the
whole paternal coat, which now showed *argent*,
three pheons reversed sable, and then he was en-
abled to interpolate the *chevron gules*.* With this

* The arms of Walsh of Castle Hoel.

coat of arms the supposed knight or squire accompanied Strongbow to Ireland, and gradually becomes known as the Welchman of Castle Hoel, his *paternal* origin being entirely dropped and *forgotten*.

SIR ROBERT WALPOLE'S FIRST WIFE. — In *Chambers's Encyclopædia*, vol. x. p. 53, art. "Sir Robert Walpole," there is the following statement: —

"On July 30, 1700, he married Catharine, daughter of Sir John Shorter, Lord Mayor of London."

This is an error. Katherine Shorter, Lady Walpole, was the *granddaughter* of Sir John Shorter, who entertained James II. and Mary of Modena at Guildhall in 1688. Her father was John Shorter of Bybrook, in Kent, eldest son of Sir John; and her mother was Elizabeth, daughter of Sir Erasmus Philipps, Bart. of Picton Castle, Pembrokeshire. Her younger sister, Charlotte Shorter, married the first Lord Conway. In such a work as *Chambers's Encyclopædia* error passing unchallenged is accepted as truth.

JOHN PAVIN PHILLIPS.

Haverfordwest.

ANAGRAMS. — There is no extant list of authors who have written under anagrammatic pseudonyms (see "N. & Q." *passim*.) No doubt the desideratum can be supplied by your readers with your kindly aid. I think a very few columns would be sufficient; for, though fond of pseudonyms, I do not think the English have exercised much ingenuity in their choice.

OLPHAR HAMST (*Bibliophile*).

29, Sussex Place.

Queries.

PASSAGE IN LORD BACON. — In a letter to the Lord Treasurer Burleigh, Lord Bacon says: —

"The meanness of my estate doth somewhat move me; for though I cannot accuse myself that I am either prodigal or slothful, yet my health is not to spend, nor my course to get."

What is the meaning of "nor my course to get"? D.

CANNON, CANNA BARN. — On many estates in Devonshire, and, I believe, in Cornwall also, is to be found a Cannon (Canna) barn, park, &c., the latter generally a field, with nothing park-like about it. The spelling, Canna, or Cannon, seems doubtful, nor can I ascertain the meaning of the word. Can any reader of "N. & Q." enlighten me on these points? R. C. S. W.

CHESTERFIELD'S PLAGIARISM. — Is there any ground for Andrew Combe's suspicion (*Life*, by George Combe) that Chesterfield copied his rules

of politeness from Giovanni della Casa, author, who died in 1550?

CLOCKS AND WATCHES. — In the *Curiosities of Clocks and Watches*, reprinted by Mr. Edward J. Wood, it is: — the claim of the city of Nuremberg to the claim of watches "reaches back to the Also that Peter Hell, of Nuremberg, watches of steel as early as 1480." I have some attention to this matter, and am interested in it; and I should feel much obliged if Mr. Wood, or any other reader of "N. & Q." would kindly give me the authority for the dates, which I have not elsewhere met with.

OCTAVIUS MORRIS

9, Pall Mall.

EPITAPH ON A CAVALIER. — The homely epitaph of a Cavalier in a church in the west of England has the following verses: —

"When he was young, he lived at Court,
His mother rocked the Prince;
His Countess aunt being Governor,
Which was a long time since.

"His riper years were spent in war,
In service of King Charles;
And bravely he adventured far
In those domestic quarrels."

Could any of your readers tell me who was the countess governess to the children of Charles I.?

FRANKLIN'S PRAYER-BOOK. — We are told, Parton's *Life of Dr. Franklin* (New York, 1841, i. 557), that, when on a visit to Lord Devon, he joined that nobleman in making a revision of the Prayer-book, which was published in London that year. What was its title? Copies still extant? C.

HERALDIC. — What arms were borne by Es Swedenborg?
Cape Town, S. A. CARL

HOLY ISLES. — Where can I find a list of islands which have been considered holy to both Pagan and Christian times? C.

THE IRON HAND OF GÖTZ VON BERLICH. I shall be very much obliged to any of the of "N. & Q." who can give me any info regarding the iron hand of Götz von Berlich which is said to have been constructed by a chanician of Nuremberg. (See H. Bigg's *prary*, p. 153.) Is there any record of the of the hand or of the name of its constructor? Any information on artificial legs previous time of Ambrose Paré will also be gratefully received. A C

IRISH CONFISCATIONS OF LANDS. — Can I refer me to the heading in the Catalogue Library of the British Museum, under w

following information:—A printed giving the Irish confiscations of n of Elizabeth, and during the and Cromwell's time? I want to e lands confiscated, and to whom ed, and the names of those from taken.

KILLONGFORD.

—Many Victoria sovereigns are figures 33, 17, 45, and so on are ly below the ribbon that attaches hes on the reverse. I may add s are very small, almost micro- the reason of this?

J. HARRIS GIBSON.

i.—I have just seen a curious old mahogany, of the wreck of a a rocky coast, and not far from ouse. On the stern of the ship ie "Santa Magdalena Malaga," curious binnacle lamp, and in e "rig" is antiquated. Is any- such an event as the above, or is y a composition? S.

ie *per* in this compound seems to ng of *contra*, and not an intensive Are there other instances of A. B.

T. AUGUSTINE.—I have seen it han one mediæval book that St. than on the day on which a per- holy eucharist he shall not lose die a sudden death, with much nature. I cannot find anything at doctor's works. Can any one probably occurs in some works l to the saint.

EDWARD PEACOCK.

c, Brigg.

RP, SURGEON?—In the collection exhibiting at South Kensington, ent picture by Zoffany (No. 582), works, representing, says the he Family of William Sharp; n the Thames." The picture, it ted for him. He was "eminent declined a baronetcy offered him for his successful attendance on elia." I had never heard of this and should be glad of some in- him. The only notice I can find ie short statement, in Chalmers's y, that William, the son of vas "many years an eminent sur- and died in 1810, aged 81." He mers, of a different family from Samuel Sharp, the pupil of

Cheselden.* In Zoffany's picture there are thirteen figures, who are all named and described in the official catalogue; but it is evident that some of these descriptions need revisal. No. 1, "Dr. John Sharp, Prebendary of Durham, and Archdeacon of Northumberland," is said to have died in 1758, while the picture was painted in 1779, 1780, or 1781. It seems that there were actually two persons: Thomas, who died in 1758; and John, his son, who died in 1792,—each of whom in turn filled the offices of Prebendary of Durham and Archdeacon of Northumberland. The person marked No. 1 in the picture, must be this John, the son of Thomas, and brother of William and Granville, who are also there represented. Another figure in the picture is said to be "James Sharp, a skilful Engineer." He is holding the musical instrument known as a "serpent." In the Catalogue he is described as "with a snake." Is this latter term used by musicians? J. DIXON.

THE SOMERSET FAMILY.—It is recorded in the family history of her Majesty's ancient colony of the Bermudas, or Somers Islands, commonly called "Bermuda," that John Jennings, Esq., who died in 1733, married Mary Seymour, who died December, 1765, aged ninety-three years. I have seen an apparently authentic MS. in which it is stated that "the Semour family was descended from the Duke of Somerset, and the first of the family, after visiting these islands (the Bermudas) returned to England. Who was "the first of the family" here alluded to? And who was the above-named Mary Seymour? Possibly some of your readers may be in possession of information calculated to throw light on these interesting questions, which they will oblige by communicating through "N. & Q." X.

COL. SUTCLIFFE: JOHN WYATT.—A Col. Sutcliffe, some twenty-five years ago, solicited subscriptions to enable him to publish "a history of a certain Wyatt, whom he put forward as the inventor of the Spinning Jenny," which he had in MS. Can any of your readers give any clue to the whereabouts of this MS.? C. H. B.

Queries with Answers.

KIDDER FAMILY.—I have an impression, from a book-plate, of an esquire's helmet surmounted by a crest. On a roll of colours, a dexter hand and wrist, with a tight-fitting shirt sleeve, and loose coat cuff having five buttons. The hand is closed, and between the top of the thumb and knuckle of the first finger is held a paper, folded at the

[* William Sharp was the son of Dr. Thomas Sharp, Archdeacon of Northumberland, and Judith, daughter of Sir George Wheler. *Gent. Mag.* April, 1810, p. 896, and Nov. 1810, p. 450; and Faulkner's *Fulham*, p. 269.—ED.]

corners, and inscribed with the word "Standard." Around the helmet is draped a scarf, with fringed ends, and bearing "Boyne" on the bottom folds: the name, "Thomas Kidder," beneath all.

I have hitherto been unable to discover anything relating to this Thomas Kidder. Can some correspondent of "N. & Q." tell me who and what he was, and how he came by the words "Standard" and "Boyne"? LION. F.

[The book-plate respecting which our correspondent inquires belonged to Thomas Kidder, a worthy citizen of London, who died about forty years since. Mr. Kidder was in business as one of the packers of the East India Company—a position in his day of some importance and emolument. He was descended from an old Sussex family, which numbered among its members Richard Kidder, Bishop of Bath and Wells (1691 to 1703). A somewhat full account of Mr. Kidder's descent and connections will be found in the ninth volume of the *Sussex Archaeological Collections*. In January, 1810, a grant of arms, under the seal of Ulster King-at-Arms, was made to the descendants of Vincent Kidder, who was the grandfather of the Thomas Kidder before named. The arms are—Vert 3 crescents or, 2 and 1. *Crest*. "A hand couped below the elbow proper, vested azure, holding a packet, thereon the word 'Standard'; and for motto, 'Boyne.'" The grant was recorded in the College of Arms, London, in May, 1827. The Vincent Kidder named in the grant was a native of Sussex, who, in the year 1650, was a silversmith in London; and joining the Parliamentary forces under Cromwell, was engaged in the reduction of Ireland, and had some important grants of land in that county. His second son, also named Vincent, pursued in Dublin his father's business of a silversmith, and was a lieutenant in Capt. Cottingham's company of Irish Volunteers. He distinguished himself at the battle of the Boyne, and was made colonel—hence the adoption of the word "Boyne" as a motto. Col. Kidder afterwards became Master of the Goldsmiths' Company in Dublin in 1696, and a paymaster in 1697; and, as the grant recites, "rendered eminent services by introducing and bringing to perfection a method of assay," in gratitude for which the Company presented him with a piece of plate, and had his full-length portrait painted and set up in their hall. The crest is in allusion to the latter office held by him. Consult also "N. & Q." 1st S. iv. 502; v. 137.]

THE BALLAD ON CAPTAIN GLEN (3rd S. xi. 419).—This curious old ballad I heard sung in my youth by my great-grandmother—an old lady who was born in 1719 and died at the great age of 103. From this circumstance I infer that the ballad must have been very much older than the conjectured date of 1780, alluded to in the editorial note in "N. & Q." above indicated, and so quoted in the *Roxburgh Ballads*. I have a great wish to peruse this particular ballad, but have not convenient access to the Roxburgh collection. The same editorial note states that it was reprinted in 1815 and 1825. Who were the

printers and publishers? Was the ballad reprinted by itself, or included with others? If the latter, what was the title of the little tome? I have not heard the ballad sung, or met with the words, since the old lady's death—upwards of forty-five years ago; and I remember only a few portions. The tune was peculiarly mournful and touching. If the ballad is not too long, probably it might be given in "N. & Q." as a curiosity of its kind. How otherwise can I procure a copy? X. Y. Z.

[This ballad makes twenty-four quatrains, and is too prosaic to be reproduced in our pages. It may be found in several chap-books, among others in one "Printed by P. Buchan, Peterhead," about the year 1815; another "Printed by William Macnie, Stirling, 1825."]

LESLIE.—1. Where are the particulars of the case of Leslie of Pitcable and others, before the House of Lords about 1743, to be found in print?

2. Who was Geo. Leslie of Crowbardie, father of Elizabeth Leslie, who by her husband, J. Halket, had a son named John, who married Janet, daughter of T. Spens of Lathallan? Perhaps some correspondent will obligingly look over the recently printed Index to the Scotch Retours from 1700 to 1784. SR.

[1. We believe the case to which our correspondent refers is Leslie v. Leslie, decided in the Court of Session on Feb. 18, 1741: the judgment being reversed by the House of Lords in the following year. It is reported in Lord Elchies' *Decisions, sub voce*, "Tailzie," 15; and also in Craigie and Stewart's *Appeal Cases*, p. 324. The case turned upon a very peculiar clause in the deed of entail, which provided that, in the case of the heir in possession succeeding to a certain other estate, "he and the heirs male of his body so succeeding" should be obliged to denude in favour of the next named heir in the deed. On the event occurring, the person in possession had two sons: the eldest made, of course, no claim; but the younger contended that, as he did not succeed, he was entitled to the estate. The final judgment was, however, against him.

2. The addition to the Index of the *Inquisitiones Speciales* to which our correspondent refers, exists in the Register House, but has not as yet been published.]

"COLD SHOULDER."—What is the origin of the phrase, "To give the cold shoulder"? SKYSCAPER.

[May not this significant gesture of disregard have some reference to that generally unpalatable dish, a cold shoulder of mutton? There is a story told of the first Earl of Hoptoun (ob. 1742), that when he bought the Linlithgowshire estate, he found it surrounded with a number of small proprietors whose lands he wished to purchase. The plan he took was to be most hospitable to

* Probably about 1767. See Burke's *Landed Gentry*, *voce* "Spens."

them, and invite them frequently to his house, taking care to show that he expected a return of the hospitality, which soon drained them, and then he bought their estates. One individual, however, fought long against him. He did not object to the visits of the earl, but never placed anything before him but a cold shoulder of mutton, or some salt herrings and potatoes. He, however, told his successor, that although he had adopted this plan, he could not expect him to continue it, and therefore advised him to sell.

Our readers will also call to mind Scott's humorous account in *Ivanhoe* of the poor Jew's reception in the hall of Cedric the Saxon: "As he passed along the file, casting a timid supplicating glance, and turning towards each of those who occupied the lower end of the board, the Saxon domestics squared their shoulders, and continued to devour their supper with great perseverance, paying not the least attention to the wants of the new guest."

SODE.—What is the meaning of the word *sode* in the following passage, which occurs in a letter *tempore* Elizabeth, describing the capture, on the shore of Morecambe Bay, of a large fish by the crew of a French vessel?—

"Theye sode a piece of lym in the ship, whereof I eat my pt.; yt was verye good meat, & yt had bin well drest."

The fish seems to have been a shark, black in colour, and with a skin like unshorn velvet.

A. E. L.

[*Sode* is the past participle of *seethe*, to boil. In *The Compost of Ptholomeus*, n. d., we read: "Also they saye that all maner flesshe and fysshe is better rosted than soden, and if they be soden, to broyle on a grydeyron, or on the coles, and they ben the more holsomer."]

THE STYLE "DEI GRATIA."—At what period did European sovereigns assume the style "*Dei Gratiâ*"? C. M.

[The style "*Dei Gratiâ*" is treated at considerable length by Selden, in his *Titles of Honour*, book i. chap. vii. (pp. 89-94, folio, 1672), who tells us at p. 93: "The ancientest use of it in the Empire as I remember is about Charles the Great: for in some of his Patents it is inserted." It is said to have been taken by the Pope in the thirteenth, and by European sovereigns generally in the fifteenth century. The King of Prussia, it will be remembered, assumed it in October, 1861.]

ARMS IN ST. WINNOW CHURCH.—Will any of your readers having more access to books than I have, inform me by what family the following arms, occurring in the parish church of St. Winnow, have been borne: "Party per cross embattled sable and argent"? H.

Vicarage, St. Winnow, Lostwithiel.

[We are inclined to think that this coat, correctly blazoned, should be: Quarterly indented sable and argent. Brasye of Cornwall.]

Replied.

RUNIC INSCRIPTION AT ST. MOLIO.

(8th S. xi. 194, 334.)

DR. CHARLES ROGERS queries the reading of a Runic inscription given in my *Prehistoric Annals of Scotland*, and asks for information about St. Molio, &c. (*anté*, p. 194.) To this J. C. R. responds (*anté*, p. 334). Seeing that DR. ROGERS is a Scottish F.S.A., and that his respondent writes with all the authority of a master in epigraphy and archaeology, I may be permitted to express a reasonable surprise that both should be found quoting from a superseded edition, published upwards of sixteen years ago; while in 1863 Messrs. Macmillan issued in 2 vols. 8vo, a new edition, in the preface of which this passage occurs:—"Fully a third of it has been entirely rewritten; and the remaining portions have undergone so minute a revision as to render it in many respects a new work." As both your correspondents are interested in Runic inscriptions, if they will refer to the later edition (vol. ii. pp. 277-281), they will find the results of an exploration of St. Molio's Cave made twelve years later than the one they review. On that occasion I discovered two additional Runic inscriptions: one, *Ontur raist runer*, i. e. Ontur graved these runes; the other is a proper name, *Amudar*. A fourth, slightly scratched, but in larger characters, is given in facsimile (p. 281, vol. ii.)

J. C. R. volunteers the solution of the Runic problem, but notwithstanding his confident tone, it is obvious that his studies in Norse epigraphy have scarcely yet reached that indispensable stage implied in a knowledge of the Runic alphabet. When J. C. R. has fully mastered his alphabet, he will know that whatever the word he reads may prove to be, it cannot possibly be what he makes it. He remarks:—

"The first letter of the intermediate word, which he [Dr. Wilson] confounds with the initial letter of the alphabet, is an exceptional form of the letter *t* in the Icelandic word *thana*, or *thane*, this. The inscription reads *Nikulos thane raist*, i. e. Nikolas engraved this; plainly referring, not, as Dr. Wilson imagines, [?] to the excavation of the recess—which has all the appearance of a water-worn cavity—but to the mere incision of the characters."

As I state distinctly that "the cave of St. Molio is little more than a water-worn recess in the sandstone rock," and moreover that the word *raist* is "the preterite of *rista*, to engrave," the latter correction seems somewhat superfluous. But to the main question. There is, truly enough, in the Runic alphabet, one character for *t* and another for *h*, but there is also a third simple one for *th*. In the more complex Anglo-Saxon runes there are two signs, one for the hard *th* (þ), as in *thin*, another for the soft *th* (ð) as in *thine*. But J. C. R.

may just as well display his knowledge of Greek by ignoring the *theta*, and writing *theos* for *Zeos*, as seek in Runic inscriptions for an example of *thane* graven with one sign (*tyr*) for *t*, and another (*hagi*) for *h*, instead of with the *p* (*thurs*).

J. C. R.'s etymological handling of St. Molio is on a par with his mastery of Runic epigraphy. Celtic proper names of the same class are familiar to the Scottish historical student, e. g. Melbrigda, Malbride, i. e. the servant of St. Bridget; Mael-patric, of St. Patrick; Malcolm, of St. Columba, &c. But it will best economise your valuable space if I refer him to the historical notes of the late distinguished Northern scholar, Professor Munch of Christiania, in his *Chronica Regum Manie*, where he will find the name Melasey, given in the Norse Saga to Holy Island, derived from "the hermit St. Maeliosa—i. e. servant of Jesus—or Malise, otherwise Molios."

J. C. R. does not appear to be aware that the bed, chair, &c. of the saint, on Holy Island, are characteristic relics of a class very familiar to Scottish archaeologists on widely separated localities associated with the favourite saints of the early Celtic church.

I should have replied to DR. ROGERS's original query; but "N. & Q." reach me here, in monthly parts, so long after date, that the time for an answer seemed to have gone by; and the inevitable intervals are too great, should discussion be aimed at. I beg, however, to refer him to the second edition of the work he quotes from, for the latest notices of St. Molio's Cave and Runes.

DANIEL WILSON,

University College, Toronto, Canada.

PEWS: PODIUM.

(3rd S. xi. 46, 421.)

Your correspondent P. E. M. began by saying that pews were not in use at all before the Reformation, that there were no examples of such, and that seats of any kind were exceptional. When I pointed out that this was contrary to facts, he shifted his ground, and said they were introduced in the fourteenth and fifteenth centuries, and that they were exceptional even then, adducing as proof that, in a list of ancient churches, there were only existing remains in twenty out of sixty-three instances: I having accepted this comparison and held it to be, on the contrary, an unanswerable proof of their general prevalence. He now tells us that "the number so educed is probably too high"—for that Mr. Brandon would only notice more interesting churches, which would be more likely to have old seats. This I deny *in toto*. As a rule, one was far more likely to find such remains in out-of-the-way poor neighbourhoods, where poverty

had prevented innovation. This is certainly my experience. In addition to this, he now instances four or five illuminations; two of which I know to be, and all of which I feel sure, are of French execution, and so have nothing on earth to do with the controversy. Nobody ever said that fixed seats were the rule in France. Again I said that the extraordinary excellence of the late fourteenth and fifteenth century wood-workers caused to a very great extent the refitting of our churches; and in answer to this we are told, that the culminating point of Gothic art was the end of the thirteenth century. This looks like a quibble; but whether so or not, I have only to remind P. E. M. that we are not discussing Gothic art and its excellence, but Gothic wood-work. If he knows of numerous instances of Gothic wood-work of the end of the thirteenth century, "in design and execution" superior to the immense quantity we have, or alas had (for much of the finest of it has been during the last few years swept away by the idiots who have professed to restore), of the fourteenth and fifteenth century wood-work, he will be doing a great service to your readers if he will say where they also may see it.

I remember *misereres* at Exeter and Westminster; the fragment at Peterborough; the plain door at Ely; and a bit perhaps at Canterbury, and a few more fragments. If much more exist, I should be really obliged for information either privately or in your columns. Even in the case of the Exeter stalls, where the *misereres* were of such high art that they were retained, the rest of the wood-work was done away with in accordance with the prevailing fashion. When we consider the immense amount of money bestowed upon ecclesiastical matters in the fourteenth and fifteenth centuries, the alteration of wood-work does not appear to be nearly so "prodigious" as the transmogrification of churches in general that has taken place in our own time.

In conclusion, I am accused of misrepresentation (rather a hard word, when I was simply asking for a reference to a particular term which I believed to be generally misunderstood) in saying that Mr. Parker said that *podium* occurred in Durandus. This was to save your space. I should have said that Mr. Parker gave *podium* as the Latin for seat; and in a note said, that "open benches or seats were mentioned in Durandus." Can P. E. M., or any other correspondent, give any other reference than chap. v., either for the word *podium*, or for open benches or seats? I have no doubt that the above passage has nothing whatever to do with seats, or the insides of churches. If I had known that this gentleman doubted the antiquity of glass, tiles, and other flooring, &c., I should not have interfered with his discoveries.

J. C. J.

diūm is not exactly a specimen of monkish, though it may have been used by monks; it occurs in Juvenal, *Sat.* II. 145. Speaking of a nobleman contending as a gladiator in the arena, he says:—

'Et Capitolinis generosior, et Marcellis,
et Catulis, Paulique minoribus et Fabiis, et
Omnibus ad podium spectantibus," &c.

note by Valpy, to "ad podium spectantibus," :—

Quibusvis nobilibus, qui ludos spectant e podio
ri loco, ubi primus ordo subselliorum; ita ordinante
sto. Sueton., *Octav.*, c. 44."

[*odium*.] Projectura quedam est, seu projectum e
ædificium; a pede dictum est, quia velut pes e
e sapienti ab imā ædium parte exstruitur podium,
lit, ac porrigitur. Vide *Vitruv.*, l. v.; *Alex. ab*
v. 16."

am not satisfied with the derivation of *pew*
podium, but am unable to suggest a better.

W. D.

QUARTER-MASTER, ETC.

(3rd S. iv. 29; xi. 446.)

Reason why the query has so long remained unanswered is, undoubtedly, the difficulty
ing so in any reasonable space. I will, how-
endeavour to give S. P. V. some information
e subject as shortly as I can.

the time of the Stewarts there was no
al rule as to the constitution of a regiment.
n one was to be raised, a warrant was issued
r the sign manual, fixing its strength and the
er and rank of its officers, which was styled
tablishment, and was by no means identical
cases.

1st Quarter-Master.—It was the custom at
time that each troop should have a quarter-
r, as is the case at present in many, if not
eomanry regiments. These were never com-
oned, but take precedence of all other non-
issioned officers. Their names frequently
ur in the printed regimental lists. I have
e me as I write a local almanac for 1864, in
a the names of these officers in the regiment
omanry to which I belong are given. Their
s are those of a quarter-master sergeant in
gular army.

2nd Sergeants-Major.—In the Household
lry Brigade, there are no sergeants, only
rals; and each troop has a corporal major,
is constantly addressed and spoken of as
y major.

Sergeant-Major-General.—To explain this now
te title we must go back to its Latin origin,
us, in the sense of one *serving for another*.
ant may then be represented by our modern
; adjutant, assistant deputy, &c.

Quarter-Master is also an obsolete term, but

it is evident that his duties were to find means
of transport for the regiment—a duty now per-
formed by the regimental quarter-master, or, when
regiments are brigaded, by the officers of the
commissariat or transport corps.

GEORGE VERE IRVING.

The following quotation from L'Estrange's *His-
tory of King Charles* may be of some use to
S. P. V.:—

"The first design of this fleet was intended against
Fort Lewes, upon the continent, near Rochel. But we
were diverted by a stratagem of the Duke d'Angoulesm,
who . . . ordered his quarter-masters to take up as
much accommodation in the villages for quarters as
would suffice for fifteen thousand men."—P. 68.

J. M. COWPER.

FLORENTINE CUSTOM.

(3rd S. xi. 438.)

This "custom" is evidently an abuse. The
original ceremony, properly adhered to, is instruc-
tive and edifying; but, like some others, it has
in different places been carried to unwarrantable
excess. The office of *Tenebræ* is in reality the
usual office of Matins and Lauds, but recited on
Wednesday, Thursday, and Friday in Holy Week,
with particular ceremonies. One of these is, that
at the conclusion of the canticle *Benedictus*, the
top candle of the triangular candlestick, which
alone remains lighted, is removed and hidden be-
hind the altar during the *Miserere*, to represent
the death and burial of our Blessed Saviour. At
the end of the prayer *Respice*, the candle is brought
forth, and set up again on the top of the trian-
gular candlestick, on a signal being given by the
officiating priest by striking with his hand on his
book, or on a seat, and those in the choir doing
the same. The following is the direction in the
ancient "Cæremoniale Episcoporum":—

"Cæremoniarius manu scabellum seu librum percu-
tiens per breve spatium strepitum fragoremque facit, et
a cæteris fit, donec cæremoniarius cereum prædictum
accensum, qui fuerat absconditus, in medium profert, quo
prolato, omnes cessare debent a strepitu."

This is to be observed when the bishop offici-
ates; but when the officiant is a priest, he him-
self begins the noise, which is continued by the
clergy in the choir. It is intended, however, to
be short and very moderate: the rubric in the
Breviary is merely "Fit fragor et strepitus ali-
quantulum." It should be done by the clergy
only: the laity ought by no means to take part
in it. Romsée, in his excellent *Præcis divini
Officii*, has the following judicious observation:—

"Hic strepitus est edendus a solis clericis, sine risu et
absque immodestia; debetque esse levis, ait enim rubrica,
fit fragor et strepitus aliquantulum. Laici ergo ad illum
concurrere nullatenus possunt; impediendique sunt pro

viribus ab omni petulantia, quæ tanta est in nonnullis ecclesiis, ut fere scamina confringant."

Such, I fear, is the abusive practice at Florence. The noise is intended to represent the earthquake, the rending of rocks and of the veil of the temple, the opening of the graves, and the general convulsion of all nature at our Saviour's death. The candle brought forth again lighted typifies our Lord's resurrection. F. C. II.

In Mendelssohn's letters mention is made of a similar custom, after the singing of the *Miserere* in the Sistine Chapel, only there the noise is made by the cardinals shuffling their feet on the pavement. Mendelssohn mentions that in the book explaining the ceremonies of Holy Week, this noise is said (if I mistake not) to symbolise the stir and commotion attending the Saviour's apprehension by the band of men. In Lower Canada I remember hearing around the Catholic churches, on the evening before Good Friday, a loud clattering made, chiefly by boys with two thin pieces of wood held between the fingers and rattled like castanets; so that the custom seems very general. P. E. N.

JAMES HAMILTON OF BOTHWELLHAUGH, THE ASSASSIN OF THE REGENT MORAY.

(3rd S. xi. 453.)

Till I read the note of ANGLO-SCOTUS, it had never occurred to me to look into the Records, in verification of the poetical history of Bothwellhaugh and his revenge. Having now done so, I have no hesitation in pronouncing it to be an unmitigated myth.

Sir Walter Scott's note on his poem of Cadyow Castle is as follows:—

"Few suns have set since Woodhouselee."

"This barony, stretching along the banks of the Esk near Auchendinny, belonged to Bothwellhaugh in right of his wife. The ruins of the mansion from whence she was expelled in the brutal manner which occasioned her death, are still to be seen."

In Archbishop Spottiswoode's *History* to which Sir Walter refers, we find (vol. ii. p. 119, edit. 1851)—

"The adverse faction, finding his [Regent Moray] authority daily to increase, and despairing of success in their attempts so long as he lived, resolved by some violent means to cut him off. One James Hamilton of Bothwellhaugh, did offer his service. This man had been imprisoned some time, and being in danger of his life, redeemed the same by making over a parcel of land in Lothian, called Woodhouselee, that came to him by his wife, to Sir James Bellenden, Justice Clerk."

On referring, however, to the records of Parliament (Act. Parl. iii. 47-54) I find that on August 18, 1568, David Hamilton, described as "son to the guidman of Bothwellhaugh," and afterwards as "son to unquhill David Hamilton of Both-

wellhauch," was arraigned for treason on account of his having been at Langside, and that the heralds reported that they had cited him at his dwelling-place of *Wodhouslie and Barcock*. He not appearing, a decree of forfeiture was passed against him on the following day.

The next entry I find in the records of Parliament is on October 26, 1579 (Act. Parl. iii. 129, & seq.), which is headed, "Forisfactura Joannis Hamilton commendatarii de Abirbrothok, Claudi commendatarii de Paislay et aliorum." Among the accused are "Jacobus Hamilton de Wodhouslie, alias de Bothwellhauch nuncupatus," and "Joannes Hamilton, prepositum de Bothvil, ejus fratrem." It contains a long account of the particulars of the assassination of the Regent, and although it can only be regarded as an *ex parte* statement, would hardly have been put forward without evidence to support it. The statements are as follows:—

1. That the accused had conspired to murder the Regent.

2. That Wodhouslie, instructed by them, secreted himself, in the silence of night, in the house of the former (*quondam*) Archbishop of St Andrews, in Linlithgow, knowing that the Regent was to pass through that town.

3. That he was provided with a swift horse belonging to the Commandator of Aberbrothok, which he fastened in the garden.

4. It is then narrated that Bothwellhauch took his post at a window,

"Ubi interim insidiando stabat, bombardum quondam longam duobis globis plumbis suffultum intendebat et laxabat directe versus ejus umbilicum et ventrem, quibus duobis globis fulmine emissis nobilissimum et inaccensissimum ipsius corpus, in medio sue turbe, crudelissime perfossum erat adeo ut brevi eo ipso ictu seu fulmine interit, ad ingens impiorum solatium sed ad gravem lamentationem et formidabile status nostri discrimen."

4. It is then related that Hamilton retreated by a postern in the back of the house, mounted on the horse, and escaped by its swiftness, going to the rest of his accomplices, who were residing in the lordship of Hamilton and looking for his advent.

5. That his accomplices—

"Eumque eorum consortio libenter admiserunt mantenerunt et sustinuerunt per multos menses continue post prepetitionem prefati sceleris donec tandem timore punitionis ipse cum dicto Joanne Hamilton preposito de Bothvil ejus fratre et sceleris socio ad partes ultra maris auxilio reliquorum conspiratorum predicti aufugit."

6. Then follows this remarkable statement:—

"In verification of the above, Arthur Hamilton, in Myrritoun (who on the penultimate day of the last month of May underwent death for his traitorous crime in our burgh of Stirling) confessed in the said burgh, not only for several days before his execution, and also in the presence of certain Lords of our secret Council deputed by us to hear his declaration, but also at the time of his trial, and even at the place of execution, 'quod dicti commendatarii erant in consilio prefati predicti mortui dicti nostri avunculi et Regentis et quod dictus Jacobus

H. de Wodhouslie obtinuit in feofamentum centum librarum terrarum de Monkton, pro perpetracione hujusmodi nefandi sceleris in quibus dictus commendatarius de Aberbrothok infeodatus erat et quod hec omnia didicit et intellexit a prefato Claudio commendatorio de Paisley, per ejus expressum narrationem in nemore de Hamilton post decessum dicti nostri avunculi et Regentis affirmando tunc temporis et loci dicti quondam Arthuro quod nunquam inquietaret dictum Jacobum Hamilton de Wodhouslie in sua possessione prefatarum terrarum de Monkton eoque satis care easdem lucratus erat."

On August 22, 1584 (Act. Parl. iii. 335), it is stated that "Arthurus Hamilton, callit of Bothwellhauch, was forfeited for being engaged in the raid of Stirling in 1578." He is, however, one of the persons included in the Act of Restitution of Dec. 10, 1585 (Act. Parl. iii. 383), where he is simply styled of Bothwellhauch.

In the *inquisitiones Speciales* for Lanarkshire we find the following entries:—

"No. 34, March 27, 1602. Alisona Hamilton hæres Davidis H. de Bothwellhauch, avi in parte totæ seu Mansionis de Bothwell-park in baronia de Bothville. E. 40d."

And on October 8, 1608, No. 83—

"Joannes Hamilton hæres Joannis de Orbiston patris in annuo redditu 40 m. de terris de Bothvilhauch in parochia de Bothville."

From this last notice it is extremely probable, although I have no direct evidence of the fact, that the above-mentioned annual rent fell into arrear, and that Orbiston *adjudged* the lands for the same; after which there can be little doubt that they were transmitted in the manner mentioned by ANGLO-SCOTUS, with the exception of their having been lost at cards, which, to my mind, bears so strong a resemblance to a well-known Devonshire incident, that I must conclude with *J'en doute*.
GEORGE VERE IRVING.

RICHARD DEANE, THE REGICIDE (3rd S. xi. 417).—Heath gathered his information, such as it was, from Dr. Bates, who knew nothing whatever of his subject. The notion that Richard Deane was of Ipswich may have originated in his probable connection in early life with that port, either as a naval cadet on board an armed merchantman—for such was in those times the usual place of education for the Royal Navy—or from his transactions in after life, when he may have possibly frequented that port in the service of his uncle, Sir Richard Deane, Lord Mayor of London. But no record of him, of any kind, was found by Mr. Fitch, who searched all the registers and records of Ipswich twenty years ago.

I can fully corroborate the information supplied by MR. SWIFTE, June 15, with the addition that both by his mother, Anne Wass, and grandmother, Margaret Wykeham, Richard Deane was closely allied to several of the leading families of Buck-

inghamshire, and among the rest to that of Hampden. Hence, probably, his intimate connection with Cromwell, whose lion rampant (not that of Dene of Leicestershire) was exhibited among the escutcheons of his hearse.

This affinity would account for his otherwise extraordinarily rapid rise in seven years from a volunteer of artillery in 1642 to the rank of major-general, and one of the three generals-at-sea in 1649. The genealogy of the family of Deane of Guiting may be seen in Nichols' *Collectanea Genealogica*, iii. 190, where the claims of Joseph Deane (brother of Richard) to a founder's kinship at Winchester College, by descent from the Wykehams, is fully stated.
J. B. D.

HANNAH LIGHTFOOT (3rd S. xi. 484.)—While it remains doubtful as to when the first printed allusion to the Lightfoot scandal appeared, and as to the authority upon which it rests, the following extract from the *Mirror of Literature* for Jan. 3, 1835 (vol. xxv. p. 3), may be regarded as having considerable explanatory interest:—

"Mr. Combe, the author of *Dr. Syntax*, &c., adopted a young man, educated him as his son, and by way of fortune, intended to leave him all his MSS., aware that their publication would bring him in a considerable sum. The youth, however, offended his patron deeply by falling in love with, and marrying, a daughter of the famous Olivia Serres, *soi-disant* Princess Olive of Cumberland, and from that moment Mr. Combe resolved to disinherit him. With this intent, he made up his mind to burn all his manuscripts, and for a whole week previously to his decease, the candle he employed in this conflagration was never extinguished."

"This anecdote I give," continues the narrator, "as it was some time since detailed to me by one of Mr. Combe's acquaintances who well knew him; and I have only further to remark that it involves a curious question. Since Princess Olive's decease," which occurred about six weeks previous to the appearance of this article in the *Mirror*, "an advertisement has appeared in *The Times* newspaper, inviting her daughter to view, while yet above ground, the remains of her beloved mother; but lo! after the lapse of a few days, a young man presented himself at one of the police offices, and, noticing this advertisement, begged to assure the worthy magistrate presiding that the Princess Olive, his mother, never had a daughter!"

The above statement, and that afforded by MR. THOMS at p. 484 of this volume, are very remarkable as bringing into contact the two earliest "authorities" to whom the Lightfoot scandal has as yet been traced—William Combe and Olivia Wilmot Serres. To me Combe's action, in destroying all his manuscripts when he found that his adopted heir was determined to marry the daughter of a lady with whose literary craft he was probably well acquainted, appears to have special significance. Is anything known of

[* This must be an error, as Mrs. Ryves established her descent from Mrs. Serres in her suit in 1861.—ED. "N. & Q."]

I notice this only because I foresee its fate. It will be indexed under "Double Acrostic," and nobody who wants to find it will think of looking for it under that title. It is not a double acrostic at all. Nobody ever dreamed of calling Darwin's couplet—

"Not the bright stars which heaven's high arch adorn,
Nor rising suns that gild a vernal morn"—

a double acrostic because both lines happen to begin and end with an *n*, in which there is no meaning. An accidental meaningless similarity of initial and terminal does not constitute a double acrostic, though it is essential to a palindromic verse—of which P. A. L.'s line is a genuine and, as far as I know, a hitherto unproduced specimen. At any rate, its indicative "consumimur" debars it from merit on the score of its Latinity. "Igni" is, I believe, Virgilian—"aut exurit igni."

While I am on the subject, may I be allowed to ask, did anyone ever yet make a really good palindromic verse in any language? Taylor, the Water-poet, made about the best:

"Lewd I did live & evil did I dwell."

And that was only obtained by docking "dwell" of half its liquid, and contracting "and" into &.

As for

"Signa te, signa, temere me tangis et angis,
Roma tibi subito motibus ibit amor;"—

I defy anybody to make decent sense of the pentameter.

Those only who have amused their leisure with such trifles know how difficult it is to construct a palindromic verse which can assert its claims to sense and grammar. In fact, the consonantal collocations peculiar to every language offer, when reversed, the greatest possible difficulty. The common English *th* (for instance), when reversed into *ht*, will illustrate my meaning sufficiently. You may make ridiculous lines, like the following, addressed (if you please) to a costermonger's dying cur—

"Go, droop—stop—onward draw no pots poor dog;"—

or you may make a dozen Latin ones (all nonsense verses), such as I printed long ago in "N. & Q." (1st S. vii. 297) under another signature than that which I now affix; but I never yet saw any, in any language, which deserved to be called good. H. K.

5, Paper Buildings, Temple.

TURPIN'S OR NEVINSON'S RIDE TO YORK (3rd S. xi. 283, 440).—The account quoted by *The Standard* from Dickens's *All the Year Round* is but a *réchauffé* of that given in "N. & Q." (2nd S. ix. 433) from *A Tour through the whole Island of Great Britain*, by Defoe (?), of the apocryphal ride by some mythical highwayman, here called "Nicks," i. e. Swift Nick, the sobriquet of John

[not William] Nevinson, the Claude Du Val of the North.

The best relation of the former hero's rather matter-of-fact crimes is to be found in the *Depositions from York Castle*, edited by the Rev. J. Raine for the Surtees Society (pp. 219, 259), where the evidence about some offence of Nevinson's (the nature of which does not appear, unfortunately,) under the date of March 1675-76, is partly reported, but without the least allusion to the famous gallop. Mr. Raine, indeed, casually refers to it; evidently from hearsay however, and not from anything furnished by the depositions. So much for Nevinson's claim, which is not supported in any contemporary songs or broadsides that I have met with, though they do justice to his qualifications in the saddle. There is a scarce Life of him referred to by Mr. Raine, but it has not fallen under my ken.

As for Turpin's claim, I have looked in vain through the "Genuine History of his Life," published the year of his execution, 1739, but cannot find the faintest allusion to an adventure of 190 miles stretch.

All this seems to corroborate the assertion of Lord Macaulay, as quoted by MR. HOTTEN ("N. & Q.," 2nd S. ix. 386), that the tradition has been fathered on each knight of the pad who has risen to notoriety in the last three hundred years.

ARCHIMEDES.

In a chronology of York, appended to the *York County Almanac* for 1866, I find the following: "1739, Turpin, highwayman, executed at York, April 7th." What authority is there for the statement? C. F. F.

Brewood.

"BLANKET OF THE DARK" (3rd S. vii. 51, 176, 266, 316).—Has it been noticed that Defoe (*History of the Devil*, ed. 1739, p. 59) uses the expression "blue blanket" for the sky? The passage runs thus:—

"So we must be content till we come on the other side of the blue blanket, and then we shall know the whole story."

It is very "low" and "vulgar" in Defoe to employ such a word certainly, and so it is in Shakspeare; but I am afraid he did, and that he just meant dark-blanket = dark covering = dark sky; as blue-blanket = blue covering = blue sky. Those who demand gentility in style, will still desire to substitute "blankness" or "blackness" or "blankest" or "blonquet"; but those who are contented with simple truth, may perhaps be allowed to keep their "blanket." Can any one match Defoe's expression from some earlier author? May I conjecture that the Masonic banner, "the blue blanket," whose history carries us back apparently to the time of the Crusades (2nd

S. vi. 65), is intended to symbolise the sky? Will some learned Mason throw light upon this interesting subject?

LETHRIDIENSIS.

Kildare Gardens.

"HISTOIRE DES DIABLES MODERNES" (3rd S. xi. 463.)—I have this day (June 8, 1867) been informed by some very intimate friends of the late Mr. John Adolphus, that the above was his grandfather, who was domestic physician to Frederick the Great. He had an estate in Westphalia, and his family consisted of twenty-two daughters and one son, who was the father of John Adolphus.

There I might well finish the reply; but who can help reflecting upon the fact of this work remaining unnoticed, and its author unknown, for upwards of one hundred years? after which time your humble servant, with the powerful aid of "N. & Q.," manages to elicit what may be considered a very interesting piece of bibliographical information.

RALPH THOMAS.

PARODY ON "HOHENLINDEN" (3rd S. xi. 419.) The Editor is correct in his surmise that I can name the author of the very clever parody in *Fraser's Magazine*, 1850. The writer was Dr. William Brinton, whose recent death in the prime of life was a loss felt greatly beyond the bounds of those who sought his advice or received the benefit of his hospital lectures: and it is not a little remarkable, that his published parody on "Hohenlinden" should largely deal with that subject, which he made so peculiarly his own, and on which one of his most popular works was written—*Food and its Digestion*. Very full biographies of Dr. William Brinton recently appeared in *The Lancet* and other medical journals; but, in those at least which came under my own eye, the anonymous parody on "Hohenlinden" was not mentioned among the productions of his ready and versatile pen.

CUTHBERT BEDE.

AMATEUR HOP-PICKERS (3rd S. x. 422.)—I think your correspondent has slightly mistaken the matter. When crops are heavy, and weather threatening, the hop farmer is very glad of any assistance; and persons of the greatest respectability will readily go into the gardens and lend a hand to save so valuable a crop. The class alluded to, however, is probably that of dress-makers, assistants in fancy trades, and others used to light work, and who find employment scarce out of the fashionable season. Hundreds of them are glad to go into the country every year, not only for employment but for pure air. Many a poor girl, who has been pining all the season in stifling work-rooms, gets her health restored among the fragrant hop-gardens. As may be expected, some irregularities have taken place, but they have been greatly exaggerated.

The hop landlords, however, have now almost universally built what are called "lodges"—that is, ranges of single rooms, each large enough to contain a bed and a few things; and with one large room attached for cooking, with proper fire-places, &c. The cost is not great, and we find the advantage very considerable to our tenants, as they can use them as stores either for hops or grain when the picking is over.

A. A.

Poets' Corner.

CALTHORPE (3rd S. x. 289.)—When I inquired about the wife of Sir James Calthorpe, it did not occur to my mind that "Sir James" was identical with "James Calthorpe, Esq., of Ampton." I have found a long pedigree of Sir James's family in Blomefield's *Norfolk*. No doubt the titles conferred by Oliver Cromwell were all ignored at the Restoration.

H. LOFTUS TOTTERHAM.

BUTTERFLY (3rd S. xi. 342, 449.)—The use of this term in poetry may have something better than "not a bad effect": it may help to create a lovely, natural, and delightful picture, as in the following by Miss Jean Ingelow:—

"Flusheth the rise with her purple favour,
Gloweth the cleft with her golden ring,
'Twixt the two brown butterflies waver,
Lightly settle, and sleepily swing;"

or a beautiful ideal image, as in Tennyson's "Talking Oak":—

"Sometimes I let a sunbeam slip,
To light her shaded eye;
A second flutter'd round her lip
Like a golden butterfly;"

or, as in the ensuing verse by Wordsworth, the very commonness of the word may enhance the effect of the moral tenderness with which it is made to be associated:—

"Oh! pleasant, pleasant were the days,
The time, when, in our childish plays,
My sister Emmeline and I
Together chased the butterfly!
A very hunter did I rush
Upon the prey:—with leaps and springs
I followed on from brake to bush;
But she, God love her! feared to brush
The dust from off its wings."

In Shelley's "Sensitive Plant" we read of—
"many an antenatal tomb
Where butterflies dream of the life to come."

William Blake, in one of his finely tempered effusions, says:—

"Kill not the moth nor butterfly,
For the last judgment draweth nigh."

In short (for the foregoing illustrations are taken almost at random, and are only a few of several that occur to me), it does not, I think, appear that our poets have shown any reluctance to call a butterfly by its ordinary name.

J. W. W.

NAPOLEON (3rd S. xi. 195, 223, 307).—In reply to the query of SIR J. EMERSON TENNENT, I am happy to be able to assert with confidence, and on the authority of General Kallergis, the intimate friend of the present Emperor, of Prince Pitzipios, and others, that the story devised by Nicholas Stephanopoulos, and mentioned by his niece the Duchess d'Abrantes in her *Memoirs*, that Napoleon was a Greek in blood and a Maniote by birth, being descended from the family of Calomeri, who took refuge at Ajaccio Corsica, was never authoritatively denied. On the contrary, both the first and third Napoleon appeared pleased at the story whenever it was alluded to in their presence, probably because they thought it good policy not to deny what they might in future wish to turn to their advantage. As regards the name of Καλομέρης, or Καλόμερος, there are still many families of that name in Greece. RHODOCANAKIS.

PASSAGE ATTRIBUTED TO MACROBIUS (3rd S. x. 46.)—

"Accipe nunc quod de Sole vel Sarapi pronuncietur oraculo; nam Sarapis, quem Ægypti deum maximum prodiderunt, oratus a Nicocreonte Cypriorum rege quis deorum haberetur, his versibus sollicitam religionem regis instruxit:—

Εἰμι θεὸς τοῖσδε μαθεῖν, οἷον κ' ἐγὼ εἶπω.
Οὐράνιος κόσμος κεφαλὴ γαστήρ δὲ θάλασσα·
Γαῖα δέ μοι πόδες εἰσὶ τὰ δ' οὐατ' ἐν αἰθέρι κείται.
Ὅμμα τε τηλαυγὲς λαμπρὸν φάος ἡέλειο.

Saturnal., lib. i. cap. 20, p. 208, ed. Lond. 1694.

Sir Isaac Newton held Osiris and Serapis to be the same person; Warburton the contrary. (*Divine Legation*, book iv. sec. 5.) My edition, the third, London, 1758, does not contain the above passage, but it may perhaps be found in another, as few writers made more alterations and additions than Warburton. See also Watson's *Life of Bishop Warburton*, p. 265, London, 1863, and the *Quarterly Review*, No. 131, for June 1840, p. 90, art. "Alexandria and the Alexandrians." H. B. C.
U. U. Club.

COLONEL JOHN BURCH (3rd S. xi. 436).—I beg to inform E. J. S. that the Colonel John Burch of whom he inquires is not the celebrated Colonel John Burch whose biography is about to be edited by the Camden Society. The former is stated by E. J. S. to have died in 1668, while the death of the latter occurred in 1691. Some particulars of the life of the latter will be found in my *Judges of England*, vol. viii. p. 102: from the authorities which I quote the learned editor of the intended work will no doubt cull some further details. His nephew, of the same name, was Cursitor Baron of the Exchequer from 1729 till 1735, the date of his death. EDWARD FOSS.

The editor of the MS. respecting Colonel John Birch, some time Governor of Hereford during the Civil War, begs to offer his thanks and acknow-

ledgments to E. J. S. for his courtesy, and to inform him that Colonel Birch was of a Lancashire family, that the name was not spelt with an *u*, and that the intended publication is not an autobiography, but a MS. written by a fellow soldier, revised and corrected by the Colonel's own hand.

CHRIST A YOKE-MAKER (3rd S. xi. 455).—That our Blessed Lord was a maker of yokes and ploughs is founded on the assertion of St. Justin Martyr, who flourished in the second century. That primitive father, in his celebrated Dialogue with Tryphon, has the following:—

Ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο, ἐν ἀνθρώποις ὄν, ἄροτρα καὶ ἰγυῖα.

For when he was among men he made these implements of wood, ploughs and yokes. Boesuet mentions that ploughs were spoken of by the Holy Fathers as preserved with reverence, being said to have been made by our Saviour. I am pretty sure that St. Jerom mentions them as remaining in his time, but I cannot now give a reference to his works. F. C. H.

In the "Gospel of Thomas the Israelite," otherwise called "the Gospel of the Boyhood of our Lord Jesus," one of the earliest of the Apocryphal Gospels, we are told that Joseph was a carpenter, "and made ploughs and yokes," and that the child Jesus helped his father in his work. To this composition has been ascribed a date as early as the second century. Be this as it may, Justin Martyr, who will probably be considered a more trustworthy authority, relates the same. See Cowper's *Apocryphal Gospels*, Introduction, p. lxi. Q.

This seems to be merely an expansion of the word "carpenter" (Mark vi. 3), and is interesting as showing the various occupations of carpenters in those days. Justin Martyr (*Trypho*, 88,) is, if I mistake not, the only ancient writer who says our Lord "was accounted as a carpenter because when he was among men he made carpenter's work, ploughs, and yokes, thereby teaching the emblems of righteousness, and (teaching) an active life." In much the same words, Joseph the carpenter is spoken of in the apocryphal gospels. Thus, pseudo-Matthew: "Joseph was a carpenter, and made of wood nothing except yokes for oxen and ploughs, and implements for turning up the soil, and suited for agriculture, and made wooden bedsteads." So pseudo-Thomas: "Now his father was a carpenter, and made at that time ploughs and yokes" (pp. 78, 138, Cowper's translation). Origen told Celsus that the gospels did not describe Jesus as a carpenter, as Celsus had sarcastically said. (*Contra Cel.* vi.)

The Arabic Gospel of the Infancy represents Jesus as miraculously aiding Joseph in his work

when any mistake was made (pp. 203, 204, Cowper's translation). Justin's commentators also allude to the sharp answer received by Libanius from the Christian to whom he said with a sneer, "What is the carpenter's son making?" "The Creator of the universe, whom you tauntingly call the son of a carpenter, is making a coffin." A few days later Libanius suddenly died. (*Eccles. Hist.* iii. 18.)

The tradition that Jesus did work as a carpenter seems to have been very commonly received, and it is certainly supported by two considerations: 1. That the Jews called him a carpenter, as in the text from Mark already alluded to; 2. That every person among the Jews was brought up to some useful occupation, and that commonly the calling of his father. Jesus became in all things like unto His brethren; and, as Grotius says (on Matthew xiii. 55), manual labour was not unworthy of Him that "emptied himself!" Besides, Hesiod's remark is true, *ἐργον οὐδὲν βραβεός*. "Labour is no disgrace." B. H. C.

PRINCE CHARLES EDWARD STUART (3rd S. viii. 107.)—In September, 1865, I was at the Hague, Holland, and visited the fine museum there. Within a glass case, in a small *private room* (by the courtesy of an official), I was shown a collection of interesting miniatures, among them one of Prince Charles Edward Stuart, disguised in *female attire*, and wearing a woman's cap with a full border, concealing the hair. The colouring was (to the best of my recollection) faint and neutral-tinted. The miniature was pointed out to my especial notice, and I understood that application had been made, and granted, for permission to have a photograph taken from it. I should like to add, that the civility and attention shown to English visitors at the Koninklijk Museum is decidedly worthy of note. C. L.

GREY HORSES IN DUBLIN (3rd S. xi. 353.)—This is a very usual observation in Dublin, and I have often tested it, but cannot say with your correspondent that the rule is without exception, having more than once proved against it. If MR. TOTTENHAM will stand on London Bridge during traffic hours he will always see four, five, or more grey horses on the bridge at a time, grey horses being quite numerous enough to make the observation usually hold good in both cases.

GEORGE LLOYD.

Darlington.

"CONSPICUOUS FROM HIS ABSENCE" (3rd S. xi. 438.)—I do not know whether this epigrammatic saying has been traced to its source in some former volume of "N. & Q." If not, I believe that the idea is due to Tacitus (*Annal.* book iii. chap. 76), where, in describing the funeral obsequies of Junia, A.D. 22, at which there was a great display of images of the noblest Roman families, he

alludes to the absence of the images of her near relatives, Brutus and Cassius, adding this pregnant remark,—*"Sed præfulgebant Cassius atque Brutus eo ipso, quod effigies eorum non visebantur."*

C. T. RAMAGE.

TWO CHURCHES IN ONE CHURCHYARD (3rd S. xi. 372.)—Staunton, in Nottinghamshire, had two churches in one churchyard. The late Dr. Staunton got a faculty for taking down the smaller one, to the great regret of all who were interested in the curiosity of the circumstance. I believe the little church taken down had good architectural points, though it might not be so interesting as Staunton church. P. P.

The churches of Trimley St. Mary's, and Trimley St. Martin's, Suffolk, are in one churchyard; also St. Andrew and All Saints, Willingale Spin, and St. Christopher, Willingale Doe, Essex; and All Saints and St. Lawrence, Evesham, Worcestershire. JOHN PIESOL, Worcester.

SO CALLED GRANTS OF ARMS (3rd S. xi. 337.)—G. W. M. refers me to 3rd S. vi. 461, but not to my reply to it, p. 539. A man can, of course, "assert" that there is no difference between grants and confirmations, if he likes to do so, but to say that "every person acquainted," &c. &c., is going rather far. A man who has documents of Plantagenet times, sealed with the arms he has now, and which are assigned to his family in visitations of *earlier date* than his confirmation, may surely be of a different opinion. He may not have wisdom enough to understand how the *arms* that sealed their parchments, say in Richard II.'s time, can have been *first granted* to his family in Elizabeth's, although his ancestor of that day may have chosen to get a confirmation. I had no wish to displease G. W. M. by pointing out what I still believe to be his error. P. P.

INSCRIPTIONS ON BELLS AT ST. ANDREW'S (3rd S. xi. 437.)—I do not quite see the difficulty here. Why may not *Katharinam nominando* mean *in naming me Catharine*? That is, the bishop both caused me to be made and afterwards christened me Catharine.

Southey, in the *Doctor*, vol. i. p. 291, 2nd ed., tells us that the Bishop of Chalons had recently baptized some bells by the names of Maria, Deodate, Stephanie, Seraphine, and Pudencienne; then why not Catharine? All that can be inferred is, that the bell was probably named after its godmother, who need not have been any relation of the bishop's, but merely some lady in his flock. WALTER W. SKELZ.

The first inscription is:—

"SANCTUS . JAC . KENNEDUS . EPISCOPUS . SIT . ANDREÆ . AC . FUNDATOR . COLLEGIÏ . SIT . SALVATOR . ME . FECIT . FIERI . ANNO 1460 . KATHARINAM . NOMINANDO"

The rest I omit, as not necessary for the answer to the inquiry. The above will read thus in English:—

"The holy James Kennedy, Bishop of St. Andrews and Founder of Saint Saviour's College, caused me to be made in the year 1460, naming me Catherine...."

The other inscription runs thus:—

"ME . ELIZABETHAM . LEONARDINAM . ANTE . BIS-
CENTUM . ANNOS . GANDAVI . FACTAM . ET . TEMPORIS .
INJURIA . DILAPSAM . COLLEGE . LEONARDI . IMPENSIS .
REFECIT . ROBERTUS . MAXWELL . ANNO 1724 . E. O R."

Which may be thus rendered in English:—

"Robert Maxwell, at the expense of Leonard's College, recast me, Elizabeth Leonardine, cast at Ghent two hundred years before and broken by the injuries of time, in the year 1724."

The E. O R. I do not pretend to explain, unless it stands for *Edine Refecta*. But the names Catherine and Elizabeth Leonardine were evidently given to the bells when first made; as it is well known that it is customary to name bells, and generally after some saint. In honour of St. Leonard, a feminine adaptation of his name was added to agree with that of St. Elizabeth.

F. C. H.

In reference to DR. ROBERT CHAMBERS's query respecting the bell in St. Salvator's tower, St. Andrews, so named, I may supply the information that it was cast for the third time in 1686, at the instance of the Town Council, who procured subscriptions among the citizens to defray the expense. The bell had no doubt been originally dedicated to St. Catherine of Alexandria. Probably a procession had attended the suspension of the bell in 1686, which may account for the present practice. When I attended St. Andrews University, 1839-1846, the practice had fallen into abeyance. It seems to have been revived lately.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

DUNWICH RELIC (3rd S. xi. 455.)—The inscription as given by Gardner (p. 118) contains the four words *Ave Maria, gratia plena*—Hail Mary, full of grace! The circular border, containing the inscription, is divided into four equal parts; but the artist, either from want of skill or for the purpose of mystification, has put the letters in the following disjointed form:—

"AV E | MAR IA | GRACI E | PLE NA."

Besides the *errata* noted, *græca* is printed for *græciæ*; and in the line above, *reposed* for *deposited*. I have no knowledge of the relic itself.

T. J. BUCKTON.

GREEK EPIGRAM (3rd S. v. 195, 269, 328.)—I have seen it stated that the poet Hafiz was responsible for the original epigram on which the Greek version admired by ESLIGH is founded. Sir William Jones was but the translator of it from Persian into English.

ST. SWITHIN.

BESOM OF PEACOCK'S FEATHERS (3rd S. xi. 79, 343.)—When the pope is carried in the procession at the great "functions" of the church, he is attended on each side by an officer called "bus-solante." They carry large fans of white ostrich feathers fixed to the end of sticks about six feet long. If your correspondent takes interest in such matters, I shall be pleased to forward him a tracing of a sketch which I made at Rome on the occasion of the festa of San Pietro in Vincoli. A. A.

Poets' Corner.

SIR T. BROWNE'S "RELIGIO MEDICI" (3rd S. vi. 437.)—W. A. G. will find in Bohn's ed. 1852, a very extended account of all the editions by the last editor, S. Wilkin, F.L.S. This gentleman alludes to one published in 1648, or said to be so, which he had never seen.

The learned editor mentions two editions of 1736 called the thirteenth and fourteenth; the first of these with notes and annotations, with life added. These are the last enumerated.

Lowndes, whose notice is very meagre, yet mentions an edition (the best) 1733, with life by Dr. Johnson.

I have the edition 1645, with Alex. Row's observations of the same year, and Sir Kenelm Digby's also; together with which is bound up the latter knight's observations on Spenser's *Faery Queen*, book ii. canto ix. stanza xxii. &c. This has in the preface, in the handwriting of the time, St. Henry Stradlinge—the name of the friend to whom it was addressed by Sir K. Digby.

J. A. G.

Carisbrooke.

HISTORICAL TRADITION: THE EMPEROR CLAUDIUS AND THE CHRISTIANS (3rd S. xi. 456.)—Surely this is a sad mistake; attributing to Claudius the well-known anecdote of the pope St. Gregory the Great, whose words were: *non Angli sed Angeli forent, si essent Christiani*. F. C. H.

BISHOP GIFFARD, ETC. (3rd S. xi. 455.)—

1.—There is in the *Leity's Directory* for 1805 an abstract of the life of Bishop Giffard; but it is substantially taken from Dodd's *Church History*, vol. iii. p. 469. Both these accounts state him to have been born at Wolverhampton, and to have belonged to the family of the Giffards of Ohillington. Another account of him, however, contends that his real name was Bishop, and that he was born in Cornwall:—

"One Bishop of this parish," says Hals the Cornish historian, "in his youth, after his school education at Retallock, in St. Columb Major, in the Latin and Greek tongues under Mr. John Coode, that famous schoolmaster, was taken by the cost and care of Sir John Arundell, of Lanherne, from thence, and placed by him in Douay College, in Flanders, where he took orders as a Catholic Roman priest, and became house-chaplain to the said Sir John Arundell, Knt.; and from thence visited and confirmed the Roman Catholics in those parts for many

years by the *pretended name of Mr. Giffard*. He died at Hammersmith, near London, 20th March, 1733, aged 99 years, and ordered his body to be opened, and his heart to be taken out and sent to Douay aforesaid, and kept in spirits, and his body to be buried in St. Pancras Church, London. He was made D.D. by the college aforesaid, and consecrated Bishop of — in the banqueting house at Whitehall, in the last year of King James II."

"So far Hals," says Dr. Oliver, in his *Collec-tions*, p. 221; but he adds:—

"Certainly, he was consecrated Bishop of Madura, a city on the north of Africa, by the papal nuncio Ferdinand D'Adda, on 22nd April, 1688, and was appointed first Vicar Apostolic of the Midland District. On the death of Bishop John Leyburn, he was transferred to London. His epitaph in St. Pancras shows that he was born in 1644, and that he died 12th March, 1733, consequently but 89 years old."

It is singular that two accounts so different should have appeared; but the general opinion is that he was of the Giffard family, and born at Wolverhampton.

2. The Bishop of Montpellier was Monseigneur Joseph de Malide: he died June 19, 1812, aged eighty-two.

3. The name of the Bishop of Dijon I have not discovered. F. C. H.

"NONE BUT POETS REMEMBER THEIR YOUTH" (3rd S. xi. 464.)—We seem to be getting away altogether from the meaning of this phrase. It was not the intention of whoever penned this thoughtful sentence to deny that old men ordinarily remember their youth. It is a common remark that aged persons remember vividly the events of boyhood, whilst they wholly forget the transactions of middle life. Coleridge has more than once said that it is a distinguishing feature of genius to carry the freshness of the feelings of youth into manhood, and so to link vivacity of sentiment with ripeness of reason and judgment. Those who do this are the poets spoken of in the text above. They do not carry the facts or dry bones of their youth with them into years, but the very soul and pressure of that gay time; and thus it is that they, more than other men, nay, alone, are said to remember their youth. C. A. W.

CHANGEABLE PICTURES (3rd S. xi. 424.)—I saw a very good one some time since, got at a bazaar, the words Faith, Hope, Charity, alternately occupying the frame as you passed from side to side. Shortly afterwards, in passing a gin shop in either London or Liverpool, I was amused to see Gin, Brandy, Rum, successively presenting themselves in the same manner in front of the window.

P. P.

DID SIR WILLIAM WALLACE VISIT FRANCE? (3rd S. iii. 8; ix. 87.)—In consulting the *Table des Matières* to tome i. of M. Michel's carefully drawn-up work, *Les Ecosais en France et les Français en Ecosse*, I find the following:—

"William Wallace cherche un asile en France; ses aventures dans ce pays; poésies dont elles sont l'objet."

In the text, however, the author merely quotes from Fordun, Dempster, and Major, who give the popular belief; but M. Michel adds in a note that—

"Le meilleur biographe de Wallace, Tytler, fait à peu de cas des récits relatifs au séjour du héros en France, qu'il ne les mentionne que pour leur refuser toute créance."

There once existed some compositions by the French *trouvères* on Wallace, but M. Michel says that search for them has been unavailing. Further and more careful examination in the great libraries of Paris and of the provinces might prove more successful. J. MACRAY.

Oxford.

VOWEL CHANGES: A AW (3rd S. xi. 94, 223, 320, 447.)—I think it very hard to be called upon to furnish material for MR. J. DIXON, which he ought to supply by his own researches, nor am I disposed to undertake it. I have answered for the evidence of my own ears as to the pronunciation of the last century and the traditions of the past. I have in my library—

"Grammaire Angloise et Française pour facilement et promptement apprendre la Langue Angloise et Française Par E. A. A Rouen, chez Julien Courant, MDCLXXII."

My copy is stated to be a new and enlarged edition, and has every appearance of being the reproduction of a work of much earlier date. At the beginning is "Table des Prononciations *à lisant et parlant*." The English vowel *A* is represented by *a* and *æ*. Now, what does *a* represent? Under diphthong for the English *Aw* we have "*a* long," and for the English *Aw* also "*a* long." The writer seems to have understood his business, and his instructions are correct. I consider the sound of "*a* long" was in 1679 *aw*.

HYDE CLARKE

32, St. George's Square.

THE WORD "CHARM" (3rd S. xi. 221, 382.)—The word is thus noticed in Sternberg's *Northamptonshire Glossary*:—

"CHARM. To make a noise or clamour. Anglo-Saxon, *cyrm*, a noise. Akerman, Barnes, Hartsborne."

I have been accustomed, in Huntingdonshire and elsewhere, to hear the word applied to the clamour of children in school, and to other discordant sounds. CUTHBERT BELL

"AS CLEAN AS A WHISTLE" (3rd S. xi. 331, 300.)—I am afraid that W. M. has still a good deal to learn of the *nuances* of the Scotch language. *Clean* and *toom* do certainly both mean empty; but the former conveys a much more complete idea of emptiness than the latter. If a whaler returns without a *single* fish, she is *clean*; but suppose she has taken only *one*, she would still be considered *toom*. In the same way an ordinary dog-call or whistle would be called *toom*,

although it had in it the usual pea to produce the peculiar sound which is so effective in calling the dog's attention.

One occasionally hears in Scotland the expression "his brain is as *toom* as a barrel." This of course does not indicate a vacuum, but rather that nothing but the dregs are left. RUSTICUS.

GRAPES (3rd S. xi. 376.)—The "good old book" appears, so far as I am able to make out from the means at hand, the only one to notice grapes as an esculent—"Who planteth a vineyard," and *ὁκτοβίαι, κ.τ.λ.* 1 Cor. ix. 7; the question assumes the fact. In the Old Testament we have it directly, as in Deut. xxiii. 24; and indirectly, the gleanings of grapes, "for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 21.)

GEORGE LLOYD.

Darlington.

BORDURE WAVY IN THE ARMS OF VENETIAN DOGES (3rd S. xi. 390.)—The "farther information" which Mr. J. WOODWARD asks me to give is simply this:—When I was in Venice and in many parts of the Venetian territory twenty-one years ago, I saw in several places engravings of the series of Doges from Anafesto onwards; under each was given a coat-of-arms, which in the case of the earlier doges was of course wholly a matter of fancy. But the arms of all the Doges, early or late, had not only the peculiar peaked cap surmounting them, but they were *all of them also surrounded by a bordure wavy*; this is simply a fact which I observed and noted at the time. I inquired the meaning from those who were likely to be well informed, and the explanation which I gave in "N. & Q." was the reply that I there received; namely, that it indicated that the family had reached the dignity of Doge. Amongst others to whom I was indebted for much information about Venice under the Doges was the late Signor Andrea Baretta, whose courtesy to a stranger in country, language, and form of Christian profession, was such as to cause him long to be remembered, though many years have elapsed since he passed away from this earthly scene. I may state positively that I saw this bordure wavy around the arms accompanying the portraits of the Doges of the families of Contarini, Morosini, and Foscari, as well as the rest of the one hundred and twenty.

LÆLIUS.

ST. MATTHEW (3rd S. xi. 399, 469.)—As some confirmation of my idea that "Matthäi am letzten" refers in some way to the last chapter of St. Matthew, though I am unable to give the true explanation of it, I may relate the following anecdote, in which the expression occurs, and which I heard many years ago. A Catholic clergyman in Germany had delivered a very exciting discourse against Protestantism, and wound up his rhapsody with the proverbial phrase "Mat-

thäi am letzten," to express that Protestantism was in its last gasp. A Protestant peasant, who had been listening with great attention, is said to have gone up to him and thanked him. "You," said the priest, "a Protestant, thank me?" "Why should I not?" was the answer. "Steht nicht Matthäi am letzten geschrieben; Ich bin bei Euch alle Tage, bis an der Welt Ende."—"Is it not written in the last chapter of St. Matthew: And, lo, I am with you alway, even unto the end of the world?" I cannot confirm on my own authority the correctness of this anecdote, "ma se non è vero, è ben trovato." Am I not right in saying that the precise expression, as used in Germany by the common people, is "Matthäi am letzten sein?" "to be in the last (chapter) of Matthew?" C. T. RAMAGE.

QUOTATION WANTED (3rd S. xi. 457.)—The line inquired after by LYDIARD, as quoted by Sir Walter Scott in his *Diary*, are a parody on a passage in a ballad of Shenstone, called "The Rape of the Trap," where, in describing the pranks of a rat in a college study, he has this verse:—

"In books of geo-graphy
He made the maps to flutter;
A river or a sea
Was to him a dish of tea,
And a kingdom bread and butter."

D. S.

THE BELLFOUNDERS PURDUE (3rd S. xi. 479.) The couplet on the tomb of Thomas Purdue (ob. 1711) at Clossworth, co. Somerset, here given, had been placed nearly forty years before on that of another member of the same family in the church of St. Mary at Limerick.

"Without the quire, in the body of the church, adjoining to the foot of the back of the Dean's seat, upon a tomb is read this jingle upon the name of him who cast the Bells of this Church, in Roman capitals, thus—

*Here a Bellfounder honest and true
Untill the Resurrection lies purdue.*

WILLIAM PURDUE OBIT III^o
X^{bri}is A^o Dⁿⁱ MDCLXXIII."

I transcribe this from the original of Thomas Dingley's *Tour in Ireland*, now (by the kindness of Sir Thomas Winnington) lying before me; and from the printed edition, published by the *Kilkenny Archaeological Society*, I copy the following note:—

"The Purdues were noted Bellfounders. They cast for Bristol and Salisbury cathedrals; and three of the bells belonging to the cathedral of St. Canice, Kilkenny, were cast by Roger Purdue, A.D. 1674-5."

J. G. N.

JOHN SEARCH (3rd S. xi. 429.)—I am obliged to the correspondents who have answered my query. Search's pamphlet can hardly be said to have excited "little attention." The Bishop of Ferns replied to it under the signature "S. N."; and Blanco White published a rejoinder. The

question has been re-opened in a long historical article on "The Law of Bla-phemous Libel," by Mr. Courtney Kenny, in the *Theological Review* for April last. CYRIL.

STOURBRIDGE FAIR (3rd S. xi. 443).—CORNUB will find an amusing account of this celebrated fair in the *Muse Anglicane* (vol. ii. p. 79), published in 1741. It is entitled "Nundinæ Sturbrigenses," is in hexameter verse, occupying ten pages of the volume, and was written by Th. Hill, Coll. Trin. Cant. Soc. (OXONIENSIS.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Manual of Dates: a Dictionary of Reference to the most Important Events in the History of Mankind to be found in Authentic Records. By George H. Townsend. Second Edition, revised and enlarged. (Warne & Co.)

The old proverb, which speaks of the advantage of a multitude of counsellors, applies as strongly to books as to human counsellors, and more especially to books of reference. We have, on more than one occasion, found in the first edition of *The Manual of Dates*, information which we have sought for in vain in other quarters. That edition contained only between seven and eight thousand articles, alphabetically arranged; while in this new edition, that number has been increased to eleven thousand. But as the work has not only been enlarged, but thoroughly revised, every date having been verified, original authorities re-examined, many articles rewritten, and much additional matter introduced into others, the new edition will be found more complete, and consequently more useful, even in an increased proportion to its increased size. *The Manual of Dates* is clearly destined to take a prominent place among our most useful Books of Reference.

The Countess of Pembroke's Arcadia. Written by Sir Philip Sidney, Knt. With Notes and Introductory Essay by Hain Friswell. (Low & Son.)

Whether or not the *Arcadia* exercised the great influence over the prose writers of the Elizabethan era which has sometimes been attributed to it, has been doubted. But be that as it may, the popularity of a book which passed through some dozen editions within a few years of its first appearance, which was translated into most of the European languages—a book which abounds with passages of exquisite beauty, and sentiments of the noblest and most elevated character—must make us wonder that nearly two centuries have elapsed since the last edition was given to the world. Mr. Friswell has reprinted the romance from the tenth edition, removing certain undergrowths supplied by other hands, and "certain eclogues of laboriously written and fantastical poetry, some in Latin measure"; so that the reader gets all that is Sidney's (in the editor's opinion), "and without curb upon his utterance." Many glossarial notes now add to the reader's facilities for reading the *Arcadia*, which is here reprinted in a way to recall attention to this almost forgotten old English classic.

Ireland before the Union; with Revelations from the Unpublished Diary of Lord Clonmel. A Sequel to the Storm Squire. By W. J. Fitzpatrick. (Kelly, Dublin.)

Another of those curious, we may say valuable, little books; for which the future historians of that country will be as much indebted to Mr. Fitzpatrick, as his readers of the present day.

The Epitaphs and Monumental Inscriptions in Grey Churchyard, Edinburgh. Collected by James Keiper of the Grounds. With an Introduction. Notes. (J. M. Miller, Edinburgh.)

We have so often advocated in "N. & Q." the preserving a careful record of the Monumental Inscriptions of the country, that such an attempt as this cannot but meet with our most cordial approval. The worthy Keeper of the Grey Friars' Churchyard, has been designated by Sir Walter Scott "the Venerable Abbey of Scotland," has been largely assisted in the preparation of his book by many well-known names, among whom we must specify Mr. David Laing, who contributes a valuable Introduction of nearly 100 pages. There is also a good Index of Names.

Messrs. ROUTLEDGE announce a new monthly periodical, under the title of *The Bazaar*, London and New York, the object of which is to be an International Magazine of light and amusing literature. In order the more fully to carry out these arrangements are, we understand, being made with the best authors on both sides of the Atlantic to contribute original articles to its pages. It will appear in August, and be largely illustrated.

ADMIRAL DEANE.—In regard to this highly distinguished servant of the Commonwealth, the "N. & Q." and every student of English history rejoice to be informed that his somewhat obscure and misrepresented biography has for many years attracted the attention of the Rev. John Bathurst Dear F.S.A., who has now completed a Life of the same, which will very shortly be given to the press.

BOOKS AND ODD VOLUME WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LYONS'S HISTORY OF DEARBURN. 4to. (In Vol. V. of "The Tanna.")

RHODES'S PRINCE SCENERY. 4to. Parts 3 and 4.

MORISON'S HADDOCK HALL. Folio.

BROOK'S BOOTHBY'S FORMS. Large 8vo.

BROOK'S MONUMENTAL REMAINS. 4to.

JOURNAL OF ANCESTRAL ASSOCIATION. Parts 27, 28, 29. Wanted by Mr. Joseph B. Robinson, Derwent Street, 1

THE POETRY OF ANNA MARIELLA. London: J. Bell, 1798. 1. Wanted by Mr. Bruce, 5, Upper Gloucester Street, Dorset St.

THE ROYAL REGISTER. 9 Vols. 12mo. 1780.

MEMOIRS OF THE PRINCE OF WALES. 3 Vols. small 8vo. 11

A SHORT REVIEW OF THE POLITICAL STATE OF GREAT BRITAIN

THE PEOPLE'S ANSWER TO THE BROTHER'S REVIEW. 1787.

AN ANSWER TO BOTH THE ABOVE. 1787.

MEMOIRS OF J. T. SERRA, MARINE PAINTER TO HIS M

1826.

Wanted by Mr. W. Smith, 7, York Terrace, Chelsea Street Road, Camberwell, S.

Notices to Correspondents.

REMOVAL OF OFFICE OF "NOTES AND QUERIES"

In future "NOTES AND QUERIES" will be published at 41 commodious premises taken for the purpose at No. 41 Strand, Strand, W.C. to which office all communications should be directed.

We are compelled to postpone until next week many notices among others Notices of Black's General Atlas, &c.

11. Our Correspondent will see that, in the absence of evidence to connect the gentleman in question with the only edition, it would be obviously improper to bring his name to

KENSINGTON CHURCH AND OLIVER CROSSLAND. If G. C. address a note to H. W. F., London Institution, he will receive notice he seeks. See Notices to Correspondents, "N. & Q."

ANTIQUE ROYAL OF ENGLAND. There is no such office therefore, open our paper to discuss the propriety of any such title.

C. W. F. F. In extended account of the Society of given in Brand's History of Newcastle, ed. 1790, ff. 211-212

"NOTES & QUERIES" is registered for transmission

LONDON, SATURDAY, JUNE 29, 1887.

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Books, &c.

Notes.

SAVINGS, DRAWINGS, PHOTOGRAPHS, AND AUTOGRAPHS:

FOR THE FORMATION OF A NATIONAL COL-
S OF THEM, ILLUSTRATING THE HISTORY AND
ITIES OF THE UNITED KINGDOM.

urprising that with our strong interest in
arts and in history, biography and archæ-
id with our active propensity for "col-
we should not possess in any of our
repositories a complete series of folios
ly illustrating the history of Great Britain
and.

since Granger and Pennant wrote, private
als have partially undertaken fragmentary
ns of this kind. It appears that the in-
for this charming and very useful pursuit
beginning to die out; but a few years ago
rtisement columns of *The Athenæum* and
erary and antiquarian journals were, dur-
season, full of notices of the sales of
l portraits, autographs, topographical
nd drawings, collected with great labour
lay, and also with vast delight, by such
Horace Walpole, Sykes, Beckford, and

Unhappily, but few of these collections
tained for the nation. Still we do possess
great importance, such as the Sutherland
on at Oxford, and the Crowle, Pennant,
Duke of Gloucester's Clarendon in the

British Museum. These noble collections, how-
ever, form only small parts of what is needful,
and they are not very readily accessible to artists
and students in general. Many a valuable hour
has been wasted in searching through the print-
shops and in small private collections for undis-
coverable illustrations, such as views of Fother-
inghay Castle and portraits of Bothwell. I recollect
that some twenty years ago the best archaeological
draughtsman of the day was obliged to spend a
great deal of his time in this manner. I am not
aware that any such collection as I am proposing
is accessible to the public. The *nucleus* of one
might, however, be formed by throwing together
the Sutherland, Crowle, and Gloucester collec-
tions, and by adding to them all needful auto-
graphs available in the State Paper Office, a full
series of county topographical illustrations, and a
few such collections as those made by Mr. Fillin-
ham and others of playbills, theatres, and various
other public exhibitions, ballooning, frost fairs,
&c. &c. A few of the leading requirements of
such a national collection are—a complete series
of proof engravings, drawings (such as those which
gave reputation to Sandby, Harding, Stothard,
and Allom), and photographs of all notabilities
and national monuments of which representations
exist or can be taken, from the Celtic period down
to the present day. I would not recommend that
any given history—such as Hume's or Macaulay's—
should be literally illustrated, but that every
person and point noted in the historical, biographi-
cal, and antiquarian literature of our country
should be fully represented. Such a collection
ought to contain, arranged either in years or in
reigns, engravings, drawings, and photographs,
not only of all remarkable persons, but also,
whenever procurable, their autograph letters, with
representations of their birth-places, their resi-
dences, and their tombs. With the illustrations
of each distinguished artist's life should be found
a selection from his best sketches. If chosen with
judgment, the antiquarian, topographical, and
architectural illustrations could not be too nu-
merous. They should, of course, be accurately
classified and arranged chronologically. The
collection would include broadsides, proclamations,
handbills, prints of furniture, fashions, ornaments,
objects of *vertù*, armour, weapons, tradesmen's
cards, engravings of great-seals, coins, medals and
tokens, and rubbings of brasses.

Such a collection could be best formed in asso-
ciation with the National Portrait Gallery, for the
ultimate and full success of which institution a
work of this kind is almost indispensable. We
can never hope to have a complete and reliable
collection of national portraits, on panel and can-
vas, until we have brought together a series of
prints which shall at once explain, verify, index,
and supplement it. Besides this, a portrait en-

ditional indices' (p. 55) and 'Quotient' (p. 20), though Quote seems to be more used (p. 7 et seq.). We find the analogy of the Series' (p. 20). The 'red equation' (p. 57) is used in a sense quite of that now given to it. Infinite are comprehended in Newton's discussions (8, 20, 24, 52). He illustrates fluxions of Space and an equivalent for Time as Relate Quantity, or, as we should call it, the dependent variable, corresponding to the Correlate to the equivalent for Time (p. 38). I may observe here that Newton uses the numerator of the fraction as the denominator of the ratio (p. 38). The radical seems to be the unknown or root, and the species seems to be treated as a known quantity (see pp. 12 and 49). Newton connects the impossible values (pp. 24, 25); the series certain curves as mechanical (pp. 64, 116), others as geometrical (p. 116). The analytical approximation is effected by innumerable numbers or coefficients (pp. 161-163). Davies's *Hutton* (p. 60, footnote) it appears that Colson's rule is found at p. 162 of *Fluxions*. In his *Hutton* (12th ed.) Davies gives some historical information which I have now no time to say more.

Chief Justice COCKLE, F.R.S.

Queensland, Australia,
April 20, 1867.

DESTRUCTION OF MONUMENTS AND GRAVE-
This is a subject that has frequently
been referred to in "N. & Q.," and is one that
disturbs the peace of mind of antiquaries and
dogmatists. I revert to it now to make a
point. In this age of church restoration it
is a little, and perhaps undesirable, to stop
at the removal of unsightly monuments and mural
carvings, and the covering of chancel gravestones
with rustic tiles. To write against this is as
throwing a hat against the wind; but
it may be possible to mitigate, if not to
prevent the abuse. Why should not a short act
be passed requiring incumbents and
wardens of churches about to undergo re-
novation to have a plan made by a competent archi-
tect showing the position of each gravestone,
its position within the church, and a
copy of the inscriptions written in a book
kept with the parish registers, to be in-
spected any time? The expense would be
small, and the benefit very great. In Sheffield
a portion of the graveyard was recently
excavated to widen a narrow and busy street.
Options on the displaced gravestones were
then placed in the parish records, where

they will probably be found long after inscriptions
on the other stones in the yard have perished.

J. D. L.

FRANKLIN. —

"Eripuit cœlo fulmen sceptrumque tyrannis."

It is usual to ascribe this line, which was placed
beneath the bust of Franklin, to the celebrated
Turgot. What authority is there for this belief?
The first hemistich has a classic ring; can it be
traced to a classic author?

Félix Nogaret, a poetaster of the time, trans-
lated it thus: —

"Il ôte au ciel la foudre et le sceptre aux tyrans,"

and sent his translation with much fulsome praise
to the philosopher. Franklin's answer is highly
characteristic: —

"Monsieur,—J'ai reçu la lettre dans laquelle, après
m'avoir accablé d'un torrent de compliments qui me
causent un sentiment pénible, car je ne puis espérer les
mériter jamais, vous me demandez mon opinion sur la
traduction d'un vers latin. Je suis trop peu connaisseur,
quant aux élégances et aux finesses de votre excellent
langage, pour oser me porter juge de la poésie qui *doit* se
trouver dans ce vers. Je vous ferai seulement remarquer
deux inexactitudes dans le vers original. Malgré mes
expériences sur l'électricité, la foudre tombe toujours à
notre nez et à notre barbe, et quant au tyran, nous avons
été plus d'un million d'hommes occupés à lui arracher
son sceptre."

C. T. RAMAGE.

DANIEL O'CONNELL ON THE HIRING OF "IN-
FORMERS."—Some discussion has recently arisen
as regards the morality of hiring spies and in-
formers to detect or betray conspiracy. Upon this
point I send you an extract from a letter ad-
dressed to Lord Plunket, which appears in vol. ii.
p. 109 of his *Life* recently published. The writer
was Daniel O'Connell; the occasion, some doubt-
ful political conduct of Saurin, the Attorney-
General.

It does not appear that the context restricts the
opinion, or lessens its general authority: —

"In the case of a Catholic so offending, I should be
desirous that the usual modes of obtaining evidence of
secret conspiracies—the giving rewards to any associate
who would betray and prove guilty must be resorted to.
Such crimes require and justify the hiring, at wages, that
kind of treachery which all honest men abhor, but must
make use of; otherwise secret conspiracies must go un-
punished."

The letter and the discreditable act to which it
refers well deserve perusal. S. H.

DAVID HUME. — The historian and philosopher
was born at Edinburgh, April 26, 1711. His
father was John Hume of Ninewells. The follow-
ing is the entry of the baptism, at Edinburgh, of
his mother: —

"5th October, 1688. Sir David Falconer, Lord Presi-
dent of the Session: Dame Mary Norvell. a. d. n.* *Cathe-*

* A daughter named.

rine. Witn: Sir Alexander Seaton of Pitmedden, one of the Senators of the Coll: of Justice, Michael Norvell of Boghall, Mr. George and Mr. Robert Norvells his brethren, and James Galbraith, writer. Baptised on the 4th instant."

There has been an excellent practice in Scotland, dating very far back, of entering in the register, on the baptism of a child, the paternal name of the mother, with the names of witnesses, sometimes as many as seven. (See Brown's *Collection of Epitaphs in Grey-Friars Churchyard, Edinburgh*, p. 294 n., with notes by David Laing, 1837.)

T. F.

PARIS STATISTICS.—The following details of the amounts annually spent in the French capital for articles of consumption, dress, &c., are curious enough to be made a note of. I therefore send them to you. They are taken from a French paper, and stated to be official, probably from the Budget of the Municipality of Paris. I have placed the items according to the highest rate of consumption:—

	Francs.
Wine	192,000,000
Beef and Mutton	153,000,000
Tailors	104,000,000
Restaurants	104,000,000
Bread	95,000,000
Artificial Flowers	28,000,000
Perfumery	22,000,000
Pastry, Bonbons, &c.	21,000,000
Bonnets and Hats	20,000,000
Chocolate	16,000,000
False Diamonds	18,000,000
Gloves	15,000,000
Buttons	15,000,000
Beer	10,000,000
Corsets	8,000,000
Fans	5,000,000
False Teeth	1,500,000
Masquerade Dresses	750,000
Glass Eyes	84,000

PHILIP S. KING.

Queries.

ANONYMOUS.—1. Who is author of *Mardocheus*, a drama, 1836, Boulogne, France, Anon.? The author seems to have been a retired naval officer. In a note to his drama he alludes to his having served on the coast of Africa. He says: "When I was on the coast of Africa in 1800-1, I boarded the Liverpool slavers *officially*." What kind of office is referred to here? An answer to this last query might perhaps serve to identify the author.

2. *Wanda*, a dramatic poem, translated from the Polish by A. M. M., 1863, London. Privately printed. Who is the translator?

3. Who is author of *Mixed Poems*, by a Clergyman, 1857, Hope & Co., London?

4. Who is author of *Tales of the Academy*,

a juvenile work, published about 1820? printed, I think, at Witham or Maldon, Essex.

HENRY ALKEN, ARTIST.—The fertility of an artist was shown by a long series of sporting subjects, published under a great variety of titles. Speaking at guess, I should say they appeared between 1822 and 1840. I do not seek information about them, but about the artist self. Has any memoir of him been published? How did he attain to his familiarity with all the details of the hunting-field? Some sportsmen, readers of "N. & Q." could, doubtless, tell me about him.

ABBESSES AS CONFESSORS.—Michelet, *La Sorcière*, pp. 254, ed. 1863, says:—

"Le chanoine Mignon, comme on l'appelait, tenait la supérieure. Elle et lui en confession (les dames supérieures confessaient les religieuses), tous deux apprirent avec fureur que les jeunes nonnes ne rêvaient que de ces Grands, dont on parlait tant."

The italics are mine. Was it usual in all countries, as Michelet implies it was in France, for "lady superiors," or abbesses, to receive confessions, and could they give absolution? It seems contrary to every received notion, ancient and modern, for women to exercise priestly functions, though on the score of morality it may, especially in those days, and in nunneries, have been better for women to hear women's confessions. What Michelet tells us, of the danger attending the priests hearing them, both to himself and to the nuns, will satisfy anyone on this head. (*La Sorcière*, pp. 248.)

R. C. S. W.

WILLIAM BIRD.—Was Bird, the organist of St. Paul's in Queen Mary's time, ever in trouble on account of his religion? In a list of places frequented by certain recusants in and about London, or who were to be come by upon warning, under date 1581, I find the following entry:—"Wyllm Byredi of the Chappelle, at his house in the parshe of harlington, in Com. Midds." If this be Bird the composer, is anything further known of this fact, or of his house?

In another entry he is set down as a friend and abettor of those beyond the sea, and is said to be residing "with Mr. Lister, over against St. Dunstan's, or at the Lord Padgette's house at Draughton."

A. E. L.

BARROWS IN THE JAPYGIAN PENINSULA.—Can any of your correspondents refer me to a work giving an account of barrows found in that southern peninsula of Italy forming what is popularly known as the heel of the boot? In passing from Gallipoli southwards to visit the supposed site of the ancient Temple of Minerva, referred to by Virgil (*Æn.* iii. 531), near the Capo di Leuca, I came upon an artificial mound rising from a

lain to the height of about three hundred
as far as the eye could judge. It was par-
larly striking, and on inquiring respecting it,
was told that it was a "specola," in fact a spe-
men of what Milton calls "a specular mount,"
d that there were others to be found in the
ninsula. This barrow was about half a mile
om the small village of Salve, and about four
iles from the Cape. It was conical, and must
ave been raised with great labour. The view
from the top extended eastwards to the dark
Acroceraunian mountains of Epirus, and westwards
across the bay of Tarento to the Sila of Calabria.
The inhabitants had no tradition respecting its
construction. I do not find either in Pliny or
Strabo any allusions to these barrows, though
they must have existed from prehistoric times.
It is curious that there should have been a tradi-
tion (Strabo, vi. p. 281) that the giants, who had
been expelled by Hercules from the Phlegrean
plains of Campania, had taken refuge here; and
is it unreasonable to suppose that we have here
the traces of that prehistoric race in these gigantic
works? The only allusion to them that I have
been able to find is in the work of "Antonii de
Ferrariis Galatei de situ Japygiæ liber" (Lycii,
1727), who speaks of them thus:—

"In hujus peninsule editoribus locis frequentes sunt
cumuli lapidum, quas incolæ speculas nominant: has
nunquam me vidisse memini præterquam in hoc tractu.
Has congeries non nisi magnâ numerosæ multitudinis
manu coacervatas fuisse credibile est. Paucis in locis
ubi lapides non sunt (omnes enim colles asperi et lapi-
dosi) ex terrâ facti sunt cumuli tantæ magnitudinis, ut
aspicientibus montes videantur."

What I am anxious to know is, whether bar-
rows are found in any other part of Italy, and
whether late writers on this subject have referred
to these barrows in the Japygian peninsula?

C. T. RAMAGE.

BELL AT KIRKTHORP.—Would any correspon-
dent inform me if the name John de Berdesay
(probably abbot of Kirkstall, circ. 1396) appears
on a bell in Kirkthorp, near Wakefield, Yorkshire;
and if so, what is the remainder of the inscrip-
tion?

JOHN PIGGOT, JUN.

BEAUTY UNFORTUNATE.—In the sixth chapter
of his *Journey from this World to the Next*, Field-
ing says:—

"She [Fortune] was one of the most deformed females
I ever beheld; nor could I help observing the frowns she
expressed when any beautiful spirit of her own sex passed
her, nor the affability that smiled on her countenance on
the approach of any handsome male spirits. Hence I
accounted for the truth of an observation I had often
made on earth, that nothing is more fortunate than
handsome men, nor more unfortunate than handsome
women."

Of the truth of the former part of this observa-
tion there can be no doubt; and the latter was

asserted a century before Fielding by Calderon,
more than once in his *Comedias*, ex. gr.—

"Hermosa Deyanira,
Y infelice quanto hermosa;
Porque dicha y hermosa
Siempre enemigas se nombran."

Los tres mayores Prodigios, III.

"Fair Dejanira,

And hapless as thou'rt fair! since ever Good Fortune
And Beauty have been counted enemies."

Goethe, in his *Faust* (*Part II.*), makes Helena
say—

"Ein altes Wort bewährt sich leider auch an mich,
Dass Glück und Schönheit dauerhaft sich nicht
vereint."

"An old saying, alas! proves itself true in me—
Beauty and Happiness remain not long united."

Anster.

It was probably from Calderon that Goethe took
the idea. I should like to know if this observa-
tion has been made anywhere else.

THOS. KEIGHTLEY.

CHURCH WITH THATCHED ROOF.—In a note
at p. 271 (3rd S. xi.) MR. BARKLEY incidentally
mentions that the church of Little Melton, Nor-
folk, is a "very ancient one, with an open thatched
roof." I would ask if such an instance is not
unique. The nearest approach to it with which
I am acquainted was that of a ruinous church in
Argyllshire, which had been thatched with heather
so as to permit the funeral service to be per-
formed there in tolerable comfort.

CUTHBERT BEDE.

CHURCH AND QUEEN: THE USUAL LOYAL
TOASTS: TRADITION.—I dined on the 11th instant
at the Merchant Taylors' Hall. The proceedings
suggest the following queries:—The Master pro-
posed our "time-honoured toast"—Church and
Queen. What was the date of the introduction
of this? I have an impression that it arose at
the time of the Restoration, in opposition to the
Puritan party. Can it be traced as being in use
before that time?

Why do those who return thanks for the usual
loyal toasts, and especially the Army, the Navy,
and the Volunteers, always think it necessary to
make such long speeches? On this occasion those
who responded kept the Chancellor of the Ex-
chequer till a very late hour before he propounded
in that Hall, which has always been the strong-
hold of Conservatism, that the most Radical
changes were and ought to be proposed by the
Tories.

Mr. Disraeli said, that "America had no tradi-
tions." To this the American minister replied,
but there is no notice of this in the papers—they
gave so much space to the usual loyal toasts—
"that America had a very strong tradition of the
Puritans having gone to that country to seek the
freedom it was not possible for them to obtain in

this." Where does tradition end, and history begin?
CLARRY.

COMMUNION, I presume, is from *con* and *unus*; but I have heard it maintained to be from *con* and *munus*, equality of privilege. Would any reader of "N. & Q." uphold the latter derivation?
VOX.

DR. T. FULLER'S PRAYER BEFORE SERMON.—I shall be much obliged if any of your correspondents will furnish a copy of the above, which is reported to have been printed in *Pulpit Sparks*, or *Choice Forms of Prayer by several Reverend and Godly Divines*, &c., London, 1658. Russell (*Memorials of the Life and Works of Thomas Fuller, D.D.*, London, 1844) writes, p. 288, note: "The only copy I have seen of this little book is in Trinity Coll. Library, Cambridge." An inquiry I caused to be made there some time ago was not successful in discovering it.

EDWARD RIGGALL.

141, Queen's Road, Bayswater.

EARLY GERMAN PRINTS OF JASON AND MEDEA. In the course of collecting early German prints, and especially those by the remarkable artists called "The little Masters," I came upon a print by Aldegraver, bearing date 1520, and inscribed "Jason et Medea," on an ornament in the background." This design represents a warrior of middle age (Jason no doubt), in most florid and fantastic armour, standing before a seated female (Medea) and giving into her raised hands an image, apparently Mars. Beside Medea is a remarkable round casket or box, and a travelling water-bottle or barrel, in shape like the leather bottles used in the middle ages and until after the date of the print. Shortly afterwards I found the same subject treated in a similar way in an elaborate little print by Georg Pentz dated 1530, and also named on the hanging of the bed which occupies the background of the group "Medea." In this design the image is Jupiter riding on an eagle, and Medea, while she holds the image in her left hand, with her right gropes in a great chest placed beside her.

In no version of the story of Jason and Medea, or in any of the fables connected with the Argonautic adventurer, can I find anything that these old prints can be considered to illustrate. I have also asked Mr. Morris, whose poem, "The Life and Death of Jason," is just published, and whose study for that splendid poem may be supposed to have made him acquainted with all the classic authorities for the narrative; he cannot, however, explain the incident represented. Perhaps some one of your correspondents may be able to throw some light on the subject, and be so obliging as to do so. It is very probable that the designs illustrate, not the classic fable direct, but some

popular German romance founded on it then current, and better known than the original.

P. C. A.

Penkell Castle, Ayrshire.

HAMLET.—One frequently hears and reads allusions to "the play of *Hamlet*, with the part of Hamlet omitted by particular desire." Did such a representation of the play ever actually take place? If so, when and where?
SENESCEUS.

OBSELETE PHRASES: "WITCH OF EDMONTON."—

1. ". . . 'tis a mannerly girl, Master Thorne, though but an homely man's daughter; there have worse faces looked out of *black bags*, man."—Act I. Sc. 2.

Nares (ed. 1850) says that "*black bags* were formerly used by pleaders": but this does not explain the present passage.

2. "And how do you find the wenches, gentlemen? have they any mind to a *loose gown* and a *strait shoe*?"—Act I. Sc. 2.

Nares explains "*loose-bodied gown*" = a loose woman." Halliwell gives, "*To tread the shoes straight*" = to be upright in conduct." The conjunction of the two here seems a contradiction. I suppose the meaning to be, "*of free manners and modest conduct*."

3. "Cuddy, honest Cuddy, *cast thy stuff*."—Act II. Sc. 1.

The speaker is deprecating Cuddy's anger. "*Cast thy stuff*" = Give up thy nonsense." I suppose. *Snuff* (=anger) would agree better with the context. An ingenious friend suggests, "*Cast thy staff*" = Appoint thy troop of actors to their several parts in the Morris-dance." The use of *staff*, however, in this sense, is modern, I think. For *cast*, see *Variorum Shakespeare*, ix. 319.

4. "Nay, an' I come to embracing once, she shall be mine; I'll go near to make a *taglet* else."—Act II. Sc. 1.

"*Taglet*" = aglet," I suppose. Compare "aglet-baby," in *Taming of the Shrew*, Act I. Sc. 2. What meaning?

5. "I have not shown this *cheek* in company."—Act III. Sc. 2.

Cheek here seems to have very much the meaning of the present slang term. Winifrede is pressing her griefs upon Frank, against his will.

6. ". . . they were sent up to London, and sold for as good Westminster *dog-pigs* at Bartholomew fair, as . . .", &c.—Act V. Sc. 2.

The pigs, so sold, were bewitched; and thus, being inferior, would probably be sold as sucking-hogs (=dog-pigs), rather than sucking-sows. We have Ursula's authority (see Ben Jonson's *Bartholomew Fair*, Act II. Sc. 1.) for the superiority of female sucking-pigs:—

"Five shillings a pig is my price, at least; if it be a sow-pig, sixpence more."

But my ingenious friend suggests "*dog-pigs*."

7. Who are "W. Mago" and "W. Hamlet,"

in the list of *dramatis personee*? Are they actors, or are they noted witch-finders?

JOHN ADDIS, JUN.

"THE PEERAGE PARALLELED, A POEM. LONDON, 1813."—This volume, 12mo, extends to 54 pages, including the notes. It is addressed to a noble Marquis, and is written in imitation of the eighth Satire of Juvenal. I would ask any of your correspondents or readers if the name of the author is known? Who was the noble Marquis to whom it is addressed? * Who was the noble youth who sacrificed his life to an intrepid search of peril alluded to in the note, p. 63? and who was the father of that wretch for whom the King of France put his court in mourning for one day?

S. E. G.

HIGHLAND PISTOLS.—I have a pair of steel pistols such as were worn by Highland chieftains. They are richly damascened, and of great beauty of workmanship; the triggers and a knob in the end of each butt are silver. At each side of the handles is an oval silver plate, on which are engraved the initials "F. H." in a style common about eighty or a hundred years ago. On the locks is the maker's name, "Thomas Caddell." On examining the damascening with a magnifying-glass it appears to have been inlaid with gold. As they must have been the property of some person of rank, I would like to find out what name the initials represent, also when and where Thomas Caddell lived.

FRANCIS ROBERT DAVIES.

Hawthorn.

A QUERY ON POPE.—The following inquiry belongs perhaps to the province of hypercriticism:—

"The lamb thy riot dooms to bleed to-day.
Had he thy reason, would he skip and play?
Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood."

Query, Is it the habit of lambs or sheep to "lick the hand"? Or is there any animal, except the dog, which exhibits affection or conciliates kindness in this way? URBAN.

WAX TABLETS AT THORN.—Can any of your contributors give an account of the present place of deposit of the tablets of wax mentioned by Dr. South as being preserved in his day at Thorn, in Prussia, which city, he says—

[* The noble Marquis was the Hon. Howe Peter Browne, second Marquis of Sligo, who on Dec. 16, 1812, was indicted at the Old Bailey for having unlawfully received and concealed on board his yacht the "Pylades," when in the Mediterranean, a seaman belonging to his Majesty's ship "Warrior"; and, being convicted, was sentenced to pay a fine of 5,000*l.*, and to be imprisoned for four months in Newgate. This was the "boyish indiscretion" alluded to in the Dedication.—Ed.]

"was very much beautified by one of its burgomasters, Henry Stowband, in the year 1609, who founded a small university here and endowed it with a considerable revenue. He likewise built an hospital, with a publick library, wherein two of Cicero's Epistles are preserved, written upon tables of wax [the greatest rarity that I saw in all this kingdom]; and a town-house erected in the middle of the market place."—*Posthumous Works of the late Reverend Robert South, D.D.*, London, E. Curll, 1717, 8vo.

I do not find any mention of these in the Rev. John Kenrick's interesting paper on Roman Wax Tablets found in Transylvania, commented on by Massmann, and doubted by SIR F. MADDEN ("N. & Q." 2nd S. ii. 5); but as South's journey was in 1677, a century and more before the discovery of the Massmann tablets, his mention of similar "tablets of wax" at any rate testifies in favour of the possible preservation of such monuments elsewhere. E. CRESY.

WINGFIELD CHURCH, SUFFOLK.—At the east end of the north aisle of this church is a chamber or priest's room above. In it are hagioscopes or squints, through which the priest could watch the high altar of the church. I wish to be furnished with other instances of chantry chapels with chambers over them. At the west end of this chantry chapel is a small space separated by a low screen, now used as a sort of porch to the chapel. In a recent account of the church this has been called a confessional. I wish to know if it is so. Were the chantry priests generally independent of the incumbent of the church? Was their only duty to sing mass for the good of the founder of the chantry, or did they help the parish priest in parochial and other work?

JOHN PIGGOT, JUN.

Queries with Answers.

INTENDED DUEL BETWEEN EARL OF WARWICK AND LORD CAVENDISH.—The enclosed letter seems to have escaped the notice of the editor of *Court and Society from Elizabeth to Anne*, or was deemed not worth transcribing. I met with it among the MSS. of the Duke of Manchester. Can any of your readers throw any light upon the subject? Did the duel take place, and what was the cause of quarrel? F.

"Noble Ladie,
"I came yesternight heither from the Court, ande founde here your ladyship's letters, expressinge your great care of your absent lord. I likewise received the declaration made by Sr Dudley Carleton (Embassador at the Hage) of his receipte of the lord's Letters, and severall others from me, written to prevente the meetings of the earle and lord Cavendish, and of his care, and directions geven for the staye of the Duell; of wh^{ch} and the waye the earle tooke to gett into the Netherlands, I woulde have advertised your Ladyshipe this morninge, but as I was puttinge of my penn to the paper, I was called to a

meetinge of the lords at Whithall: And inquiringe of my noble friends what they had heard of the earle, Mr. Secretary Calvert told me that he went from England in a small boate laden with Salte, appaialled like a marchant; and beinge inquired after by force of letters written to Mr. Trumball (legat for his Ma^{tie} att Brussels), he was found and stayd at Gaunt. Mr. Secretarye tells me that upon knowledge thereof he writ to such of his friends ther as would assuredly deliuer it, to tell his lo^p that the Kinze requir'd him to make his retourne home; and thinkes he is upon his waye beyther: when he come, I wish his lo^p to repayr to his owne house, and by some of his friends to make knowne his beinge ther unto the Earle Marshall, and to receive his lo^p's orders and directions before he come abroad: for the King expects information from his lo^p before his Ma^{tie} will give further directions concerninge the Earle or the I. Cavendish. Now that your Ladyshi^pe knowes that your noble lo^rd is so near his retourne, you will I hope leave to disquiete yourselfe as you have done by reason of his absence. With my best wishes, I kisse your sayre hands, and am your ladieship's humble and faythfull Servant,

"ARTHUR CHICHESTER.

"Hollbourne, the 12th of August, 1623.

"To the right Honorable and most worthy
Ladye the Countesse of Warwicke."

[There are several letters on this subject in the State Paper Office. See Mr. Bruce's *Calendar of Domestic Papers*, 1623-5. It appears, from a letter from Chamberlain to Carlton, dated July 26, that "they quarrelled so at a Virginian Court, that they gave each other the lie, and have crossed the sea to fight." By a letter from Lord Chichester to Conway, dated the 25th, it seems he had "stayed Lord Cavendish at Shoreham, in Essex, who remains in custody of a gentleman"; and by a letter from Wolley to Sec. Calvert, dated Bruges, Aug. 2, that Lord Warwick was found at Ghent, and "surrendered himself on hearing it was the King's pleasure."]

DIVINES OF THE CHURCH OF ENGLAND.—Would any of your numerous correspondents give me any biographical particulars relating to the following ecclesiastics, or give the titles of books in which I should be likely to find them?—

1. Robert de Waldeby, advanced by Richard II. to the see of Man; was successively Archbishop of Dublin, Bishop of Chichester, and Archbishop of York. Brass in Westminster Abbey, date 1397.

2. Thomas Cranley, Warden of New College, Oxford, commemorated by a brass in the chapel of that college, date 1417. He was afterwards Archbishop of Dublin.

3. Thomas Goodryke, or Goodrich, Bishop of Ely. Brass to his memory in Ely Cathedral, date 1554.

4. Henry Sever, S. T. P., Warden and especial benefactor to Merton College, Oxford. His brass in the college chapel, date 1471.

5. John Sleaford, Rector of Balsham, Cambridge, Master of the Wardrobe to King Edward III., Canon of Ripon and Wells. Brass to his memory in Balsham church, date 1401.

6. Dr. John Blodwell, Dean of St. Asaph's. Date of brass in Balsham church 1402.

JOHN FIGGOT, Jnr.

[Some particulars of the first three may be obtained from the following works:—

1. Abp. Waldeby. Consult Le Neve's *Fasti*, ed. 1854, iii. 108; Ware's *History of Ireland*, by Harris, i. 331; Harling's *Antiquities of Westminster Abbey: Weever's Funeral Monuments*; and "N. & Q." 1st S. iii. 426.

2. Thomas Cranley. Cotton's *Fasti Ecclesie Hibernice*, ii. 16; and Ware's *Ireland*, by Harris, i. 336.

3. Bishop Thomas Goodrich. Cooper's *Athenae Cantabrigienses*, i. 117, 545; Le Neve's *Fasti*, ed. 1854, i. 341; Lord Campbell's *Lives of the Chancellors*; and "N. & Q." 3rd S. vii. 209, 346; viii. 6.]

ST. MICHAEL'S MOUNT, CORNWALL.—Will you be so good as to favour me with information on the following points?—

1. Does Camden in the first edition (1586) of his *Britannia* state, as he does in the edition of 1607 (according to Gough), that the ancient British name of the Mount was "Careg Cowie," or "the grey rock"?

2. What is the date of the earliest known edition of *Jack the Giant-Killer*?

3. Does the earliest edition contain a description of the Mount identical with that given in the current editions?

WM. FENKILL.

Lamorna, Torquay.

[1. The British name of the Mount is not in the first edition, 1586, of Camden's *Britannia*; but, as given by Gough, occurs among the "Additions."

2. The date of the earliest edition of *Jack the Giant-Killer* (Part II.) in the British Museum is that of 1711.

3. The description of the Mount in the edition of 1775 is almost identical with that printed at Newcastle about the year 1835. Some of the later illustrated editions intended for the young vary considerably.]

"MANUSCRIT VENU DE ST. HÉLÈNE."—Has it ever been discovered who wrote this book? It was published by Mr. Murray in 1817, with a somewhat mysterious preface. It purports to be written by Napoleon himself, but the preface by no means assures us that it is so, and the internal evidence is doubtful.

The present representative of the publisher, Mr. John Murray, does not know the name of the author, and tells me he doubts if his father ever knew it.

LYTTLETON.

Hagley, Stourbridge.

[Barbier (*Dictionnaire Anonymes*, iv. 69) informs us that this work was "composé par M. Bertrand, parent de M. Simon." The French edition, published at Lyon in 1858, contains an "Eloge Funèbre de Napoléon prononcé sur sa tombe, le 9 Mai, 1821, par Le Maréchal Bertrand."]

"TO SLATE."—I shall feel obliged if one of the readers of "N. & Q." can give me the derivation

of this term, used by authors in the sense of to abuse. E. R.

[This term is of Gaelic origin, and may be found in Jamieson: "TO SLAIT, v. a. 1. Literally, to level. Su.-G. *slæt-a*, *slatett-a*, lævigare, to level, Seren. from *slæt*, planus, æquus; Belg. *sllecht-en*, id. (2.) Metaph. to depreciate. *A slaitin tongue*, a tongue that depreciates others. W. Loth. (3.) Expl. to abuse in the worst manner."]

Replies.

AN EYE-WITNESS OF THE EXECUTION OF LOUIS XVI. AND REVOLUTIONARY CHARACTERS.

(3rd S. xi. 396.)

The account of Jean-Baptiste François Mien much interested and amused me; for, without ever having seen the personages of whom he speaks, yet having been born before that time, I have a distinct recollection of many who were in some way or other connected with the period, place, and characters alluded to—some of them eye-witnesses and sufferers. I well remember hearing, during his life, the praises of Robespierre as a worthy patriot-citizen from a gentleman who witnessed his conduct in Paris and was loud in the commendation of him; and I was also frequently in company with one who always zealously, up to a certain point, defended him. A story was current among the members of the Wesleyan connection, and recited to me just as it was brought over, that one of their emissaries was called upon to give an account of his teaching before one of the French tribunals (I think it was in the time of Marat), and was dismissed with the approval—"If this man proclaims these principles, let him go; he can do no harm."

Time was that I could have related many a story from contemporary acquaintances and sufferers in these miserable days. I was long in habits of friendly intimacy with a lady who, in the reign of terrorism, was arrested and dragged from a nunnery at St. Omer merely because she was unfortunate in the name of *Pitt*.* She was taken to Paris, confined in several of the prisons, all but starved to death, and at length hardly escaped by an accident next to a miracle. I have heard from the lips of one who was present at Lyons during the wholesale murders by guillotine and artillery there a description of the tone of distress and despair in that devoted city, "*rien que des pleurs*." An English colonel who came thither at that juncture was accidentally shut up and detained, and assisted the wretched inhabitants in their vain attempt at defence. He related to me that he was afterwards arrested and brought before Couthon,

or some of the judges appointed by him, and Collot d'Herbois. By one of these he happened to be recognised from having accidentally travelled with him and proved agreeable to him. While expecting the sentence of death, the republican dismissed him in the following manner: "*Va-t'en, tu es bien bon* —," concluding with a noun of inexpressibly disgusting vulgarity, with which my pen shall not be sullied. This instance of caprice and mercy may fairly be recorded, though it may be feared to have been too exceptional among the thousands that left that pitiless tribunal of Lyons.

In spite of the Horatian maxim—

"*Segnius irritant animos demissa per aures
Quàm quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator*,"

the merely second-hand relations of such as escaped from the scenes of anarchy connected with that revolution were more than enough to have impressed upon any true lover of liberty the perils of delegating supremacy of power to the multitude in any degree, or under any plea whatever. But to come to the point upon which MR. SLEIGH lays particular stress, the circumstances attendant upon the execution of Louis XVI. I have a witness to call into court, whose veracity, though long since deceased, is absolutely unquestionable; and though I may appear to have been too egotistic in taking up a more than usual space upon these pages, I am tempted to bring him forward, since his testimony throws a different colouring, probably, upon what has been generally received.

Let me give you, however, a scrap of my own by the way. I was in a room where a cheerful evening *soirée* was being held, when a servant suddenly burst open the door with the news of the beheading of the King of France. I need scarcely add that cards were laid down, and the pleasure of the evening ended in dejection.

A friend of my boyhood, whose school-days ran parallel to mine, was parted from me by the choice of a different profession, and we associated no more till after a lapse of years. He studied at medicine in the schools of Edinburgh and Paris, and was resident in the latter city when the unfortunate king was brought to the block. With a medical companion he stood at a short distance from the scaffold, on a heap of rubbish and mortar belonging to some building in the Place Louis XV. Thence he saw and was able to hear the whole that passed. Contrary to the received impression, so far from walking calmly to the guillotine, after the exhortation of his confessor, "*Son of St. Louis, ascend to heaven*," he struggled with the utmost of his feeble might till he was overpowered, though during the roll of the drum he was distinctly heard to exclaim "*Je suis innoc ! je suis innocent !*" till the stroke of the guillotine put an end to his cry. A royalist—for so he

* One of the ancient family of Pitt, of Kyre, co. Worcester.

peared—standing near, and at the elbow of my friend, whispered in a stifled tone, alluding to the fatal instrument, "Elle a manqué," but the head had fallen. A great number of persons, and among others the relater and his companion, hurried to the scaffold, where the executioner was dipping handkerchiefs in the blood. Each of these youths put forth his own, and the companion of my friend had his face besmeared by the levity of the executioner, and became an object of ridicule to the giddy crowd. They quickly returned to their lodging. As a memorial, the handkerchiefs were pressed over a sheet or two of paper, which was preserved for distribution among their acquaintances at home; among others, a small portion of it fell to my share. It was put by for a long time; but as I am not particularly careful of relics which excite unpleasant ideas, it has been lost sight of, though it may still be in existence. From what has been said, you will think me entitled to call myself, as I have before,

A SENIOR. (U. U.)

CORNISH NAME OF ST. MICHAEL'S MOUNT.

(3rd S. xi. 357.)

In using any Cornish word, as found in Carew, it is important to notice two things; first, that he knew exceedingly little of the old Celtic language of Cornwall, and second, that his printer made just such a confusion of the Cornish words that he wrote as is often now the case with regard to Welsh. I say this after an intimate acquaintance of well nigh half a century with Carew's *Survey of Cornwall*, and I now write with the original edition of 1602 and the reprint of 1763 before me.

In the *Cornish Dictionary* of the Rev. Robert Williams of Rhyd-y-boithan, and the *Cornish Dramas*, &c. edited by Mr. Edwin Norris and Mr. Whitley Stokes, we have materials for grasping more of the old Cornish tongue than Richard Carew ever knew. Le Gonidec's *Breton Dictionary* should be used as an auxiliary; for many words not existing in the relics of Cornish literature are preserved in the Breton—a language far more closely related to the old Cornish than either of them is to the Welsh; though the aid to be derived from the latter is not to be neglected.

Now it is clear that MR. BANNISTER has assumed that a particular word is not Cornish, and that St. Michael's Mount could not be designated by two epithets. I maintain, on the contrary, that two epithets were applied to the Mount, and that both are Cornish—

Carreg luz { Grey rock } in wood.
Carreg koz { Old rock }

That Carew's "*Clouze*" is a misprint, I readily admit: but I do not concede that "*Cowz*" is for

"*Luz*"; it seems to be simply an attempt to express *Koz*, "old" or "venerable." In more refined Cornish the word is *Cêth* or *Kêth*; but when *Coit* or *Cuy* was colloquialized into *Kuz*, it was only natural that *Kêth* should become *Koz*. I believe that there is no trace of the form *Koz* in the scanty remains of Cornish literature; but it is found in proper names, e. g. Tregoze, Burncoose: in Breton the form *Koz* or *Coz* is the word in habitual use for "old."

I well remember the explanations of *Penny come quick* given by Davies Gilbert (partly on the authority of Charles Watkin Williams-Wynne); but as MR. BANNISTER has revived this as an illustration, let me say that no one could have applied it to a place in Cornwall who had any apprehension of the Cornish language, in which *y* is not the article. In fact there is nothing whatever Celtic in *Penny come quick*: it only means a *ready-money* alehouse. As such I have several times heard the term used, and that even in a midland county; and at times jocularly of a *turnpike gate*, from the words "No *Trust*" being there placed conspicuously.

You cannot explain one Cymric dialect by another without some knowledge of the points in which they have nothing in common; and too often have combinations of syllables which sound Celtic been learnedly explained, wholly irrespective of facts.

Perhaps some correspondent of "N. & Q." can inform me whether the Mount received the name of St. Michael's before its connection as a religious establishment with Mont Saint Michel on the coast of Normandy. Of course it did not receive the name prior to the "*Apparition Sancti Michaelis*," May 8, A.D. 710, from which time the dedication of churches to that archangel began to be frequent in some countries.

Since writing the above, I have looked at the translation of Camden's *Britannia* by Milner Holland, 1610 (the only one to which I had access), and I saw that he gives the name *Carreg Cowze*, i.e. *Carreg Koz*. This is a pretty strong confirmation of Carew's *Cowz* not being a mistake for *Luz*. Camden refers to *Liber Landavensis* for *Dinsol* as being the ancient name of St. Michael's Mount; but in the index to the printed edition of *Liber Landavensis* I do not find the name. In Rees's *Lives of Cambro-British Saints* (1853), in the "*Life of St. Cadocus*" (p. 66) this name is mentioned: "*cum idem vir Illustrissimus de monte Sancti Michaelis venisset, qui in regione Cornubiensium esse dinoscitur, atque illius provincie idiomate Dinsol appellatur*"; but this is not given as a more ancient name, but was used at the same time as St. Michael's Mount. Where else is it to be found? It seems to be *Dinas-ol* (the last syllable being *ol* in Breton = *grey* in Welsh), "the fortress of the grey rock."

of look-out. Compare *Penolva*, "the place of look-out," at the Lizard, called *Penolver*. LÆLIUS.

DER OF THE "NIGHTINGALE."

(3rd S. xi. 440.)

ful whether, after so many years, this brave little man can be dis-
ne of our naval writers make any
ne circumstances attending the cap-
ightingale; and the account given
eilhe, though probable enough, can
ived with extreme caution. For,
tes are in terrible confusion. The
fitted out as a French cruiser
, and commanded by Capt. Thomas
Smit" of the *Mémoires*), was recap-
Nicholas Haddock, in the Ludlow
ty-six guns, on December 30, 1707.
the *Mémoires*, the Nightingale was
he French galleys on September 5,
e frigate (not named) which Capt.
ards fitted out at Dunkirk was cap-
eventy-gun ship in October, 1708.
must be borne in mind that Mar-
ledge, even of events in which he
must from his peculiar position have
ly limited. It is, for example, in-
legree improbable that a wretched
a mere member at an oar—knew
tever of the council of the officers;
a detailed account (p. 172 of the
ir opinions and plans, he has drawn
source than his imagination. The
ice of a galley slave is simply worth-
er instance of this is the account
given of the treasonable desertion
. 169). Smith was turned out of
ervice on March 17, 1689, on ac-
own attachment to James II. He
id not command an English seventy-
708, nor in 1707; still less did he
ip to the Swedes. Thomas Smith
f a very deep dye; but he does not
been quite such an unmitigated
arteilhe makes him out to be.
ever, seem likely enough that the
is taken by the galleys pretty much
s relate, somewhere in the summer
certain that we did suffer heavy
arrow seas during that season. It
of May that De Fourbin's squadron
destroyed an immense convoy, to-
he Hampton Court and Grafton,
y guns, off Beachy Head; and on
er, that the united squadrons of De
u Guay-Trouyn took or burnt four
e off the Lizard. These were the

severe blows of the year; and our old historians, wrapped up in these, may probably enough have neglected to mention some of the smaller; but they do say "we never had greater losses—the Prince's Council was very unhappy in the whole conduct of the cruisers and convoys" (Lediard, p. 823). And on the meeting of Parliament, early in November, a very passionate debate on the Address took place in the House of Lords. In the course of this, Lord Haversham is reported (Chamberlen's *Life of Queen Anne*, p. 270) to have said:—

"Your disasters at sea have been so many, a man scarce knows where to begin. Your ships have been taken by your enemies, as the Dutch take your herrings, by shoals, upon your own coasts: nay, your Royal Navy itself has not escaped."

About the same time it was resolved in the House of Commons to address her Majesty for "An Account of what Number of Ships were employed at Sea every month the last year, and on what Stations." If this document was furnished, it may make some official mention of the Nightingale. Otherwise I do not see where we are to look for the story of her capture. The old records may have been preserved at the Admiralty; but I fear that, even so, they were in that age kept in a rather loose and slipshod manner. S. H. M.

TOOTH-SEALING.

(3rd S. x. 390; xi. 450, 491.)

I dare say many readers, like myself, desire farther information on this custom—a most singular one, if it ever existed. I may be too sceptical; but the notion, that any of our Norman kings or their sons ever did thus authenticate a charter, or its seal, seems to me simply ridiculous. Can the believers in the practice point to *one* instance, among the numerous early seals yet extant, where the mark of the royal eye-tooth is seen? I doubt much if they can. I am not sufficiently conversant with the context to offer an opinion respecting the exact application of the quotation from Chaucer; but am very strongly impressed with the belief that the charter by John of Gaunt, referred to in the pedigree of "Hippisley of Lamborne," is a nonentity. The language of the quotation (the last clause of which, by the way, "the wax in doe," is unintelligible,) would alone go far to prove this fact. Modern English in the fourteenth century, when charters were invariably written in Latin, or (if ever otherwise) in Norman-French! The truth is, this is a *stock charter* which has done duty on several occasions; and its root is to be found in the following deed, taken from that rather scarce and very curious work, Blount's *Antient Tenures* (ed. 1679, p. 102), which, to give it a more antique

effect, is in black letter, except the witnesses' names:—

"Hopton.

"To the heys male of the Hopton lauffully begotten,
To me and to myne, to thee and to thine,
While the water runs, and the Sun doth shine;
For lack of heys to the King againe.
I William King, the third year of my reign,
Give to the Norman Hunter,
To me that art both Line and Deare,
The Hoppe and Hoptoune,
And al the bounds up and downe,
Under the Earth to Hell,
Above the Earth to Heaven,
From me and from myne,
To thee and to thyme,
As good and as faire,
As ever they myne were.
To witness that this is sooth,
I bite the white wax with my tooth,
Before Jugg, Marode and Margery,
And my third son Henery.
For one Bow and one broad Arrow,
When I come to hunt upon Yarrow."

The learned Blount says of the above:—

"This Grant, made by William the Conqueror to the Ancestor of the antient family of the *Hoptons*, I copied out of an old Manuscript [Rob. Glover in *Com. Salop*], and *John Stow* has it in his *Cronicle*; but in both it wanted the four first Lynes, which seem to create that Estate Tayle, by which *Richard Hopton*, Esquire, a gentleman of low fortune, but haply may be the right heir of the Familie, hath of late years by vertue of this Charter made several clayms, and commenced divers suites both for this Mannour of *Hopton* in the hole, in the County of *Salop*, and for divers other the Mannours and Lands of *Raph*, late *Lord Hopton*;"* but hitherto, for ought I hear, without any successe."

And no wonder, if the claimant's case rested on this fabulous deed, the first four lines of which have no connection whatever with the rest of it! The learned Templar seems not to have adverted to the absurdity of William the Conqueror exercising (or proposing to do so) the rights of the chase in Yarrow—a district then, as ever after, far across the Scottish border, and at a time when the possessions of the Scottish crown extended over great part of the three northern counties of England. This charter, (of which Blount even seems to have had misgivings) is in substance the apocryphal deed once asserted, certainly with more plausibility, to have been granted by William the Lion, King of Scotland, to the old family of Hunter of Polmood—an estate on the borders of Yarrow or Ettrick Forest, the hunting ground of the Scottish kings—but which has been long proved a forgery. It is highly amusing to find the talented authoress of the

* Is this the same as Sir Ralph Hopton, the Cavalier general, who surrendered at Truro March 14, 1645-6, and went beyond seas? Honourably noticed by Carlyle as, "of all the King's generals, most deserving respect"; and "who died in honourable poverty before the Restoration." (*Letters of Cromwell*, 3rd edit. vol. i. p. 303.)

Queens of England generalizing upon the same deed as follows (vol. i. pp. 138-140):—

As a "curious charter, granted by William the Conqueror to the founder of the ancient family of Hunter of Hopton" (*sic*) [thus still farther confusing matters], the "several of the charters of the Conqueror are in the same form, with the names of the same members of his family." That "it was probably executed in the presence of his queen 'Maude' (Marode): 'Jugg,' pronounced 'Juey,' being the name of his niece Judith, afterwards wife of the unfortunate Waltheof, and Margery a daughter, unknown to history. The baby Henry being added, as a joke, by his mighty sire." Miss Strickland adds, "that biting the white wax was supposed to give particular authenticity to conveyances from the crown, which were formerly duly furnished with a proof impression of the royal eye-tooth, familiarly called the 'fang tooth.'" She says also: "This custom, arising in remote antiquity (?), was needlessly adopted by the Norman line of sovereigns."

In this opinion most archaeologists will concur, and perhaps go a little further, in doubting if they ever "adopted" it at all. It is not surprising, however, to find a lady erring in such matters, when counsel "learned in the law," as Blount was, perpetuate nonentities such as the "broad arrow" charter of the Conqueror! There can be little doubt, from their strong family resemblance, that the deeds, of which there are several, attributed to John of Gaunt, are variations of the same fiction. ANGLO-SCOTS.

Where can I find the following lines?—

"In token that this thing is sooth,
I bite the wax with my fang-tooth."

I think Markham's *History of England* quotes them from an old charter. CHILL.

SUPPOSED LEGEND OF THE BOOK OF JOB (3rd S. xi. 377.)

The legend inquired after is no doubt the one about Arichander, mentioned by Le Père Bouchelet, A.D. 1710, at a time when little or nothing was known about Sanskrit literature, the details of which, according to different Hindu versions, are given under the correct name, *Harischandra*, in Wilson's *Vishnu Purana*†; but beyond the fact of the patriarch Job and Harischandra being celebrated for their sufferings under adverse circumstances, there does not appear to be any other point in common between their histories.

According to Hindu accounts generally, Harischandra was the son of Satyavraita, styled *Vasanku*, supposed to mean the constellation Orion's Belt, a Raja of the Suraj-vansi, or Solar dynasty, who, during a famine said to have lasted twelve years, redeemed his former wicked character by providing the family of Viswamitra with manna as food during this scarcity, in reward for which

* Le Père Bouchelet's *Letter to Bishop Huet*, vol. i. p. 269. Lockman's *Travels of the Jesuits*.
† Wilson's *Vishnu Purana*, p. 372.

auded up to the skies, or as Pandits dogmatists, "transformed in his living body heavens."

he death of his father, Harischandra celestis, or sacrifice, under the direction of his father's protégé, Viswámitra, at which abouting chiefs are required to perform ordinate office, in acknowledgment of the authority of the party holding the Jag, on this occasion the priest, Viswámitra, was Vasishtha, a rival monk, with having Harischandra of his country, wife, and one that belonged to him, under pretence of claims for Dakshina, or expenses of the celebration of the ceremony.

Viswámitra, the Cardinal Wolsey of the day, referred to the *Rámáyana*, by the celebrated miki, passed through the town of Ilorin, or the Lodi Settlement, with Rámachandra the Avátar, and his brother, Lakshmana, on a journey from Kek Des to Mithilá; and therefore that Harischandra and Rámachandra must have been nearly contemporary; he settlement of the Afghán tribe of Ludiana, in the Sirhind District, only a few years before the reign of Behlul. 1450-1488, it is difficult to understand whether Harischandra or Rámachandra can be back to an earlier period of history.

R. R. W. ELLIS.

Exeter.

VOWEL CHANGES: A, AW.

3rd S. xi. 94, 223, 326, 447, 510.)

My ears are not so old as to have heard the pronunciation of the last century," still they heard a good deal, and they have been, I think, very discriminative as to niceties of vocal. To discuss these niceties in the pages of a dictionary is unsatisfactory, for two persons who may agree as to a given sound when they are asked to face, may yet seem to differ when they are asked to face, owing to the difficulty of such combinations of letters as will convey to one another the sound intended. Mr. HYDE CLARKE gives from his English and French Grammar of 1679 does convince me. The book, he says, states in the Table des Prononciations en lisant et en parlant that the English vowel *A* is represented by the French *a* and *é*. And so it is; the first *a* heard in *father*, the second in *taking*. CLARKE says, "under diphthong for the French we have 'a long,' and for the English 'a long.' I consider the sound of 'a' as in 1679 *aw*." Very likely, but not the sound of the ordinary French *a*. By

and Marshman's translation of the *Rámáyana*.

using the term "*a long*," it is evident that the French grammarian meant to indicate some sound different from his ordinary *a*. The sound of the English diphthong *Au* or *Aw*, as heard in *maul* and *crawl*, certainly does not exist in the French language of the present day; and a Frenchman, therefore, in giving instructions for the sound of these English diphthongs, must resort to some arbitrary sound of his *a*,—such, for instance, as the grammarian of 1679 designated by "*a long*."

What I cannot bring myself to believe, is the assertion of MR. CLARKE—that before the end of the last century, and the beginning of the present one, *a*, *pas* were sounded by Frenchmen like *aw*, *paw* (3rd S. xi. 94.)

I have referred to two very old French and English grammars, in the hope of clearing up the point in dispute, but unfortunately the grammarians have selected as their English examples words of which the pronunciation is not accurately defined or definable—Cotgrave's example, indeed, is not an English word at all—and so they leave the question still undecided. In his introductory remarks:—

"Of the French letters," Cotgrave says, "*A* in the English language, and in no other, hath two differing sounds: the open and clear, as *Balaam*; the other pressing, and as it were half-mouthed and mincing, as *stale ale*. In French it is always pronounced as the first, clear and ouvert, as *L'Amour fait la rage, mais l'Argent le mariage*."

I presume that Cotgrave sounded the first *a* in *Balaam* like the *a* in *father*; and if so, he would pronounce his example, *L'Amour fait la rage*, &c. just as a modern Frenchman would do.

A very curious work by Palsgrave, *Lesclarcissement de la Langue françoise*, published in 1530 and reprinted in 1852, contains the following:—

"The soundyng of *a* which is most generally used throughout the French tonge, is such as we use with us where the best Englysshe is spoken, which is like as the Italians sound *a*, or they with us that pronounce the Latine tonge aright. If *m* or *n* follow nexte after *a* in a frenche worde, all in one syllable, than *a* shall be sounded like this diphthong *au*, and something in the noose."

As an illustration, he cites the words *chambre*, &c.

Certainly some of Palsgrave's directions are very vague; for he does not tell us what "the best Englysshe" is like, nor what the sound of Latin was when pronounced "aright." His remarks, however, about *a* followed by *m* or *n* are important, for they prove that the ordinary sound of *a* was quite distinct—"like as the Italians sound it." MR. CLARKE will hardly maintain that they also pronounced *a* like *aw*!

During this discussion with MR. CLARKE, I have in vain been looking out for the approach of some French ally who might relieve me, and

which, about the year of completion, have appeared.

There are three distinct parts to the volume, each dealing with a different aspect of the life of the poet and prose-writer of these volumes. The first part is devoted to the poet's life and work, the second to his prose, and the third to his letters.

The volume is a most valuable addition to the literature of the poet, and is highly recommended to all who are interested in his life and work.

Journal of the Royal Asiatic Society, 1907, vol. 37, pt. 1, p. 1. The volume is a most valuable addition to the literature of the poet, and is highly recommended to all who are interested in his life and work. The volume is a most valuable addition to the literature of the poet, and is highly recommended to all who are interested in his life and work. The volume is a most valuable addition to the literature of the poet, and is highly recommended to all who are interested in his life and work.

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Manuscript, C. Watson, B.D., F.S.A.

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Some descents of the Skinners of Totobago be found in Hasted's *History of Kent*, ii. 3. I see no proof of their being connected with General, whose family may have been of origin like the Van Cortlandts and Phillips whom he was related.

"NORREPOD" (3rd S. xi. 295).—I have into several dramatic works, and the one from 1706 to 1709, without finding any *Norrepop*. Probably it was not acted. I a Dutch play in three acts, *De Kuorrepot Gestoorte Dokter*, Blijspel, Amsterdam, 1700, pp. 110. The author's name is not but it appears from some complimentary signed L. Smids, M.D., that his initials J. D. P. *De Kuorrepot* is a lively far principal character is the physician who and ungovernable temper brings him into of embarrassments, which are turned to sults by his family, and a conventional who personates a dancing-master and a sergeant. A translation, or adaptation, of

the Dutch, in 1707, when that language was so little known in England, is strange; but I cannot find in any other a word from which "Norreped" could be derived. There is nothing in the original which could be applied to the disputes between the college and the licentiates.

H. B. C.

U. C. Club.

SANHEDRIM (3rd S. xi. 478.)—There is no ground for doubt that this word is from the Greek, as are many others in the Talmud. The great *synedrium Hierosolymitanum* is designated, by way of eminence, the *synedrium*, סנהדרין (*sanhedrin*). See Buxtorf, *Lex. Tal. et Rabb.* 1513, and Schleusner, *Lex. Nov. Test.* iv. 979.

T. J. BUCKTON.

If SCRUTATOR will turn to Parkhurst's *Lexicon of the New Testament* he will find an article of some length on the subject, and this note:—

"This name Sanhedrim is taken from the Talmudical writers, who apply it not only to the great council of the Jews, but also to their inferior courts of justice. The word is found likewise in the Chaldee Targums, and is no doubt a corruption of the Greek Συγκλητήριον."

May Fair.

C. A. W.

CUSACK FAMILY (3rd S. x. 372.)—I understand that the Memoir inquired for by ABIBBA is in existence, and in the possession of Mrs. Sophia Cusack, widow of Mr. Henry Thos. Cusack, who died in January, 1865.

II. LOFTUS TOTTENHAM.

SEALING THE STONE (3rd S. xi. 478.)—Kuinoel *Matt.* xxvii. 66) says, "Duae extremitates funiculi saxo induci obsignabantur." *Fid.* Paulsen, *Begierung der Morgeul.* p. 298; Hezelius, *ad h.l.*; Hammar, *Beobacht. über den Orient.* (Th. ii. p. 467, An. vi. 7.)

Job speaks of sealing in *clay* (xxxviii. 14.) as *חֵמֶר* is asphalt or Jews' pitch, the bitumen used near the Dead Sea and in the neighbourhood of Babylon, and which the ancient Babylonians used for mortar. (Gen. xi. 3; Gesenius,

Heb.) The Arabic root signifies *red* (حمر). Wetstein, *N. T.* ii. 768.

In Greek, σφραγίς means, (1) a seal, (2) a mark sign to distinguish one thing from another (*Tim.* ii. 19). Hesychius says, αἱ ἐπὶ τῶν δακτύλων καὶ τὰ τῶν ἱματίων σημεῖα. The mark the her puts on his sheep is σφραγίς. (3) Anything the nature of a pledge or document (Wetstein, *T.* ii. 43). "You are the most certain document or pledge of my apostolic office" (1 Cor. ix.

T. J. BUCKTON.

Streatham Place, S.

M. Y. L. will be supplied with abundant references to authorities on the interpretation of *Matt.* vii. 66, in Bloomfield's *Recensio Synoptica*, in 2. He will find that "The seal was probably the seal of Pilate, and was affixed to the two ends

of a rope, brought over the stone"; and that "the seal was composed of a piece of wax, or the like, impressed with a certain mark, and affixed to somewhat else." Your correspondent may refer with advantage to Hammar's *Observations*, &c., and also to Annotations on Daniel vi. 17.

E. C. HARRINGTON.

The Close, Exeter.

The stone which closed the mouth of our Lord's sepulchre was sealed, most probably, just as we should seal up a drawer or a door now-a-days. A piece of tape, or a piece of paper even, would suffice; for while the seal remained unbroken, the stone of the sepulchre could not have been removed. In the same way we read in the prophet Daniel, vi. 17, that the stone which closed the mouth of the den of lions was sealed by the king with his own signet ring, and with the ring of his nobles. With regard to the substance employed for sealing, it was no doubt wax, not prepared, of course, like our sealing wax, which is a modern invention, originally called Spanish wax, but like the wax in the seals which we find appended to old deeds and charters.

F. C. H.

A SIMILE (3rd S. ix. 120, 145.)—Perhaps the "eminent writer" inquired for by MR. WINNINGTON is Cervantes, who causes that peerless knight Don Quixote to remark to the translator he met in the printing-office at Barcelona (*Don Quixote*, b. iv. ch. 62):—

"I cannot but think that translation from one language into another, unless it be from the noblest of all languages, Greek and Latin, is like presenting the back of a piece of tapestry where, though the figures are seen, they are obscured by innumerable knots and ends of thread, very different from the smooth and agreeable texture of the proper face of the work."

Why the Don should make an exception in favour of translations from the classical languages is not clear; had he said *into* them, one might have given him credit for his opinion, which is evidently shared by those learned men of the present day who catch up familiar English verses and so wrap them up in Greek and Latin that, though scholars are delighted to meet them in the guise, the authors of the verses in question would in many cases fail to recognise their own offspring.

Some one has compared translating to a pouring of perfume from one vessel to another, inasmuch as some of the sweetness is invariably lost in the process. Can your correspondents run this simile to ground for me? I believe I first met with it in a selection of extracts in a volume of the old *Penny Magazine*.

ST. SWITHIN.

MONTEZUMA'S CUP (3rd S. xi. 377.)—I think it must be about thirty years ago, and in reading Hodgson's *Letters from North America*, that I met with the account of a vessel very similar to that

mentioned by your correspondent FRANCIS TRENCH as occurring in Robertson's *History of America*, and accompanied by a sketch, of which I took a copy, but I do not recollect whether of silver or gold. The following is his description:—

"A vessel of the annexed form was dug up from about four feet underground in old work on the Carry Fork of Cumberland River. The faces of the three heads have all the strong marks of the Tartar countenance so strictly preserved, and expressed with so much skill, that even a modern artist would be proud of the performance. Each of the faces is painted in a different manner, with lines or marks as represented above."—Hodgson's *Letters from America*, vol. ii. p. 144.

This is evidently a more artistic and finished work than that mentioned in Robertson's *America*.
A. C. M.

"QUID LEVIUS PENNÂ," ETC. (3rd S. x. 119).—Chaucer gives a version more flattering to the ladies:—

"Dame Prudence quod 'Ther sayde oones a clerk in tuo versus, What is better than gold? Jasper. And what is better than jasper? Wisdom. And what is better than wisdom? Woman. And what is better than a good woman? Nothing.'"—*Tale of Melibeus*.

Mr. Wright, in a note to this, quotes two more versions, both from one MS.:—

"Auro quid melius? jaspis. Quid jaspide? sensus. Senu quid? ratio. Quid ratione? nihil."

"Vento quid levius? fulgur. Quid fulgure? flamma. Flamma quid? mulier. Quid muliere? nihil."

Wright and Halliwell's *Reliq. Antiq.* i. 19.

JOB J. B. WORKARD.

(CUSACK (3rd S. xi. 273).—On reading the astounding intelligence communicated by your correspondent [with the euphonious signature), "that the name [Cusack] is thoroughly foreign to Ireland," I came to the conclusion that if the writer had ever been in that country he was profoundly ignorant of its history. Whether or not it be true that that family are descended from "Mac Isog" or from a Guienne ancestor is wholly immaterial.

In the very first parliament of Ireland, Geoffrey de Cusack, Lord of Killeen, was summoned as a baron; two of his sons, Nicholas and Geoffrey, were bishops—the one of Kildare, the other of Meath. Seventh in descent from his youngest son was the celebrated Irish chancellor of Henry VIII., Sir Thomas Cusack, who was repeatedly one of the lords justices of Ireland. He had previously filled the offices of Chancellor of the Exchequer, Justice of the Common Pleas, and Master of the Rolls. There were also other judges and distinguished personages of this family.

If a great and widespread family, well known in every age of their country's history, descended even from one of the Norman conquerors of Ireland, are to be stigmatised as "foreigners," I can only say that they are no more deserving of that

appellation than the De Burghs or Burkes, De Courcys, Butlers, Fitzgeralds, Dillons, Plunkets, Taaffes, Barnwells, Talbots, St. Lawrences, Flemings, Graces, Nugents, and many others, who, although they have neither "O" nor "Mac" prefixed to their name, after continued residence in Ireland for many centuries, consider themselves very much the reverse of "foreigners" in their native land.
H. LOFTUS TOTTENHAM.

HERB PUDDING (3rd S. xi. 477).—Easter ledges, dandelions, black-currant leaves, broccoli sprouts, two or three onions, young nettles. Chop these very fine with a shredding-knife; squeeze out all the green water; put them into a bag, scattering in barley and a little oatmeal, and boil for two hours or more; then add pepper and salt and an egg beat up with a little butter; mix all together, and serve up. This is a favourite Cumberland dish, and the above is the most approved method of making it. The market-gardeners sell the herbs ready mixed.
S. L.

SENESCENS desires to verify an old remembrance of a Westmoreland dish, and as such local cates become a portion of county topography, I send the receipt as I have obtained it from a Westmoreland family. I can add my own testimony to that of SENESCENS as to the excellence of herb-pudding when "cunningly" prepared:—Take one bunch of young nettles, two heads of curled greens, one bunch of young turnip tops, one bunch of young onions, two small sprouts; may be improved with mustard and cress, lettuce, sorrel, or any other green vegetable. To be well washed in three or four waters, then chopped very fine, then add half a small teacupful of Scotch barley; put the whole in a bag, and boil three hours. Take out of the pan, and squeeze out every drop of the water; then turn out of the bag into a pan with a raw egg beaten and a good lump of butter. Mix well, season with salt, and stir over the fire for two minutes.
JER.

"SUPPRESSED POEM OF LORD BYRON" (3rd S. xi. 477).—Is it not possible that Mr. JACKSON and the printer of the despised "penny paper" have concurred in mistaking "Don Leon" for the words "Don Juan" in the MS. of some scrawling advertisement clerk. Nay, is it not certain?
FILIVS ECCLESIAE.

PAIR (3rd S. xi. 486).—Your correspondent A. A. may find difficulty in showing the dual signification of *pair* as used by the Cornish miners. It stands for any number of men employed by the overseer: "— mine cost. Thoa Nankwell and pair, 9 men." What is the etymology of the word?
W. C. I.

SIR WALTER SCOTT (3rd S. xi. 457).—In reply to B. L. H., I subjoin the names of the persons whose portraits appear in Mr. Faed's interesting

picture of Sir Walter Scott and his friends. I begin the enumeration at the left of the print:—Lord Chief Commissioner Adam, Sir Henry Jardine (standing), James Ballantyne, Archibald Constable, Sir David Wilkie (standing), Sir William Allan (standing), Thomas Campbell, Thomas Moore, Sir Adam Ferguson, Francis Jeffrey, William Wordsworth, J. G. Lockhart, George Crabbe, Professor Wilson (standing), Henry Mackenzie, Sir Walter Scott, The Ettrick Shepherd.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

CALLIGRAPHY (3rd S. xi. 291, 401, 487.)—The following extract from Evelyn's *Numismata* may be acceptable:—

"Our Billingsly, Davis of Hereford, who wrote *In Laudem Artis Scriptoriae*, and taught the noble Prince Henry to write; Coker, Gerin, Gething, Skelton, and mine own Monoculus Hoare; comparable for their skill and dexterity in graving, calligraphy, and fair writing to the most renowned of the antients." Hadrian Junius speaks of him as miracle, who wrote the Apostles' Creed, and beginning of St. John's Gospel, within the compass of a farthing. What would he have said of our famous Peter Bale? who in the year 1575 wrote the Lord's Prayer, the Creed, the Decalogue, with two short prayers in Latin, his own name, motto, day of the month, year of the Lord, and reign of the Queen, to whom he presented it at Hampton Court, all of it written within the circle of a single penny, inclosed in a ring and bordure of gold, and covered with a chrystal so accurately wrought as to be very plainly legible, to the great admiration of her majesty, the whole privy council, and several ambassadors then at court. I think he was also the inventor of the art of brachygraphy, cyfers, and other *nota furtiva* now in such use among us."—Evelyn's *Numismata*, folio edition, p. 268.

S. L.

FLINTOFT'S CHANT (3rd S. xi. 445.)—DR. RIMBAULT has clearly established the fact, that Flintoft's Chant is really an old one in its present form, and I am very glad to see its history thus far settled. How Dr. Crotch came to print and publish it as his own, still remains a mystery.

DR. RIMBAULT has the advantage of me in regard to the two scarce collections he quotes—I am not acquainted with them; but I do not understand why the doctor should go out of his way to inform the public that "Mr. Parr has seen no printed collection of chants before 1790." Whatever be his authority for such an assertion, it is contrary to the fact that I have long possessed many printed chants of a prior date; but the earlier collections are chiefly sets of originals by the editors, and, consequently, would not assist the present inquiry. *Ex. gra.*, Dr. Alcock's *Divine Harmony*, 1752, comprising fifty-five chants by himself, and the sets by John Wainwright (1767), Dr. Dupuis, Dr. Woodward, Thomas Jackson,

1780, &c.: all include double chants (whose antiquity I never questioned), but of course do not contain Flintoft's.

DR. RIMBAULT takes no notice of my remark as to Thomas Wanless, to whom he has ascribed the "York Chant." If such ascription were correct, it might be questionable whether Flintoft's were the older. I may, however, now state that he is incorrect; the chant being a modern one by the late Dr. Camidge, and published in his set of originals.

HENRY PARR.

Yoxford Vicarage, Saxmundham.

REV. JOHN DARWELL (3rd S. xi. 409.)—The notice of this composer, in *Congregational Psalmist*, as "a Warwickshire clergyman," is not very complete or satisfactory. He was Vicar of Walsall in the year 1773; and appears to have been resident in Birmingham in 1790, his name being among the subscribers to Dr. Miller's *Psalms* of that date. I should be glad of the date of death, or other particulars.

HENRY PARR.

Yoxford.

MORNING'S PRIDE (3rd S. xi. 457.)—This is the term which I have always heard applied to that grey mist which arises at the dawn of a certainly fine day, known to sportsmen and other early risers, and well described by the poet:—

"When first the sun too powerful beams displays,
It draws up vapours that obscure its rays;
But e'en those clouds at last adorn its way,
Reflect new lustre, and augment the day."

I have stood by the water-side at early sunrise, enveloped in such mist, and pulled up fish after fish, by the mere deflexion of my rod, the float being invisible. Quotation on this subject might be endless. "The morning's pride" is opposed to that "red at morning" which is "the shepherd's warning."

A. H.

This expression I have often heard used by Lancashire people when a slight shower of rain has fallen on a morning which holds out every promise of a fine day.

H. FISHWICK.

This phrase is generally applied in Kent to the slight showers, which sometimes fall early in the morning in Summer. I heard it the other day, with an addition which may be worth noting:—"The pride of the morning is sometimes the downfall of the day."

J. M. COWPER.

COTTLE FAMILY (3rd S. xi. 376.)—Moses Cottle, of Winsley, Wilts, gentleman, married, 1747, Sylvestra, born October 11, 1718, third daughter of John Still, Esq., Lord of the Manor of Bury, parish of Doynton, co. Gloucester, great-grandson of John Still, Bishop of Bath and Wells, *qui ob.* 1607. Sylvestra was living 1792. The arms of Moses Cottle were, Or, a bend gules, with a crescent as a mark of cadence.

P. W.

* Callicrates wrote an elegiac distich in a sesamum seed. *Ælian. Var. Hist.*

† "In nuce inclusum Iliada Homeri carmen in memrana scriptum."—*Plin. Nat. Hist.* lib. vii. cap. 21.

ARCHBISHOP WHATELY'S PUZZLE (3rd S. xi. 458).—A relative of mine, who if he were now alive would be aged some eighty-four, told me of a case he had heard of in his youth, of a man who lived Clerkenwell-way, who had a splendid income, lived penuriously, experienced no losses, and yet died a pauper. It seemed that year by year he invested his savings in the purchase of annuities; and he chanced to die just before payment of one of his annuities became due. This case seems to be on all fours with that mentioned by the archbishop.

W. H.

Supposing that the man lived to the age of eighty-five; up to his eightieth year, we will say, he may neither have suffered loss nor have given away anything; yet one or both of those contingencies may have happened between that time and the moment of his death.

J. W. W.

"L'HOMME FOSSILE EN EUROPE" (3rd S. xi. 456).—I have referred to Capt. Le Hon's *Périodicité du Déluge* (Paris, Bruxelles, 1861) and find it is more geological than astronomical, and more critical than either, expounding the views of others rather than his own; but I do not find that he ventures upon determining the poles of the axis, the great angular distance of which is supposed to have thrown the earth, so to speak, on its beam ends, and thus caused the so-called "glacial" deluge. The precession of the equinoxes, amounting to fourteen degrees in one thousand years, is caused, according to Newton, by the protuberance at the equator; and that is caused by the diurnal revolution of the earth on its axis; and to pursue the matter one step further, the interior of the earth is theoretically still in such a state of fusion as to allow of expansion at the equator, and of contraction at the poles. Le Hon's theory that a great geological revolution was produced by a deluge is overthrown by La Place, who (according to Bessel, in Schumacher's *Jahrbuch*, 1838, s. 225) has shown that

"supposing the depth of the water to be wholly inconsiderable when compared with the radius of the earth, the stability of the equilibrium of the sea requires that the density of its fluid should be less than that of the earth; and, as we have already seen, the earth's density is in fact five times greater than that of water. The elevated parts of the land cannot therefore be overflowed, nor can the remains of marine animals found on the summits of mountains have been conveyed to those localities by any previous high tides." (Humboldt, *Cosmos*, i. 311, Bohn.)

T. J. BUCKTON.

Streatham Place, S.

PORTER'S MEMORIAL TOMB (2nd S. xi. 440).—Porter's memorial tomb was removed from the chancel of Claines church, near Worcester, to its present position outside the fabric in the early part of the present century for the purpose of increasing the accommodation within the body of the church. I have been informed it was done

by the late Sir Henry Wakeman, Bart., the patron and owner of the tithes of the parish, through whose instrumentality the church was repaired and repewed about 1807. The incumbent much regrets to inform me there is little probability of its being reinstated in its former position. The present patron and chief proprietor in the parish, Sir Offley Wakeman, is a minor and at Eton.

THOMAS E. WINNINGTON.

NIGHT A COUNSELLER (3rd S. xi. 478).—A correspondent, C. H., inquires to what ancient author or authors Dryden refers, when he writes,—

"Well might the ancient poets then confer
On Night the honoured name of Counsellor."

Perhaps he did not allude to any particular poet or poets, but to the proverb very celebrated among the Greeks—

Ἐν νυκτὶ βουλή.

He may, however, have referred to the words of Achilles in Homer:—

Ἄμ' ἡοὶ φαίνοντ' ἐπιφρασσόμεθα,

where he intimates that after the repose and reflection of the night, will be the time for consultation; as the Germans say,—

"Wir wollen's heute beschlafen, morgen kommt Tag und Rath."

F. C. H.

Ἐφφρονή was poetically used by the Greeks as equivalent to *νύξ*, "quia nox aptissima ad considerationem rerum." (See Herod., vii. 12.) The proverb "to sleep over, or upon, a matter," is to the same effect nearly.

T. W. W.

FIRST MEETING OF GEORGE IV. AND HIS QUEEN (3rd S. xi. 477).—I have heard another version of this event. An aged individual named Hewardine, an inmate of Trinity Hospital, Leicester, who was cook to the Prince of Wales at the time referred to, informed the writer that when the Princess Caroline of Brunswick was about to meet her intended husband she appeared timid, when one of the lady attendants handed to her a glass of brandy, of which she partook. This producing an intoxicating effect upon her, she became embarrassed, her face reddened, and altogether she presented such a strange appearance as led the prince to remark that she resembled a "Flanders mare"! This at once tended to prejudice his mind against his bride. This version of the affair was given by Hewardine with apparent truthfulness, and a strong feeling of indignation at the trick played off upon her royal highness by the "lady of rank" referred to by A. A. Hewardine had been in the service of George III. for some years before he entered that of the Prince of Wales; also in that of Mr. Pitt, and afterwards became head cook to the prince herself during her sojourn in Italy. He had a brother well known as a writer and singer of

bacchanalian songs, who held a commission in the army, and was an occasional visitor at the royal table in Carlton House. J. T.

George IV., rightly or wrongly, has certainly been accused of "coarseness of behaviour." Witness the story told in Rogers' *Table-Talk* (ed. 1856, p. 250) of his conduct to Lady Salisbury, who "was dancing in a country dance with the Prince of Wales at a ball given by the Duchess of Devonshire, when the prince suddenly quitted Lady Salisbury, and finished the dance with the duchess." This rude behaviour of his royal highness drew forth some lines from Captain Morris:—
 "Ungallant youth! could royal Edward see,
 While Salisbury's Garter decks thy faithless knee,
 That thou, false knight! hadst turn'd thy back, and fled
 From such a Salisbury as might wake the dead,
 Quick from thy treacherous breast her badge he'd tear,
 And strip the star that beauty planted there."

H. P. D.

PASSAGE IN LORD BACON (3rd S. xi. 496).—"Nor my course to get" may mean "my course of life is decided, I am too old to begin life over again," or "my course of life is not such as to enable me to improve my estate"; if the latter, we may infer that, whatever others might say, he does not consider himself to be of an acquisitive or grasping disposition. This remarkable utterance of "the wisest, brightest, meanest of mankind," may be quite consistent with a willingness to accept whatever should come in his way, as wails, perquisites, or other income. H.

CLOCKS AND WATCHES (3rd S. xi. 496).—There is an early mention of clocks in the *Thornton Romances*, which I think, with the accompanying extract from Evelyn's *Numismata*, may interest our correspondent:—

"With an orrelegge one hy3th
 To ryng the ours at ny3th,
 To waken Myldore the bry3th,
 With bellus to knylle."

Romance of Sir Degrevant, lines 1453-56.

"Note. Line 1453.—'With an orrelegge one hy3th.' A curious early notice of clocks, for illustrations of which the reader may refer to an essay by Barrington in the *Archæologia*, vol. v., Ducange in voce *Horologium*. Perhaps the most ancient and curious clock now existing is that preserved in the Cathedral of Wells, said to have been constructed by Peter Lightfoot about the year 1325. The clock of Richard de Wallingford at St. Albans is described by Whethamstede, in his *Granarium*, preserved in the Cotton MSS. Bale, who appears to have seen it, says it was made *magno labore, majore sumptu, arte veronaxima*, and it seems to have been considered a great curiosity. I mentioned both in the *Rara Mathematica*, p. 117, but had not noticed any particulars of the one first mentioned till kindly pointed out to me by J. G. Nichols."—*Thornton Romances*. (Published by the Camden Society.)

"Among the most ingenious mechanicks may be reckoned Gil. Norrison, who about thirty years since made that famous clock of St. John's at Lyons in France,

with whom we would compare our present Coventry Blacksmith, and Richard Wallingford, son also of another blacksmith, who made such another master-piece almost four hundred years past, as our Chronicles tell us."—Evelyn's *Numismata*, p. 281.

S. L.

INSCRIPTIONS ON ANGELUS BELLS (3rd S. xi. 410).—The more correct version of the second epigraph is this: "Hac in conclave Gabriel nunc pange suave," as at Aldborough.

In the third epigraph the *h'eo* is an abbreviation of *habeo*. What does *ad quod* mean in the fourth? Another legend is "Sancte Gabrielis." (Finden, Sussex.) W. H. S.

TOMBSTONES AND THEIR INSCRIPTIONS (3rd S. xi. 429).—When the note above referred to was sent to "N. & Q.," the name of Dr. David Laing, of the Signet Library, Edinburgh, had not been announced as the writer of the "elaborate-historical introduction"; for if it had, MR. IRVING, I think, would have hesitated before stating that such an introduction "would go far to swamp the whole affair." No one in Scotland has rendered more important services to the literature of his native country, or investigated its antiquities with more disinterested zeal than Dr. Laing, whose reputation is far from being confined to the United Kingdom. It would seem that MR. IRVING, when he wrote his remarks, had not seen Dr. Laing's introduction. J. MACRAY.

Oxford.

EPITAPH ON A CAVALIER (3rd S. xi. 496).—The governess to whom the epitaph refers may have been the Countess of Morton, who had the charge of the Princess Henrietta. Clarendon says (book viii.):—

"After the king had made a small stay at Exeter where he found his young daughter, of whom the queen had been so lately delivered, under the care and government of the Lady Dalkeith (shortly after Countess of Morton by the death of her husband's father), who had been long before designed by both their majesties to that charge."

Clarendon several times refers to the countess as the princess's governess. See Index under "Dalkeith, Lady," (Agnes Keith). H. P. D.

THE PALÆOLOGI (3rd S. xi. 485).—This subject was noticed by several of your correspondents in 1st S. v. viii. ix. x. xi. and xii. I have not, however, hitherto seen it stated that there are descendants in Cornwall named "Palligy."

JOHN S. BURN.

The Grove, Henley.

THE LATE REV. R. H. BARHAM (3rd S. xi. 476.) The piece alluded to is doubtless *Nick's Long-tailed Coat*. It will be found in *extenso* in a note to Barham's novel *Some Account of my Cousin Nicholas*, vol. ii. cap. 5. This amusing tale forms vol. ciii. of "Standard Novels," published by Bentley in 1846. W. R. M.

U. P. SPELLS MAY GOSLINGS (3rd S. xi. 57, 161.) Your correspondent will find this expression explained in the *Gentleman's Mag.* li. 327, where it is derived from a phrase used by boys at play.

CYRIL.

DUNBAR'S "SOCIAL LIFE IN FORMER DAYS" (3rd S. xi. 485.)—I beg again to assure JAYDEE that neither the copyist nor the printer made any mistake, but gave the date "Jajvic" exactly as in the original manuscript; nay, more, I am willing to send the original documents to the office of "N. & Q." for inspection. In old Scotch documents the years 1600 and 1700 are constantly expressed respectively thus:—"Jajvic," and "Jajviic." E. DUNBAR DUNBAR.

JAYDEE will find more than one instance of "Jaj" representing one thousand in the notes to Hamilton of Wishaw's *Description of the Sheriffdoms of Lanark and Renfrew.* W. R. C. Glasgow.

Miscellaneous.

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Shall fly, like Oglethorpe, from pole to pole"
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R. S. HARRIS. Blackstone's word nuisance because that is (Old Norman) in the early Law Books. In the modern edition it is properly spelt nuisance.

ERRATUM.—3rd S. xi. p. 509, col. ii. line 23, for "Alex. J." "Alex. Ross."

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